



MELVIN DIABO

breaks into a smile — perhaps the Mounties will give the V.-Postulator a chance even if he doesn't immediately pay his debts...

The Kateri Statue

How Many Years Will It Take to Pay?

The bronze statue will cost \$6,000.00. About half the money has been collected. The Rev. Fr. V.-Postulator gratefully acknowledges the following donations:

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Mme Henriette Eberle	7.00
Mlle Bernadette Langelier	1.00

\$ 348.50

Prior donations 2,624.40

\$2,972.90

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. 3

CAUGHNAWAGA, Que.

JUNE 1954



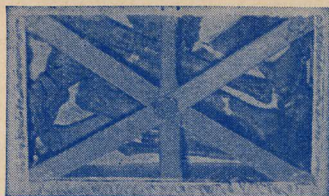


Photo: J. G. Martin

THE RELICS OF TEKAKWITHA

KATERI

Vol. 6

No. 3

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

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

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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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JUNE 1954

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of Superiors.

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Your Kateri Monument!

The Vice-Postulator

AT the beginning of April, a large envelope, Paris stamped, found its way to my desk. It contained two large photos of the maquette or clay model of the Kateri Statue. "The head and the hands," writes Sculptor Emile Brunet, "are practically finished, but at the moment this picture was taken, I had not yet made the rosary nor the very simple ornamentation on her scapular-styled dress, which I have added with my pen." Further on the artist adds, "I have given her a rather serious but not pessimistic expression, for she suffered many a rebuff during her life."

Several photos of Indian girls had been sent to Mr. Brunet. A native of Caughnawaga, now married and living at the St. Regis Mission, P.Q., seems to have been his choice. The costume copies exactly that of an old painting of Venerable Tekakwitha, presumably made by her spiritual director, Father Claude Chauchetière, S.J., which is conserved at the St. Francis Xavier Mission.

Practically all the donations for this bronze memorial to the Lily of the Mohawks have been coming from the readers of the Kateri Bulletin. This monument is your mark of devotion to her; it is your monument. At first, when the project was still young, I had hoped that some large offering would cover the entire cost. Today I see that was a mistake; Kateri desired that this statue of herself be erected with the donations of all her clients. This August about three thousand dollars more will be needed to keep the Mounties away from the door of Kateri's V.-Postulator...

When will the blessing and the unveiling of the monument take place? A cablegram dated May 5th, sent by Emile Brunet, gives us the following information: "Bronze statue finished at the beginning of July. Add transportation to Canada. I suggest inauguration, end of July." So there you have it, at the end of July or at the beginning of August, the official blessing of the Kateri Monument will take place in her own parish. Watch the newspapers for the exact date, probably August 8th, a Sunday, then plan to come. And be one of the first to see YOUR Kateri Monument.

(1) See pages 8 and 9.

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. 1673



THE Mission grew considerably and continued growing proportionately the following years. This multitude became the occasion of greater evils as we shall see below. The Indians, having taken instructions during the summer at the village, went to preach our faith in the woods. During the winter, the heathen Iroquois, in quest of game, coming accidentally during the hunt upon the hutments of the new Christians, admired the change that had taken place in these new apostles. The

women, ever known as the devout sex, had learned their prayers sooner than the men, and it was they who said them aloud in the woods.

One of these women, who still says them at the church of the Sault, used to say them during the winter in the woods where her husband had taken her to hunt in the direction of Chambly. A famous warrior, well known among the Mohawks, because he had defeated the Mahican nation, entered, happily for himself, into the lodge of the woman about whom we are talking. She did not then fall into that trap into which Indians often fall, that is to say, fear of what people may say. Not bothering about the good or evil disposition of their guest, she always said the prayers. This warrior listened to them, and became fond of them, because he admired their signification and their wording. He took a liking to them and learned them by heart after hearing them often repeated. He sometimes said, "He who teaches you has a fine mind and such happy thoughts!" However he was informed that these prayers

had been invented before the missionary Fathers were born. This answer made him esteem the prayers even more; he learned them very well and did not think of quitting those who had taught them to him. The following spring, he came to the village of Laprairie with them; he acted as they did; that is, according to the praiseworthy habit that exists here and begun at that time; he went to church either before entering the lodge, or immediately after having left his pack at home; then he recited his prayers with his guides.

This sight obliged Father Frémin to ask who this man was and whence he came and who had taught him his prayers. He was informed of the quality of the man, of his sentiments, and how he had passed the winter. The Father, who appreciated how well disposed he was, found in him only one defect, that is he was not married and there were not yet any girls to whom he could be introduced; the priest then told him, partly to sound him out, to go back to his country taking also along with him his comrade, to there choose the girls that would please them most, and to come back, and that he would be baptized.

This suggestion did not displease our man who retorted that he would go back and that he would show if he had any credit. He did go back, spoke secretly about the affair to many, and chose himself a wife. Having won over many persons, he fixed the day of the general departure; when the day arrived, he let the affair come out in public, said good-by in a loud voice in the middle of the village, and ordered his men to pack up. Even a Father¹ joined up with them to lead them away; the quality, the zeal and the spirit of God which possessed him shut the mouths of all the elders whose hearts were full of fury at the sight of such audacity, and not knowing whom to blame, they immediately would have bashed in the head of any other with less authority. After this farewell, forty persons were seen leaving, men, women and children who were abandoning their country to go to Montreal to become Christians.

This first assault against unbelief has depopulated the Iroquois country, for it succeeded so well that, since this time, great bands of Iroquois have left their own people to come and live at Laprairie, and in less than seven years the Mohawk warriors had become more numerous in Montreal than they were in their homeland. This makes the elders of the villages and the Flemish of Manhattan and of Orange fume. Two hundred persons were thus quickly added to the ranks of the Christians at Laprairie in less than a year or two.

(To be continued.)

ORDER YOUR KATERI AND SYMPATHY BIRTHDAY CARDS NOW! ORDER
YOUR KATERI BIRTHDAY AND SYMPATHY CARDS NOW! ORDER YOUR KATERI
SYMPATHY AND BIRTHDAY CARDS NOW!

IT is a strange and wonderful experience for one who has an eye for the mystery of God's creation, to watch a bird in his first essay at flight. Its first attempt is awkward and gauche, but slowly it gets the feel of the air beating on its wings; then comes proficiency and with it simplicity and beauty in flight. It is not different in the spiritual life. We must crawl before we can walk, and before the solo flight into the majesty and mystery of the outstretched hands of God, atmospheric conditions must be checked and the fiber of the soul tested by persistent prayer and self-denial; the high octane of love must pulse through our veins pumped from a heart which is attuned to God's inner promptings.

● *Thérèse and Kateri*

Thérèse at the Carmel of Lisieux and Kateri at the mission of the Sault were like two children in fairyland. Reality had never been so wonderful. Now their rare qualities of heart could be focussed on the object of their longing desire. For Thérèse Carmel was the end of the road and yet only the beginning. There she became the saint of millions. It is not

The Story

Part III

Professor of Law, Seton Hall

strange that she should begin to build on her rare spiritual sensitivity. He Who had stolen her heart could now be entertained at leisure and she would be bound by the closest possible tie to her dearly Beloved. Is it unexpected then that she should concentrate her whole attention on impregnating every thought and the most minute action with deep spiritual significance by putting her mind and her soul in accord with the Divine mind and putting into every breath and word all her woman's capacity for love? Not for her was the task of Martha, but of Mary, sitting at our Savior's feet and drinking in every word, copying the attitude, the dignity and detachment of Christ and charging her soul with the electrifying atmosphere of His presence. This role, the role in which she was the understudy, became her guiding passion.

● *A vow of perpetual virginity*

"It was the Feast of the Annunciation, March 25, 1679,

of Two Souls

by Jonn C. H. Wu

University School of Law

at eight o'clock in the morning when, a moment after Jesus Christ gave Himself to her in Holy Communion, Kateri Tekakwitha wholly gave herself to Him, and renouncing marriage forever, promised Him perpetual virginity. With heart aglow with love she implored Him to be her only Spouse and to accept her as His bride." The pagan maiden of old had adapted herself quickly to the life of the mission. For her the adornments and vanities of her people held no allure; the one place she loved to be was in the mission church. Here, too, was the task of Mary, the loving contemplation of God. Her reception of Christ in the Eucharist came at Christmas, 1677, and from then on she wished to taste no other food. Christ was her whole substance, but not Christ hidden or Christ in His glory only, but Christ on the sorrowful road to Calvary. She advanced so quickly that in 1679 she could bind herself by the formula you read above.



● *Their Marian love*

Though we speak of their love for Christ, Thérèse and Kateri did not neglect His Virgin Mother. They were too closely united with Christ not to love His Mother as their Mother. Never could Thérèse forget the heavenly smile of the Lady who had greeted her during the sickness of 1883, when she was only ten. Daily Thérèse prayed for Mary's intercession that with her help she might capture the Heart of Christ for a "prisoner of love". Likewise, Kateri dedicated herself to Mary begging to be accepted as a daughter and kin of Christ.



*Emile
Brenet*

KATERI
of the
MOHAWKS



*Emile
Brenet*

Kateri and Juan Diego

by

JESÚS ROMERO Y PÉREZ, S.J.



Saints are to be met with who resemble one another by their virtues and it is even more interesting to meet those of a similar race.

True Christian sentiment calls "saints" those who are known to have practised to a high degree all Christian virtues — even when the Church has made no official declaration concerning these virtues. Following this popular sentiment which submits itself beforehand to the decisions of the Church, we may call "saints", Kateri Tekakwitha and Juan Diego the two Indians of the American Continent whose causes of canonization are actively engaged.

Juan Diego was a humble Mexican Indian who, because of his virtues, was chosen to be the ambassador of Mary at the

occasion of Her apparition at Tepeyac. Our Lady, to make known her request for a shrine in Mexico, did not wish to choose a wise doctor of the University, a learned prelate, or a brave captain. For this She chose an Indian who precisely did not belong to the Aztec Indian nobility. Juan Diego was one of the first Christian Indians who fervently began to live his Catholicism! His simplicity and candor were such that when Our Lady appeared to him at Tepeyac, he did not lose even for an instance his presence of mind. With that sublime simplicity of the humble, he addressed himself to the heavenly Lady who was speaking to him with the most tender expressions that could be found in his language and which for him expressed the greatest fondness:

"Lady and little girl of mine, ... how did you get there at break of day? Oh, the littlest of my daughters, I am going to do what you are asking me; now I am leaving, I your humble servant."

Juan Diego found himself before the supernatural and the wondrous and immediately he found his place within it. His faith was so intense that he did

not find it strange that God or Mary should talk to human beings. He did not falter while talking to Our Lady. He showed the greatest possible respect but there was no hesitation in his words. This experience which could have made anyone else vain, was for him an order of the Queen of Heaven, a request which he must accomplish quite promptly.

His special tenderness for the Mother of God merited his being chosen as the messenger of the apparitions of Gaudalupe. Once his mission was accomplished and after the devotion to Mary of Gaudalupe reached its highest point, not only in Mexico but in all neighboring regions, Juan Diego retired to a hermitage where he lived for seventeen more years consecrated to fasting, to penance, to contemplation and to the frequent reception of Holy Eucharist.

The Indians who knew him used to say to their sons to encourage them to practise virtue, "May God make you become like Juan Diego!" Many had recourse to him as an intercessor in their petitions to Our Lady. And he, humbly, was willing to pray for all. And praying with simplicity, as he always used to do, he always obtained what he requested.

Is it not natural that we should find between Juan Diego and Kateri striking resem-

blances? Kateri Tekakwitha too was a fervent servant of Mary. We all know the tenderness with which she recited "*Wari tekoronkwanions* — Hail Mary!" and how she never dispensed herself from the recitation of the rosary. Like Kateri, Juan consecrated his virginity to the Queen of Heaven and like her he kept it faithfully despite the shameful habits of his people. Like her, he also loved solitude, recollection and frequent communion.

Kateri was not favored with visible apparitions, but she also had a mission here on earth: she was to be the messenger and witness of a truth: that God and Mary had found within her — within the soul of a humble Iroquois — a Garden of delight! The hand of God descended upon the barbarism of the Indians and transformed them into fervent Christians, always faithful to the inspirations of grace. The resemblance between Juan Diego's holiness and Kateri's is remarkable.

That is why we claim that they are two symbols for America. They represent the native races of the continent prostrate at the feet of Mary, *la Conquistadora* of America. These two Indians, we hope officially to call saints and signal protectors of the native races of the New World. — *The End.*

LETTERS TO KATERI

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

Detroit, Mich., April 29: I received a novena for the beatification of Venerable Kateri Tekakwitha from a friend at work, and have said the novena. I am happy to say that my prayers were answered so I am sending a donation of two dollars. Miss S.R.

Somerville, Mass., April 5: I promised Kateri Tekakwitha I would send a gift of five dollars if my boy friend found a steady job. At least, he did receive a temporary job of ninety days with the State which we are more than grateful to Kateri for. If the job does become permanent I will send five dollars but for now I enclose one dollar. Miss C.M.C.

West New York, N.J., April 6: I am enclosing a three dollar check. Please send me a box of sympathy cards and a novena book. The rest is to be used for the Statue of Kateri. I received a booklet for December and March. During that time I was ill an asthmatic wheeze and couldn't breathe. I prayed to Venerable Kateri Tekakwitha and was helped twice. Also received another favor when my daily headaches, sore throat and a fever of 104 degrees. I prayed to her for help. Mrs. A.L.P.

Lindsay, Ont., March 5: Enclosed find two dollars: one dollar for a subscription to Kateri and one dollar as a donation for favor received. I wrote sometime ago for the novena booklet. I had a hernia I couldn't control. After saying several novenas the same truss is now keeping the hernia under control... Mr. G.P.

Almonte, Ont., January 14: Venerable Kateri has come to my aid again. One of my sons who was getting mixed up with bad company has snapped himself away from it altogether. Thank God and Venerable Kateri. I am enclosing an offering for a mass for the early canonization of Venerable Kateri. Really she has been one of my pals. Anytime anything goes wrong, I appeal to her and my prayers as a rule are answered... Mrs. J.

Union City, N.J., February 15: Enclosed is a one dollar I am sending as an offering to Kateri Tekakwitha for helping me find an apartment. I am very grateful to her for helping me. Every time I think I could spare a little something I shall remember her. Please accept this small contribution from me: I am very sorry it can't be more... Miss E.S.

New Orleans, La., February 9: Please enroll me in the Kateri Tekakwitha Guild. Through a friend I received a copy of the Novena to her. I believe that by her intercession an almost impossible favor was granted. I would like to spread devotion to her... Miss I.N.K.

Union City, N.J., May 1: A friend of mine has a son who has been ruining his life by drinking and he just couldn't stop. I finally prayed to Kateri and it is now nearly three weeks that he has given up drinking. If he continues it will be a big "miracle" and I will write to you again stating this full case. Enclosed please find

one dollar for Kateri; sorry it couldn't be more. So far Kateri has answered all my prayers no matter how small they were. She is wonderful! Miss A.L.

Santa Rosa, Calif., April 24: Enclosed one dollar that I had promised Venerable Kateri for some help I needed. Yesterday I drove to the countryside to get some dirt for my rose garden and got stuck. I couldn't get my little car out and in the country so I asked little Kateri for help. Later in the evening two drunks came by and got me out. I don't care who she got as they did the job well. I am glad to have Venerable Kateri as a friend... Mrs. L.S.

Port Severn, Ont., April 24, 1954: Please publish in your magazine a cure of face and skin trouble, after promising Katherine Tekakwitha to publish the cure through her intercession, also to help on her Cause for beatification. Mrs. X.

Wyandotte, Mich., April 23: I promised to write a letter of Thanksgiving to Kateri if I received a favor I asked for. I want to thank her for a successful operation for my Mom. Even the doctors were surprised that she recovered so quickly because they expected her to be really ill... Mrs. A.S.

Elmhurst, Ill., March 12: Enclosed find five dollars check in Thanksgiving. I had an operation and am now home recovering. Could you please send me a few Kateri Novena booklets. Thank you. Mrs. F.M.

Québec, P.Q., March 22: It is a pleasure for me to let you know about the two great favors obtained through the intercession of Kateri Tekakwitha:

a rent at a reasonable price for a family and the cure of a boil on the interior of my ear... Mrs. P.E.P.

Marmarth, No. Dak., March 4: I want to let you know that we have been praying to Kateri Tekakwitha. My grandson came down with polio in his spine and leg. His leg was limp and he could not walk. After a few weeks in the hospital he started to get better. The doctor was so surprised he could not understand how it was that he got better without a limp. I pray every day to the Lily to help me in other ways and to thank our dear Lord for making my grandson well. Mrs. T.C.

Baltimore, Md., April 17: Enclosed please find check for two dollars and fifty for Kateri Statue as a partial offering for a favor I asked through her intercession, that my grandnephew's operation be successful that he would be able to raise his little head. He was injured at birth. He was operated on twice on brain injury. The doctor said the last operation so far has been successful but he still isn't able to raise his head. I am confident, through the help of little Kateri, that my prayers will be answered. Miss M.M.S.

BEAUTIFUL KATERI SYMPATHY CARDS KATERI BIRTHDAY CARDS

One dozen cards boxed: \$1.00

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

HER POWERFUL INTERCESSION

(Extract from the *Work, History and General Description of New France*, by Father Francis Xavier de Charlevoix, S.J., Paris, 1744, Vol. II, p. 437.)

New France has had her apostles and her martyrs, and has given the church saints in all conditions, and I do not hesitate to say that they would have done honor to the primitive ages of Christianity. Several I have made known, so far as the course of this history permitted me. The lives of some have been published; but God, who exalted His glory during their lifetime by the great things which He effected through them, by the lustre which their sanctity has diffused over this vast continent, by the courage with which He inspired them laboriously to found a new Christendom amid the most fearful barbarism, and to cement it with their blood, chose none of these to display on their tombs all the riches of His power and mercy; but conferred this honor on a young neophyte, almost unknown to the whole country during her life. For more than sixty years she has been regarded as the Protectress of Canada. . .

CALENDAR TIDBITS, continued

March 18. — Mr. E. Doucet, Regional Inspector for Quebec and the Maritime Provinces of the Department of Indian Affairs for Ottawa, *Met A Body*. The Inspector at considerable inconvenience to himself made it a point to be present at the last showing of the Boys' annual play. Mr. Doucet, I believe knows how very welcome he always is in Caughnawaga.

March 28. — Pontifical High Mass by his Excellency Bishop Côté, S.J., of Suchow, China. Bishop Côté also spent two years in a Communist jail. (See *Kateri* March 1954, Page 15). Onetime teacher at the Indian School of Spanish, Ont., Bishop Côté was glad to meet many of the Iroquois boys he had known a quarter of a century ago. He preached at the High Mass and spent the greater part of the afternoon with his now grown-up pupils.

April 12. — M. André Rousseau, the noted French literary critic passed the afternoon at the Mission.

April 14. — At the *Ecole Primaire Supérieure* on Jarry Street, under the direction of the Holy Cross Sisters, the V.-Postulator gave a talk on Kateri and Her Mission illustrated with colored slide films.

April 16. — On Good Friday in a packed church, the Caughnawaga Mixed Choir, following what has now become a custom, sang in the Iroquois language the *Seven Last Words of Christ* by Th. Dubois. Each "Word" was prefaced by a living tableau prepared by the older girls and boys of the Tekakwitha Indian School.

—Father Angus

CALENDAR TIDBITS

March 2, 1954. — Novena of Grace preached by Father George Brodeur, S.J., our Pastor, and by Father Michael Jacobs, S.J., Pastor of the St. Regis Mission. Each evening after the sermon, there is Benediction of the mots Blessed Sacrament and veneration of the precious relic of St. Francis Xavier belonging to the Mission.

March 10. — At a meeting of the English Section of the Lachine Society of Regional History held in the residence of the Rev. and Mrs. J. C. Kirby, the V.-Postulator gave a talk on Venerable Kateri and the Mission illustrated by a series of colored slides to which grace-notes were added by a tape-recording of the Caughnawaga Iroquois Mixed Choir. The slides taken by photographer Armour Landry of Montreal link the Mission's past with its present in thirty-nine well chosen scenes. The photography and equipment were paid for by Mr. R. Kennedy of Montreal whom the V.-Postulator recommends to the grateful prayers of all Kateri's friends and clients.

March 14. — Welcome to Fr. Eugene Lauzon, S.J., recently arrived from

China after more than two years in a Communist jail! He spent today, Sunday, with his co-novices the Very Reverend Superior and the V.-Postulator; at each of the three masses he preached on the value of Faith versus Communism.

March 16. — The Boys' Section of Tekakwitha School under the direction of the Rev. Albert Burns, S.J., put on a three-act Mystery Play, *Meet A Body*, by Jane Hinton at Kateri Hall in Caughnawaga. The curtain came up on "the living quarters of McGregor's Mortuary in the poor section of an American city" and there were no less than five murders withing the three hours that the play lasted. If we do say so ourselves, it was quite an event, and the boys, their parents, the Fathers here at the Mission and others who came from nearby Montreal to help with the make-up, etc., the Brothers and teachers, who all did their best to make the whole affair a success, felt that it had been worth the time and trouble.

(Continued on p. 14.)

ON GOOD FRIDAY...

