



"I Wonder"

Angus Schenectady Albany wants to know, "if many of Kateri's friends will think of her Statue Fund at Christmas?"

The Kateri Statue

Let's Not Take Twenty Years :

The future bronze statue of Tekakwitha to be erected in her parish, will cost about \$5,000.00. The Rev. Fr. V. Postulator gratefully acknowledges the following donations:

Miss Hester Mooney	\$ 9.00
Anonymous	2.00
Miss Katherine Cummings	3.00
Anonymous	.25
Mrs. M. Kolp	5.00
Mr. Arthur Robert	1.00
Mrs. F. Trainor	5.00
Miss Marion Sullivan	1.00
Mr. Angus McDonald	1.00
Miss Blanche Bagley	6.00

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!

Miss Sophie Majsak	5.00
Mr. Fred Bagley	1.00
Mrs. Edward Apczynski	4.00
Mr. & Mrs. John Bagley	3.00
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Mrs. J. Doran	2.00
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Mrs. F.B. Gallagher	1.00
Mr. Walter Monbonequette	2.00
Mme F. Harel	5.00
Dr. & Mrs. Leo Taillon	5.00

\$ 291.75
2,002.15
\$2,293.90

THE KATERI NOVENA !

Now 10c postpaid
12 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. 6, No. 1

CAUGHNAWAGA, Que.

DECEMBER 1953



André S. de Groot

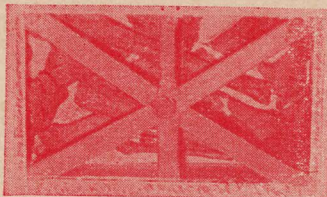


Photo: J. G. Martin

THE RELICS OF TEKAKWITHA

KATERI

Vol. 6

No. 1

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

Art Editor: Rev. Camille Drolet, S.J.

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 1953

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the Ordinary and Permission
of Superiors.

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A Splendid Gift . . .

The Vice-Postulator

FOR Christmas and the New Year His Holiness Pope Pius XII has offered a splendid gift to Christendom. At the occasion of the centenary of the proclamation of the Immaculate Conception, the Holy Father decreed that 1954 would be a Marian year. The Church Militant rejoices; the hearts of the faithful already anticipate the great surge of special graces both spiritual and temporal with which the Queen of Heaven will flood them.

In 1680, an unknown Indian maiden, at the early age of twenty-four, died in a lowly bark lodge at Mission St. Francis Xavier on the south shore of the St. Lawrence River opposite Montreal. She today is known as Venerable Kateri Tekakwitha.

One of the chief characteristics of Kateri is her Marian spirituality manifested in her great innocence of life, in her profound penitential spirit, and in her tender awareness of Our Lady. Soon after her arrival from Ossernenon at Mission St. Francis, she was admitted into the Holy Family Association; in 1679, on the Feast of the Annunciation, she consecrated herself definitely to the Blessed Virgin by the vow of perpetual virginity. One of the very last words she uttered on her death-bed was WARI, the Indian form of Mary.

The tercentenary of Kateri's birth is three years off; what better time, as we see it, for her beatification than 1956? On Christmas Day before the Crib and throughout the Marian year of 1954, let us plead respectfully, firmly, lovingly, that Our Lady, whom Tekakwitha served so well, soon obtain from Her Son the honors of the Altar for the lovely Lily of the Mohawks!

In Kateri's name and in my own, I wish to express heartfelt gratitude for the prayers, sacrifices and financial aid already offered for the Cause. To all Venerable Kateri Tekakwitha's clients and friends, a most affectionate blessing! And, no matter what the New Year may have in store for us, no matter where the Child may lead us, no matter what task He may assign us, may Kateri's Cause advance rapidly towards her final glorification!

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. 1672 (Cont'd.)

THE Christians who left Laprairie to go hunting wild beasts, also went man-hunting. These hunters always brought back some of their relatives or acquaintances each spring-time under the pretence of a visit, whereat, God, touching their hearts, they took instructions and stayed on as Christians. All those who came from among the Iroquois had thus, as it were, escaped the clutches of the drunken and the enemies of religion. This inspired with distrust the elders who ranted about nothing else in their councils than the destruction of their lands by the French and by the missionaries. The more they shrieked, the more their people desired to come and see what was going on; quite a few of the curious always remained, who, little by little, after coming to a decision, although the missionaries were on their guard and did not baptize them without having them undergo protracted tests, at last settled down forever at Laprairie.

The Oneidas were the first faithful of the Mission and their virtues being, as it were, mother-virtues, engendered many children, giving birth to many Mohawks, who presently are the most numerous among the believers and among the folk of their Oneida nation. Those of the village of Gandawage have taken the first rank, as if this were due to the blood of martyrs, which was first shed at the death of Father Jogues, who there had his head bashed in, and then, at that of the Reverend Father Brébeuf, which was shed by the Mohawks. It was also Gandawage which first received the preachers of the Gospel in the persons of the Reverend Fathers Frémin, Bruyas and Pierson, who, after peace was made, were sent as plenipotentiaries to those countries. It was in that village that the first chapel was built; and that village has given a treasure to the nation in the person of an Indian woman who died six years ago, in the odor of sanctity¹.

The Onondagas, with their customary intrigues, tried to destroy our little Church by their deceit under the pretext of an embassy and they will become the ministers of hell sowing false rumors. They said much evil of the faith; they exaggerated the unfortunate lot, as they used to say, of our Christians who thereafter were being put to the test, and not having come here from considerations of interest, did not capitulate to all these unconvincing arguments. To come to particular examples, I am recalling one given in the relation of 1671-1672. An Onondaga woman had a husband who was not as fervent as she, and two children, a girl and a boy. This unhappy man let himself be taken in by the fine speeches of these ambassadors of the devil, who won him over by his weakness, that is, by war in which he since has been involved and by drink which made him lose his ways and means²; these are the two demons who possess the Indians.

This energetic woman, on the Missionary Father's order, went along with her husband to try and save him, but the wretch, as soon as he arrived in his homeland, treated her so badly that the pagan kin of this Christian woman had pity on her and came to think that they had been dishonored in the person of their relative. They threatened to kill this drunkard, which obliged him not to ill-treat his wife so much. The poor woman, fearing that she would lose her faith instead of her life, resolved to abandon him, which she did when he went away to war. Her little boy was the first to say to his mother:

"Let's go away! Let's go back to Laprairie!"

There it is that they also lived peacefully: peace of mind always sustained this generous woman and her children who served as an example of good behavior to all the lodges of the village. And it is remarkable that their faith always prevailed over the regrets they might have felt for having left much in their homeland, since they did not find the same temporal advantages among the French, although a few were retrieved and pulled out of a fire by the people of this woman's lodge, one of the principal of the Onondagas.

(To be continued)

1. Venerable Kateri Tekakwitha.

2. "...par la boisson qui lui a fait perdre le nez;"



KATERI (Luke Ch'en)

IT is the privilege of Almighty God to bestow the grace of sanctity where and when He wills and on whomsoever He thinks anxious to follow His counsels of perfection in a unique way. "The wind bloweth where it listeth," as Our Lord says. Thus we have saints for all times, for all causes, and for almost all places. From St. Stephen, the Apostles and martyrs through the middles ages till today, the seed sown by the divine Harvester is blossoming perennially into the pure and mature flower of sanctity. The Church, in solemn session, through the Vicar of Christ, is constantly adding to

Dr. Wu, a convert, was formerly Chinese ambassador to the Vatican and occupied top positions in the Nationalist Government. He is the author of *The Science of Love, Beyond East and West*, etc. He has just finished a biography of Oliver Wendell Holmes, which will be shortly off the press.

The Story

Part I

Professor of Law, Seton Hall

the roster of the saints, models of virtue who at once command our respect and solicit our imitation. Perhaps the model who claims our subservience has not yet heard the silver trumpets sound in her honor over the tomb of the Apostle. May we hope that through the intercession of Thérèse, whom she so much resembles, Kateri may soon be raised to the honors of the Altar. Such a marvelous Lily is bound to shed its radiance and fragrance through the world and down the ringing grooves of the ages.

● *Thérèse of the Child Jesus.*

In nineteen hundred and twenty-five, only twenty-eight years after her saintly death, Thérèse of the Child Jesus was raised to the Canon of the saints. Her life, to the idle onlooker had been quite ordinary, if not dull. The life of a contemplative Carmelite rarely makes the headlines of the daily press. But into this seemingly fruitless life of twenty-four short years had been packed the dynamic experience of a soul's utter and complete devotion to Christ and His cause. "God exists... He loves me... I love Him" is the lesson of the life of little Thérèse. She waved the magic wand of love over her simplest action and let its brilliance light and clarify every thought and feeling even

of Two Souls

by John C. H. Wu

University School of Law

to the deepest recesses of her soul. Who could know that the life of this "little victim of Divine love" would prove an irresistible attraction for the world at large?

● *The same Spiritual Family.*

Saints, say the wise, are unique; no two are ever alike. Certainly they all love and serve the same God but their approach to Him is diverse. If this be true, it precludes the possibility of having saints of the same spiritual family. But the truth is, saints, in their approach to sanctity, choose an identical path. They may differ in race, time, and outward circumstances, they may differ in minor details with regard to their rules of life, but they will be essentially alike in their spirituality.

In Kateri Tekakwitha and St. Thérèse, we have saints of the same spiritual family. It may seem impertinent to compare Kateri to Thérèse, because it is to compare a venerable to a saint, a Mohawk maiden to the fair flower of France, the wilderness of seventeenth century America to the culture of nineteenth century Europe. But Thérèse did not become a saint because she was French and lived in Lisieux or Kateri because she was a Mohawk and lived in an American forest. The reason why they are sisters in spirit we ignore; the secret lies with God. That they

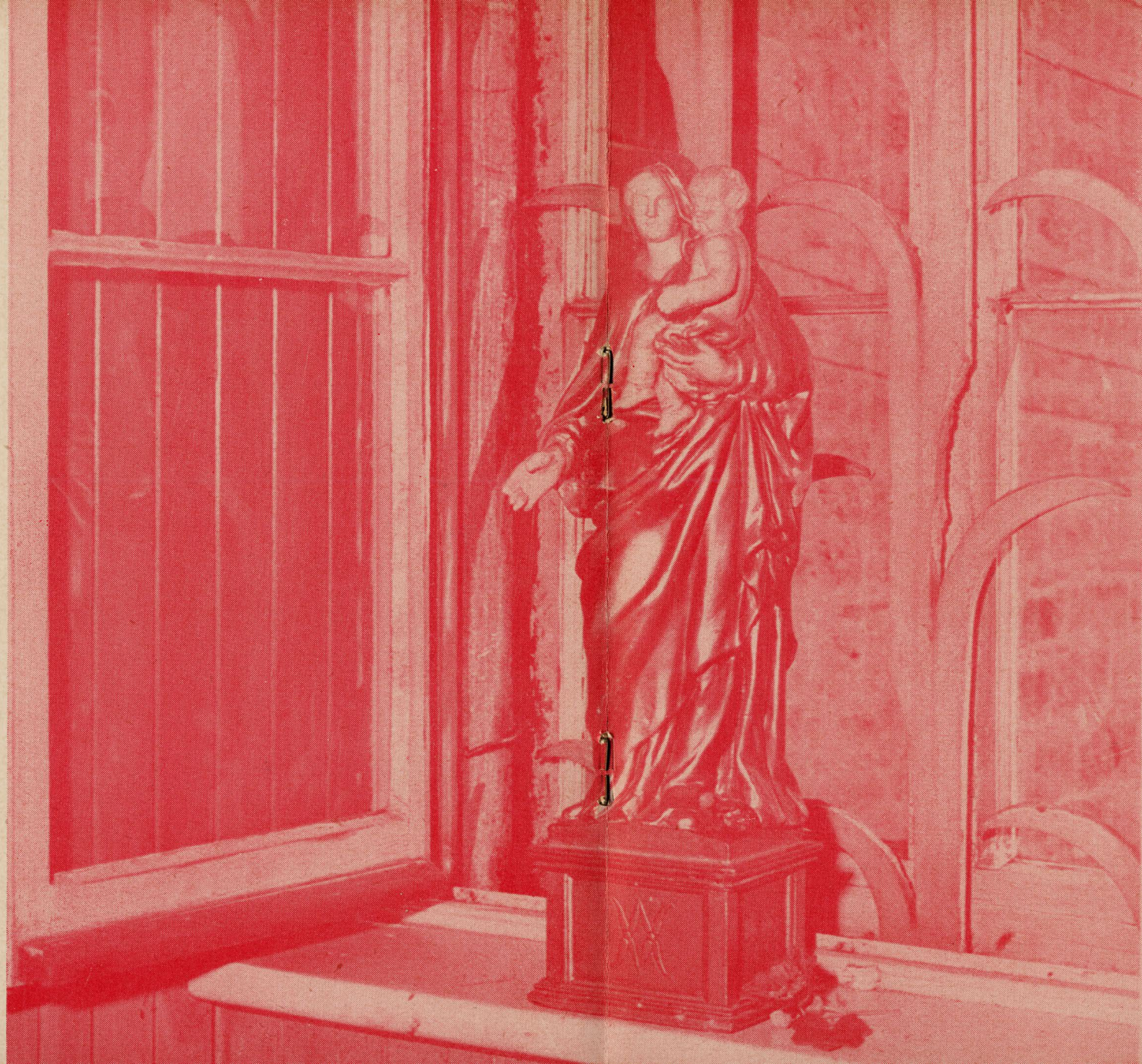
are two most similar buds of sanctity, we intend to show.

● *A flower on a scroll*

There is a strange fascination in watching experts go about their task; they proceed without haste and anxiety, but sure of foot and hand. The finished product looks beautifully and bears little evidence of the exhausting effort that went into its construction. So it is with our saints: we see the finished product of two souls who took the path of spiritual childhood and the finished product is a mature sanctity of surpassing beauty and excellence. Reading their lives, we feel our hearts lift in admiration and wonder that Christ, the center of their lives, could demand so much of these two; yet we should conclude that their lives had been the epitome of joy for themselves and for their immediate companions. We have come so far off normal that we do not realize that in this lies the beauty and simplicity of Christian perfection. To follow Christ is not to kill nature, but on its trunk, graft the shoots of the divine branch. The diversities of nature and culture are still there, but grace brings them to a living harmony. As Madame Chiang Kai-Shek has said, "Life is really simple, and yet how confused we make it. In old Chinese art, there is just one outstanding object, perhaps a flower, on a scroll. Everything else in the picture is subordinated to that one beautiful thing. An integrated life is like that. What is that one flower? As I feel it know, it is the will of God." This is true alike of the Rose of Lisieux and of the Lily of the Mohawks. (To be continued.)

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OUR LADY'S PORTRAIT

by

JESÚS ROMERO Y PEREZ, S.J.



IN the Vatican Gardens, there exists a sculptured group which attracts the attention of visitors. It represents two personages. One of them is Archbishop Juan de Zumarraga kneeling before a picture of Mary hanging from the neck of an Indian of the Aztec race. Concerning the event recalled in this picture, the present Pontiff Pius XII expressed himself thus: "On the Cloak of humble Juan Diego, brushes which were not from here below, left painted a most appealing Image which the destructive work of the centuries was to respect."

This gesture, captured in the marble of the monument, was the combination of a series of events which had changed the destinies of a continent. This statue stands out as a record of the most famous intervention of Mary in favor of the peoples of the American continent.

Let us briefly recall the story. Ten years after the conquest of Mexico and once the war be-

tween the Indians and Spaniards was ended, there remained only the remnants of what was the imposing empire of the Aztecs. Then began to arise the foundations of a new nation. But the Indians preserved a silent rancor for the Spaniards. Most of them stubbornly followed their ancient superstitions. The work of the missionaries was extremely slow. The Spanish soldiers had the impression that they were treading on mined ground, which, at the least carelessness, would blow up. On December 9, 1531, a humble Indian of Cuautitlán, recently converted to Catholicism, was on his way to the Church of Saint James of Tlantelolco, where the Franciscans Fathers taught the Christian doctrine. On his way Juan Diego had to pass across the slopes of a mountain called Tepeyac. There he was walking briskly along, when suddenly it seemed to him that he heard a symphony of voices whose melodiousness resembled that of the birds. Moreover, after the singing stopped, he heard a voice which gently said to him: "Juanito, Juan Dieguito!"

The Indian approached the spot whence came the voice and he then saw a Lady of

heavenly beauty; the marvelous rays coming from her gave a fantastical beauty to the mountain cliffs.

"Juanito, the smallest of my sons, where are you going?"

And when Diego with great simplicity and respect revealed his intentions, Mary, for it was she who was talking, informed Juan Diego that she desired a temple, "to therein manifest and give all my love, compassion, aid and protection, for I am your merciful Mother, yours and that of all the inhabitants of these lands, and those of my friends who invoke me and place their trust in me; to listen, there, to their lamentations and to help them in their needs and sufferings. I desire that you go see the Archbishop of Mexico and that you inform him of all my desires. Go and rest assured that I will be grateful to you and will repay you, because you will be happy and will fully deserve that I recompense the work and fatigue with which you are about to obtain what I have recommended to your care..."

Juan Diego had an interview with the Bishop, but the latter did not believe him. The Indian, quite sad, did not know what to say to the Lady when he would meet her again. The Blessed Virgin Mary showed herself once more to Juan Diego that same evening. The Indian

begged of her, in order that her message be successful, to send someone worthier than he, someone who could accredit it better. But the Blessed Virgin insisted that he continue fulfilling his errand.

Once again, Juan Diego went to the Archbishop and then he was told that his word was not sufficient, that proof of the heavenly origin of his errand was necessary. Secret emissaries followed him in order to discover any deceit on his part, but they lost track of him in the mountain. Juan Diego presented himself to Mary and gave her the Archbishop's message. Thereupon Our Lady answered:

"It is well, little one, you will come back here tomorrow to take the sign requested of you to the Bishop."

The next day, however, Juan had to care for his dying uncle and when he came to return by the mountain road, in his simplicity, he believed that he could avoid Our Lady. But Mary appeared to him and reproached him tenderly: "Do not let your heart be troubled. Am I not your Mother now? Rest assured that your uncle is already cured."

Then the Lady ordered him to cut fresh roses there on the mountain where none had ever been grown. Juan Diego cut them and Mary blessed them. The roses were the given sign.

(Please turn to p. 14.)

LETTERS TO KATERI

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

Calgary, Alberta, Oct. 20: Enclosed please find \$1.00 as a renewal subscription to your Kateri booklet. Kateri helped us when we desired our little girl after waiting four years, and now, with her help, we have been blessed with a little boy. I promised Kateri I would ask to have my letter published if blessed with a second child... Mrs. F. C.

Norwich, Conn., Aug. 28: I have been suffering with a backache for 2 years, being under doctor's care. While in Montreal, I visited your church. I have asked Venerable Kateri Tekakwitha to cure my back. My prayers have been answered. I enclose \$22.00 for which \$10.00 as a donation to the Kateri Statue, the other \$10.00 for masses of ...also two subscriptions... Mrs. S. Z.

Hamilton, Ont., Sept. 30: I promised \$5.00 to you for the statue if my son got work, and I think it is steady... Also asking for another favor... Mrs. J. T.

Mascouche, P.Q., Sept. 30: ... I obtained a favor through Kateri's help. I had a mentally retarded case to place in an institution, and as I was afraid that I would not get a place for this person, I began a novena to Kateri with the Father who spoke about her on the Sacred Heart Radio Program. The last day of my novena, I received a letter notifying me that a place was ready for the above-men-

tioned person... Enclosed, a small check to help the cause... Mme T. L.

Cleveland, Ohio, Sept. 13: Enclosed find a check for \$25. towards the cost of the future bronze statue of Tekakwitha, which I promised for a favor which she procured for me from God *on the double*. I'm a Real Estate Salesman and I got a very difficult house to sell and especially put it into her hands because the church in this section honored her with a life size stained glass window. She not only sold the house for me but directed the seller of this house to buy another difficult one I had for sale which was not moving. So Kateri plainly gave me more than I asked for — a double deal and I am hereby publicly thanking her and sending in the 20 names I also promised. I will never forget her cause before God!... Mrs. B. W.

Amqui, P.Q., July 6: A mother obtained many favors through Kateri as well as help for her children who were ill with a contagious fever... Mrs. M. B.

Rochester, N.Y., Sept. 17: On September 7, 1953, I along with a group of pilgrims, visited your church. You told us to pray for Catherine Tekakwitha's canonization. When I was in New York last week, I lost my wallet containing \$58. dollars. It was then that I thought of Catherine Tekakwitha. I promised her that if she'd help me I'd pray for her canonization, and also have two of my friends do likewise. My mother

found the wallet under a car in front of the hotel in which I was staying. Father, please send me several holy cards with the prayer on it, and also some kind of a medal of Catherine Tekakwitha... Enclosed is a small donation... Mrs. W. C.

Cardston, Alta., Aug. 13: I am forwarding you \$5.00, a gift of Mrs. Many Fingers for the cause of Kateri Tekakwitha. It's an offering for a favor obtained. This lady is an Indian of the Blood People ... (Rev.) P.P., O.M.I.

Saco, Me., Sept. 28: I am very happy to send you \$5.00 for the erection of a statue to Kateri for a great favor obtained through her intercession. My daughter, who is the mother of many children was very ill... You will remember that I wrote to you last winter about her. Well, Father, she is completely cured since nearly two months and a half. I am sure her cure was a great favor for she awoke one morning in perfect health... I had forgotten my promise, but the *Kateri* bulletin reminded me of it... Mrs. H.C.

Eugene, Oreg., Sept. 5: ... Here is the favor obtained through Kateri. It was a little boy paralyzed with polio, one who side of his body including his face. He had been ill for some time when I happened into his ward in the hospital where I was working at the time and I felt very sorry for him, for he was a beautiful sweet child. I wished to help him and a day or two later, I was surprised to find he had been transferred to my ward. I put his crib near the window where he could see the sun and noticed at once he loved music, when I played a small music box I had bought for the children

That night I prayed to Our Blessed Mother in Kateri's name ... I had just shortly before learned of Kateri. Then it was Thanksgiving and during the morning I played records for all of the children and it was then I noticed the little boy who had been completely helpless getting up and smiling and his paralysis gone from his face. The next day he was standing in his crib and a day or two later he was completely well and was discharged from the hospital... The enclosed dollar is for her statue... Mrs. A.V.R.

Verdun, P.Q., Aug. 11: Please find enclosed ten dollars towards Kateri's statue. I promised this sum for favors received, particularly for the return of my son who had been absent for over three years... Mrs. A.H.

Santa Ana, Calif., Oct. 18: Enclosed find a check for Five Dollars (\$5.00) as an offering to further the cause of the Beatification of Kateri Tekakwitha, or to help spread devotion to her. Some time ago I received a wonderful favor through her intercession. It seems that when the need is very urgent I always have recourse to her in prayer, and she takes care of things graciously and quickly, too... Miss M. I. D.

Windsor, Ont., Aug. 26: Please find enclosed five dollars donation that I promised to Venerable Kateri Tekakwitha for a favor received. I will also send the same for another favor we are asking of Kateri for my little Granddaughter Maureen M., aged three, whom the doctors claim will go blind entirely. But since she is wearing the (touch) relic, she has very much improved... Mrs. A. B.

Our Lady's Portrait, continued.

"Go," said the Blessed Virgin, "you will be my ambassador quite worthy of trust."

The Indian presented himself to the Bishop, carefully carrying the roses. When they tumbled down to the ground, the picture of Mary of Guadalupe appeared painted on Juan Diego's coarse Mexican shawl. This was the event that, once it was known, accelerated the conversion of the Indians; this was the picture which centered their love for more than four centuries; this was the marvelous portrait which Mary left after her first contact with the Indians of America. Ever since, one may say that Mary was the principal evangelizer of America. The Indian race, won by her love, embraced Christianity and,

in return, she caused to bloom throughout America splendid flowers of virtue.

One of these is Kateri, whose prodigious love for Mary is well known to us and whose extraordinary purity is the pride of the Indian race. Kateri in North America and Juan Diego on the Spanish speaking continent are the two people who symbolize the answer of the Indians of America, attracted to Catholicism by Mary. The holiness of them both carries the seal of childlike simplicity, a holiness of candor and humility overflowing with confidence. The Lily of the Mohawks and Juan Diego symbolize well what the statue of the Vatican represents: the American Indian receiving heavenly gifts before which bow with reverence all other nations!...

KATERI SYMPATHY AND BIRTHDAY CARDS

Friends of Kateri wrote in some time ago to suggest that Kateri Sympathy and Birthday Cards be printed and distributed... After some hesitation because of the Cause's meager resources, it was finally decided to promote devotion to the Lily of the Mohawks by means of Birthday and Sympathy Tekakwitha Guild cards. They will be ready for distribution by the New Year.

For your convenience we have prepared boxes of twelve beautifully printed cards and envelopes at \$1.00 postpaid. All you have to do is to sign them and give them to your friends as circumstances require.

Then, for each enrollment, send the name and address of your addressee along with \$1.00 to the Vice-Postulator who will officially notify him (her) of his (her) enrollment in the Tekakwitha Guild for one year with all the spiritual benefits attached.

Order your box now: be sure to mention whether you desire Sympathy or Birthday Cards. At the occasion of the death or of the anniversary of someone near and dear to you, you will never be caught short, and you will be efficaciously helping Kateri's Cause...

✂ Kateri's cause needs your Christmas offering! ✂

CALENDAR TIDBITS

May 17, 1953. — The V.-Postulator was guest-speaker at the communion breakfast of the Court *Lily of the Mohawks* Catholic Daughters of America, Champlain, N.Y.

May 20. — The May issue of the *Kitchitwa Mitseh Cree Review* of Lac Labiche, Alta., carried a full-page appeal for prayers to hasten Venerable Kateri's beatification.

Photographer Armour Landry of Montreal began a several days job of color photography to prepare the editing of a slide-film on Kateri and her Mission.

June 10. — The V.-Postulator recorded nine talks on Kateri for the 27 stations of Radio Sacré-Cœur. Music by the Indian Choir.

Sept. 12. — The V.-Postulator was invited to address the annual meeting of the Regents and Officers of the *Filles d' Isabelle* (Daughters of Isabella) of the Province of Quebec, at St. Jérôme, Qué.

Oct. 15. — The November-December issue of *Mary*, published by the Carmelite Fathers, 6415 Woodlawn Avenue, Chicago, features an interesting article: "Lily of the Mohawks" by Harold Butcher.

Oct. 25. — Off the press: *Ceux qu'on prie dans le secret* by the various vice-postulators of the nineteen Canadian Servants of God, Venerables and Blessed whose causes are now pending at Rome. Besides the Canadian Martyrs, who are not mentioned, there is the impressive array of Blessed Marguerite Bourgeoys, beatified in 1950, Venerables Bishop de Laval, Marie de

l'Incarnation, Kateri Tekakwitha and fifteen other Servants of God. Several typographical errors mar somewhat an otherwise well done job. (*Editions du Bon Père Frédéric, Trois-Rivières, Québec.*)

PILGRIMAGES TO KATERI:

May 24. — St. Willibrord's Holy Name Society, Montreal.

June 28. — Redemptorist Fathers, New York.

July 6. — Catholic Rosary Society, Albany, N.Y.

July 9. — Catholic Boy Scouts of Central Falls, R.I.

St. Ann's Slovak Ladies Guild, Wilkes-Barre, Pa.

July 00. — St. John the Baptist Catholic Church, Whiting, Indiana (Precious Blood Fathers).

Aug. 12. — Archdiocesan Council of Catholic Women, Chicago.

Aug. 18. — The Kateri Club of Tupper Lake, N.Y.

Oct. 4. — Filles d'Isabelles of Saint-Jean, Québec (25th anniversary).

Oct. 12. — Redemptorist Fathers, N.Y.

Nov. 1. — Catholic Girl Guides, Trois-Rivières, Qué.

FROM TUPPER LAKE

