

THE KATERI STATUE

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PLEASE :

The offering that will help us make her known !
Her cause is as poor as she herself was here below !

KATERI

Vol. 7 No. 3

CAUGHNAWAGA, Que.

JUNE 1955



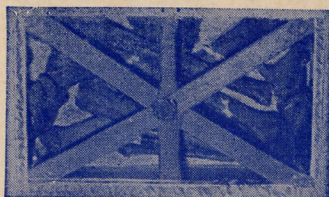


Photo: J. G. Martin

THE RELICS OF TEKAKWITHA

KATERI

Vol. 7

No. 3

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

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 the Mission of St-François-Xavier, Caughnawaga, Quebec, Canada.

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

► Cover girl Linda Montour prays for Kateri's beatification.

For Kateri, Please !	
Albert Burns, S.J.....	3
There Kateri Belonged	
(A.D. 1673, Cont'd.)	
Claude Chauchetière, S.J..	4
Now or Never!	
Nora Routledge.....	6
100,000 Pledges and More !	
The Vice-Postulator.....	8
Kateri	
Emile Brunet, sculptor....	9
Cosmopolitan Is the Word	
Frs. Edward and Paul	
Hayes.....	10
Letters to Kateri.....	11
The Vice-Postulator's	
Diary.....	13

JUNE 1955

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of Superiors.

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FOR KATERI, PLEASE!

By Albert Burns, S.J.

YOU can give no more precious gift to the Cause of Venerable Kateri Tekakwitha than your prayers. There are, however, many other ways of helping, not to be ignored.

Just now the Vice-Postulator has a debt of about eighteen hundred dollars. The printing of the Bulletin, envelopes, stamps, office equipment, secretary's salary, the distributing of leaflets, pictures, etc., take a generous outlay of money. Contrarily to the Five Founders of New France, although she is their crowning achievement, Kateri does not receive one red cent from any official source. Her Cause is as poor today as she was two hundred and seventy-five years ago. Your donation, no matter how humble it may be, will be gratefully received.

May I add a few practical suggestions: Spread the Kateri Sympathy Cards. Purchase a dozen of the beautifully printed Sympathy Cards for one dollar; use them as the occasion demands. For every card used, after sending the card to the family of the deceased, notify the Vice-Postulator, and forward him a dollar offering. He then will notify the family that the beloved departed one has been enrolled in the Tekakwitha Guild. A high mass is sung each week here at the Mission of St. Francis Xavier for the deceased members of the Guild; they are remembered daily in the Vice-Postulator's mass; furthermore, they benefit from other prayers offered by the Society of Jesus for its friends and benefactors.

Enroll your friends in the Kateri Guild with a Kateri Birthday Card. These cards are also one dollar a dozen, boxed, for your convenience. Follow the same procedure as for the Sympathy Cards.

Send in the names of acquaintances to whom the Kateri Bulletin will be addressed. Printed lists of names will be gratefully accepted; also, last year's out-of-use telephone directory. True, the Vice-Postulator is no blood kin of the Abbé Pierre and the Ragpickers, but there exists a distinct spiritual affinity between them.

Now the Vice-Postulator and his staff cannot do very much alone. But with your aid, blessed with the Sacred Blood of the Heart of Jesus, the Cause of the Lily of the Mohawks will be speeded to its happy conclusion.

Kateri Novena: 5c a copy!

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 Venerable Kateri Tekakwitha

A.D. 1673 (Cont'd.)



GOD Himself tempted this Mission by taking its support away from it in the person of Catherine Gandicteua, famous for her virtue, whose memory is still revered at La Prairie, twelve years after her death. It really was a great tribulation, because the poor lost their mother, the Christians their model, the French and the Indians their beloved. A relation will be made of her virtues which caused all to say that she is in heaven. She left to the chapel a legacy of the ornaments of her youth, which have since become precious because of the offering she made of them during her lifetime and by a multitude of other presents, which may be seen attached to the wooden beams of the chapel and in front of the altar. These gifts, which came during the following years, were a result of hers.

This death gave birth to a praiseworthy custom which is widespread in the Mission at present. No one doubts that the Indians while they were pagans had been quite superstitious in the burying of their dead as well as in all other things. As the Kingdom of God was becoming established at La Prairie, Our Lord inspired the husband of dead Catherine with the thought of making a suggestion: this poor afflicted man, seeing his wife past recovery, invited his friends to a feast and spoke to them thus: "Formerly, before we became Christians, we used to have recourse to superstitious rites to cure our sick, and sickness caused us very much sorrow; now that we pray, we invoke the name of Jesus to cure them. If they die we console ourselves with the hope of seeing them in heaven. Let us now recite our beads for my dying wife before eating". The same man after the death of his wife behaved as a perfect Christian.

The custom of the Indians is to give all the goods of the deceased one to their relatives and friends so that they will lament his death, and to bury with their dead some of the things that they owned during their life. They also erected monuments over the graves on which they painted animals and birds which they called *genii* or masters of life. But the husband of our deceased Catherine, in his capacity of head captain, assembled the council of the elders and told them not to follow any longer their old customs which did not help in any way the dead. As for himself, his thought was to adorn the body of his deceased wife with her most valuable possessions since she must some day resurrect from the dead and to use the rest of her possessions to give alms to the poor. This suggestion was followed by all and it has become as a law which they have since observed with care. Catherine's husband was even blamed for having adorned his wife's corpse. The other Indians have not been imitating him in this, but they give to the poor the most valuable clothes and cover the bodies with their ordinary clothing saying that the deceased would much prefer that we pray to God for them by means of their own belongings. On the occasion about which we are talking, three hundred pounds were distributed to the poor, and during this praiseworthy distribution the recipients were told: "Pray for the deceased woman."

— 1674 —

This was a happy year for the Mission because marriage was established firmly here as it is in all the Church¹. A few who were married in the manner that Indians are married, have no other ceremonies than that of baptism during which they proclaimed that they would never quit their wives. The ceremonies of marriage were not yet established, but when the Indians were better informed and more accustomed, they were married only before the Church. God has so abundantly granted His blessing that hitherto divorce has been very rare and whosoever practises it is held in abomination. The Mission was founded well over twenty years ago and now twenty men could not be found who have abandoned their wives; and those who have abandoned them have always returned after a few years to die at the village. Some explain this condition in which the Indians find themselves by saying that the power of God can stabilize dispositions lighter than wind or feather....

Continued p. 15

¹ Note that in the course of time, this sort of marriage was considered as concubinage by the Indians; for to a husband and wife unable to live in harmony, an aged Indian woman said that they were together as people who sinned, because they had not been sprinkled with Holy Water when they were married.

NOW OR NEVER!

RIGHT in the pathway of the St. Lawrence Seaway Project lie side by side the villages of Ste. Catherine and Caughnawaga.

Just within the confines of Caughnawaga, flows a small stream called La Suzanne. Near its mouth, was the fourth site of the Mission of St. Francis Xavier, known as Kanatakwenke (whence - the - village - has - been - moved). Close by are the unmarked graves of two of the most famous of the early Jesuit missionaries — Fathers Jacques de Lamberville and Jacques Bruyas, who died there, but whose bodies were not moved when the Iroquois made their last migration in 1719 and settled at Caughnawaga.

Both these men played important parts in the life of Kateri. As a child of eleven she listened to Father Bruyas telling the wonderful story of Christ to the canton Indians on the banks of the Mohawks river. Then,

when she was eighteen, Father de Lamberville settled in her native village and, at her earnest request, began to instruct her in the Christian faith. It was from his hands that she received baptism on Easter Sunday in 1675.

● Jacques Bruyas

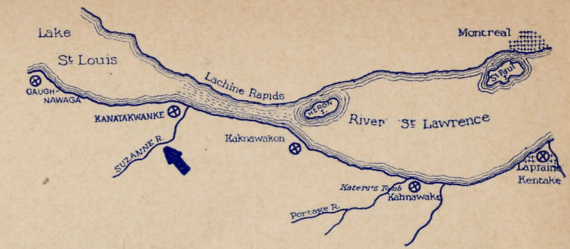
Father Bruyas came to Canada in 1666 to devote his great talents to the people of the Longhouse.

Any student of history knows how often this great-hearted man's name appears. He attained great influence over the Indians — spoke their language as one of them and was able to talk them into keeping the peace on many occasions when they had threatened to take the warpath. He served as an ambassador for France over and over again and when the mission Indians were persuaded to join the French forces on expedi-

by

Nora

Routhledge



tions, he accompanied them as their chaplain.

A man of parts, Father Bruyas — among all his labours he found time to write a grammar of the Iroquois language. He was instrumental in having a wharf built so that the canoes could come to land more easily from the rapids which are so soon to be smoothed away in the name of progress. It was he too who had the Jesuit mill built when the French minister, Colbert, issued orders for all seigneurs in New France to provide milling facilities for their tenants.

● Jacques de Lamberville

Father de Lamberville died at what is now Ste. Catherine's in 1711 after thirty-seven years of missionary life and, the next year, he was followed to the grave by Father Bruyas, after serving the Iroquois for forty-six years.

● Now or never

Now or never is the time to find the mortal remains of these two men.

What a pity if, for want of interest or through ignorance of the situation, their bones are shovelled up and tossed aside by bulldozers.

Kateri's remains are reverently preserved, waiting her canonization to take their place at the altar. Surely it would be most fitting that these two men, who gave their long lives to her people, should find a resting place near her.

Friends of Kateri — what can be done about it?

But, whatever is done, must be now — or never!

100 000 PLEDGES AND MORE!

SUNDAY afternoon, April 17, 1955, was the 275th anniversary of Venerable Kateri Tekakwitha's saintly death. Next year, 1956, will be the tercentenary of her birth at Ossernenon, now Auriesville, N.Y. To prepare the tercentenary, what could be better than to obtain the necessary miracles for her beatification?

Certain indications seem to imply that Divine Providence will grant these miracles if we pray humbly, persistently, confidently. All Kateri's clients will be happy to contribute from the love of their hearts the needed prayers.

Therefore, each devotee of Venerable Kateri, each member of the Tekakwitha Guild is urged to send the V.-Postulator his written pledge promising to pray daily for the speedy beatification of the Lily of the Mohawks; invited also, to press his friends and relatives to do likewise.

Three degrees are suggested: those of the Apostleship of Prayer. First degree: the daily recitation of a decade of the rosary; second degree: the daily recitation of five decades; third and last degree: daily or weekly communion for the same intention. The daily recitation of the approved prayer for Kateri's beatification is also recommended.

Simply write in: "I, the undersigned, a friend of Kateri, do promise to say daily until January 1, 1957, ... or to receive daily (or weekly) Our Lord in the Holy Eucharist for the speedy beatification of the Lily of the Mohawks." (Your signature.)

These pledges will be placed on Kateri's relics.

— The Vice-Postulator.

Photo: Armour Landry.



"COSMOPOLITAN IS THE WORD"

by

EDWARD and PAUL HAYES

"COSMOPOLITAN" is the word. Yes, we might pick many adjectives to describe New York City, but if we were asked to pick the one word that best would sum it up to a visitor, that is it — cosmopolitan. Webster's dictionary defines this adjective as: "belonging to all the world; at home in any country; without local national attachments or prejudices."

● Six figures

This cosmopolitan keynote is strikingly symbolized at the site of one of the places that a visitor to the city never wants to miss, Saint Patrick's Cathedral. Catholics, Protestants, Jews and pagans pass through the doors of this world famous shrine daily. At the front of this towering edifice are two massive metal



doors. A glance at these doors offers a lesson on the Catholicity of the Church. There, carved in the metal, are six figures. Perhaps as we look at those six figures, the word "cosmopolitan" will come to mind, and the adjective is by no means inappropriate.

On the upper right hand side stands Saint Patrick, the zealous missionary of the Emerald Isle; just below is Mother Cabrini, an Italian; on the lower right stands Mother Seton, an American. On the upper left hand side is Saint Joseph, whom the world seems to have forgotten; he was a Jew. Then Saint Isaac Jogues, a Frenchman. And on the lower left side of the huge bronze door of the main entrance to Saint Patrick's Cathedral, stands the figure of a young Indian girl who is not

yet a saint, Kateri Tekakwitha.

How fitting that the main entrance to one of the most famous churches in cosmopolitan New York there should be the figure of an Indian maiden.

● A racial problem

In our day very much is made of national and racial origin. Indeed, this is so true that we have a "racial problem." The person who is not living his Catholic Faith fully, at times comes to consider his race as inherently superior to those of another race. The life of Kateri Tekakwitha, the Lily of the Mohawks, can teach an eloquent lesson against racial prejudice.

Kateri Tekakwitha was baptized as a girl of twenty, on Easter Sunday in the year 1677. She was only to live four years as Catholic, for she died in 1680. Shortly after her baptism, because of the difficulties in practicing her Faith in her native town, which was on the shores of the Mohawk River in what is now New York State, she was sent to Caughnawaga, a thriving Catholic village on the Saint Lawrence just outside

Montreal. The words written by Father de Lamberville in the note which Catherine bore to the priests in what was to be her adopted home, are significant: "We are sending you a treasure; take good care of her." Catherine indeed proved a blessing in her new parish and future years have proved her a saintly treasure of North America. We can hardly say that Catherine will go down in history for any extraordinary worldly achievements. But this girl who blossomed as the lily of the Mohawks from among a pagan Indian environment has found a place in countless hearts of all races.

● She belongs to the world

The saints belong to the world. How fitting it is that the life of a simple native Indian maid should become an example of sanctity to cosmopolitan America. How fitting that her image should stand in bronze on the front of one of the world's greatest cathedrals, overshadowing the passers-by on one of the most famous streets in America, Fifth Avenue, New York. Catherine does not belong to the Mohawks. Kateri Tekakwitha belongs to the world.

Fathers Edward and Paul Hayes have authored *Three Keys to Happiness* (New York, 1952) and are regular contributors to *The Priest* and other Catholic periodicals.

LETTERS TO KATERI

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

CAMPVILLE, MAN., April 4, 1955: ...In 1946 on October 17, a discouraged father came to me and reported that his wife was dying. The roads were absolutely impassible but with horses and wagon; they were terribly rough rutted and frozen. His wife had been in pain for three days and could not give birth according to the midwives there. So I went to hear the confession of Alfred B's wife at Fort Alexander Indian Reserve Manitoba, taking the holy oils in case I could give Extreme Unction, which I did. After that, I said the prayers of the Church for a woman who is to give birth; then I got her to promise to start a novena to Kateri that same day. The old Indian ladies assisting her had given up hope for both mother and baby. I had hardly returned to the rectory three-quarters of a mile away when the happy father was in to break the good news. I baptized the 'miraculously born baby' two days later. On October 18, 1946, Philomena became a child of God. Philomena is now in heaven. I heard she died before school age.

This year I was at Pelican Rapids (the exact geographical center of Canada) another Indian Mission, for New Year's. On January 2nd, 1955, around 5 P.M., Mrs. C., an old lady, sent a little girl to my shack requesting that I immediately give the Sacraments to Sylvia who was very sick. It was only about a hundred yard walk. Sylvia had been married over a year to the best young man on the Indian Reserve, W.J.C. Now her time had come to have a child, but she was frail, small, and unhealthy... She had been at the hospital the week before, but the Doctor had told her that she would have to wait another month. When I saw her, she was suffering both day and night. The Bombardier snowmobile could possibly take her to the hospital fifty miles away, but nobody knew how long she could live; a bad hemorrhage and she was done! I followed about the same procedure as in the case of Mrs. B., mentioned above. I confessed her, said the liturgical prayers for women before birth, and got Sylvia (though extremely poor) to promise a mass for Kateri if she pulled out alive. So she did. A couple of hours later, her first born, a fine little girl, at least next to miraculously born through the intercession of Kateri Tekakwitha was alive and healthy. I baptized Priscilla on the sixth, Feast of the Epiphany, and I was happy during mass to thank Kateri. I hope Kateri does not come to bring this little angel to heaven right away, because I want Catholics to multiply on that settlement of Pelican Rapids, Manitoba,

where the population is fifty percent Roman Catholic. Rather do I pray to Kateri to obtain the conversion of non-Catholics in great numbers... Rev. E.D., O.M.I.

SHERBROOKE, P.Q., April 15: The following are three letters published in our magazine MARIANHILL which I took the liberty of translating for you:

WESTPHALIA, GERMANY: In the April issue of your magazine Marianhill, I read about the Indian girl Kateri Tekakwitha. Thereafter I was involved in a legal process. I implored Kateri to intercede for me that everything would come out fine. I promised to publish the results. I want to notify you that my prayers have been answered. Mrs. E.W.N.

ALTENBEKEN, GERMANY: In your mission publication I read about the Indian girl Kateri Tekakwitha. I made a novena to her and my prayers were answered... Mrs. T.G.

HOLTHEM, WESTPHALIA, GERMANY: I am sending an offering in thanksgiving for the help received through the pious virgin Kateri Tekakwitha in being freed from a great sorrow. I am imploring her for further help. I promise to publish the results... Mr. E.S.

Enclosed you will find an offering. Please send me some pictures or relics of Kateri which we could send to the people whose prayers have been answered, because we receive many requests for them. Rev. K.F., C.M.M.

BOSTON, MASS., April 12, 1955: Enclosed is a money order for five dollars toward Kateri's new statue in the schoolyard. My wife Florence had promised it if she obtained a visa to U.S. which she did. This five is an installment payment as she had promised a more generous donation of ten dollars... Mr. L.S.

PITTSBURGH, PA., April 15: I am sending this five dollars because of the favors I received from the Lily of the Mohawks. I promised I would send six percent of my income in a new job I have. This was my first check... Mrs. H.W.B.

FREMONT, OHIO, March 25: ...I took my prayer of little Kateri to the clinic in Rochester, Minn., and while there, I met a woman from Havre, Montana. She was a Lutheran but was searching for something that she couldn't explain. She was quite ill and I let her read the prayer. She asked me if she could keep it and do you know, both she and her husband are joining our Church. It gave both of them so much relief. So I do not have my little prayer but I am grateful that it helped them too... Mrs. H.J.

REVERE, MASS., April 20: Since my husband entered the Service I have been praying to Kateri that he would not be

sent overseas. Last night I received good news from him that he is going to be stationed in the States. Herewith is a small offering (twenty-five dollars) towards the statue of good Kateri who has been so kind to us in answering our prayer. Mrs. J.R.

EAST CHICAGO, INDIANA, April 5: Enclosed is a cheque for twenty-five dollars for Kateri from the Dziedziak Bros. who are starting a Dairy Isle soft Ice Cream Enterprise in Northern Indiana. We have also made Kateri an Honorary Director in our Corporation. We ask for your prayers for our intentions and for our loved ones... Messrs. E.D. State Director, J.D., Assis. Director, W.D., Assis. Director.

MONTREAL, P.Q., April 4: I went to pray yesterday before the relics of Catherine Tekakwitha. Only in Canada is she ignored. I was missionary in China and in the Philippines.

May I ask you to place this request on her relics? It concerns a young couple. The wife is a convert. They are both good Catholics. They pray and go to the Sacraments regularly. They are expecting a child, their first one, during April. The husband has just lost his position and the landlord is obliging him to give up his rent within the month. All the means within the scope of human prudence have been unsuccessfully tried to solve this problem. So I am beginning today a novena with the husband, to Kateri Tekakwitha.

I am adding my prayers to yours so that Kateri may be officially proclaimed the Protectress of Canada in 1956, and I will let you know as soon as I have obtained the above favor... Rev. A.L.

MONTREAL, P.Q., April 14: I am writing to thank Venerable Kateri Tekakwitha for the favor obtained through her intercession. A young husband, soon to become a father, had been vacated from his lodging and from his position. Lo and behold! all is arranged. We made a novena together to Venerable Kateri Tekakwitha, beginning April 4th, 1955. The problem was solved the twelfth, last day of the novena, when he found a new job. He began working the thirteenth, yesterday morning. Should we not see there the finger of God? All thanks to Venerable Kateri Tekakwitha!... Rev. A.L.

PARIS, FRANCE, March 31: ...Yesterday, eve of the Annunciation, I received a little packet with the lives of Kateri and pictures. Immediately, two nurses who had heard me speak about her concerning the following, were there, received a picture and a pamphlet. That evening, my friends of the Red Cross also carried some away for themselves and for a seriously sick person whom I had entrusted to their care by other members of the first aid who had informed me that Sunday that he was in the state of coma, dying in another Paris

hospital.

I would not believe it is a complete miracle for he still has a sore knee and is not strong, but the sudden improvement has greatly surprised all our friends of the Red Cross. I must admit that others also have prayed for him and that one of the most devoted of the Red Cross has promised to enter the Order of St. Francis if he did not die. But a person to whom I had asked to pray to Kateri for him instantly thought that her intercession had also helped. The boy was twenty-three years old, a son of an alcoholic father; suffering from hemophyllia, weak from many hemorrhages, with an enormous knee which no doctor wanted to operate. I was able to place him in a little room which I own when he began hemorrhaging. Saturday he sent a message informing me of his condition: he was dying, the transfusions of blood coming out through the nose and the mouth. One of the two worst cases of hemophyllia in Paris.

You may well imagine, Father, how I asked a miracle for him through Kateri of Canada! Sunday, my friends hardly dared approach his room. They found him sitting on the bed, reading the newspaper, absolutely ignorant of all the accidents of the preceding day. Glory to the Lord and let us rejoice with Kateri!... Mile I.V.S.

BALTIMORE, MD., April 29: My little girl had an ugly growth on her mouth. Doctor after doctor refused to remove it for some reason. Finally Dr. P. did operate and cut it out and for four weeks it looked as if it were healing. Then suddenly where the growth was, four bubbles came up and grew so fast that her mouth was deformed. Once again the doctor was going to operate, but another surgeon came along while we were waiting for the elevator and looked and said: "No, don't cut it again; you must remove the whole side of the cheek!" Other doctors have said the same thing — we took her off the table, dressed her and came home. I had no money for expensive plastic surgery and to have her disfigured, so I went home and waited. One morning for no particular reason, she and I went to mass. Father L. turned around after mass and said: "I have a relic of the Lily of the Mohawks; and if anyone wants to be blessed by it, come to the rectory." We went over and Father put the relic to her mouth and gave us a prayer to say. A week later some little friends were here to pray with her and one said: "Rosemary would be a beautiful girl if she did not have that ugly thing hanging in her mouth." I, not wanting my child to feel so bad said: "Oh she doesn't have any more!" I was shocked that I had said such a thing, but went to show them her mouth. Behold it was perfect! When it was cured we don't know... Father L. still speaks of the miracle girl... Mrs. P.L.

THE VICE-POSTULATOR'S DIARY

About December 16th, Father Superior received a phone call from the international Mission of St. Francis Regis, half of which is in upper New York State and the rest in Quebec and Ontario. Father Wisse Karienton Jacobs, S.J., a son of Caughnawaga, is Pastor of this Iroquois Mission. He requested that I be the speaker at the Rosary Society's annual dinner at Moira, N.Y. It was arranged that Father Superior would drive me over on Sunday afternoon, December 19th.

Unfortunately, Father Superior, while working about the house, fell off a chair and broke a finger, so Sunday it seemed just about impossible to be present at Moira. That afternoon, however, Dr. Solomon Cook was ready for me with his car. (For more details about Dr. Cook see "Kateri" Vol. 2 No. 4, Sept. 1950.) On arriving at Hogsburg, N.Y., Father Jacobs was waiting at the parish hall and whisked me off in the direction of Moira.

At seven o'clock, dinner was served at the "Crossroads" a very modern motel. Forty of the members of the new Rosary Society, the ladies with their husbands, attended the dinner. To the President, Mrs. Evelyn Montour, goes much of the credit for the well organized evening. Incidentally, she served as the principal model for the new Kateri Monument in Caughnawaga, and like Father Jacobs, was born at the Mission of St. Francis Xavier. Later in the evening, I talked about Kateri to her own people, quite

inadequately, I know, but with all my heart. Then the colored slides of Kateri's relics and of the Mission of St. Francis Xavier were thrown on the wall and commented upon. Quite a few questions were asked by the Mohawks of St. Regis pertaining to her beatification. The next morning I said Mass at the beautiful little Mission Church of St. Francis Regis, which is in Canada. As I offered the Holy Sacrifice and recommended Kateri's clients, I could not help remembering that about a hundred years ago half of Kateri's relics including the skull had been destroyed on that very spot by a fire which left nothing of the Church.

January 12th, 1955, the Very Reverend John M. Convert, S.J., Superior of the Mission of Holy Cross, Alaska, on his return from Rome and France, stopped at Caughnawaga to venerate Kateri's relics. Reverend Father Vincent J. Gorski, Senior Captain, U.S. Navy, a staunch friend of the Lily of the Mohawks, at the occasion of his transfer from New Orleans to Boston, also came to venerate Kateri's relics.

On March 8th and 10th, the boys' section of Tekakwitha School, under the direction of the Reverend Albert Burns, Associate Editor of Kateri, offered to the Reverend Georges Brodeur, S.J., Superior of the Mission, an 18th century English version of Molière's "The Imaginary Invalid". Two weeks later, the Sisters of St. Ann's presented "The Tiny Tots Minstrel Show", the actors comprising children

chosen from the first to the fifth grades! The loving patience and competence of the Sisters was apparent to those who braved a Canadian snowstorm to be present. Through the personal efforts of the Reverend Martial Caron, S.J., the Kateri Hall stage was entirely remodeled in time for the two plays.

April 14th, The Reverend Francis K. Drolet, S.J. New York Province Sodality Director, visited the Mission, not without praying before the relics of Kateri.

Sunday April 17th, was the 275th anniversary of the saintly death of Venerable Kateri Tekakwitha at the Mission of St. Francis Xavier, then located at what is today the little French parish of Ste-Catherine d'Alexandrie of Laprairie. Across the street from the Church, facing the St. Lawrence is the granite cenotaph erected to Kateri's memory in 1888 at the very spot where she was buried. Plans had been made for an outdoor celebration at this hallowed spot, but the rain forced Kateri's numerous friends into the Church. The Reverend Antoine Pelletier, S.J., Pastor, welcomed them; I briefly explained the present

state of Kateri's Cause. Then there was Solemn Benediction of the Blessed Sacrament with Father Pelletier as celebrant, Father Robert Ward of Sherbrooke as deacon, and myself as subdeacon. After Benediction, the Pastor blessed the sick with the Monstrance. The singing was by the Indian Mixed Choir of Caughnawaga under the direction of the Reverend M. Caron, S.J.

Two days later, April 19th, the Reverend Arthur J. R. Leroux, of Spring Lake, Mich. and the Reverend J. A. Castonier of Tavas City, Mich., old clients of Tekakwitha, spent a few hours at the Mission.

Sunday, May 1st, at Father Hervé Gaulin's invitation (Master of Novices for the Lower Canadian Province of the Society of Jesus), I talked to the Novices and then commented on the colored slides of the Mission and "Kateriana" in general. It was a pleasant hour well prepared by two Novices who had already preached to their confrères on the Lily of the Mohawk. After lunch, a *vin d'honneur* was served in anticipation of Kateri's speedy beatification.

THERE KATERI BELONGED, *Cont'd.*

Although in the past years there were many marriages, the marriage registers contain more this year. Though God permitted that some were faithless to their vows, it was but to grant us the spectacle of some young women living alone as angels, thus facilitating for many the way of perpetual virginity. So it happened to two who recently have carried this gift with them into heaven as it is noted in the following years.