

# KATERI

Vol. 9 No. 2

CAUGHNAWAGA, Que.

MARCH, 1957





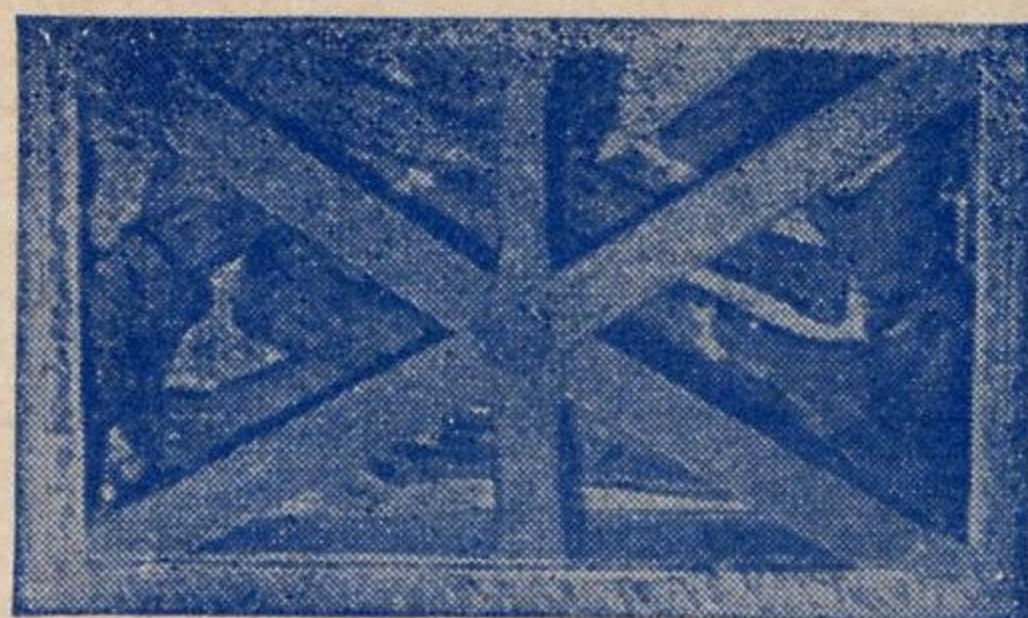


Photo : J. G. Martin.

## THE RELICS OF TEKAKWITHA

# KATERI Vol. 9 No. 2

Editor and V.-Postulator :  
The Rev. Henri Béchard, 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 the Rev. Martial Caron, S.J., at the Mission of St-François-Xavier, Caughnawaga, Quebec, Canada.

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

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The Cover photo, "Easter flowers for Kateri at her Cenotaph", is by Jack Marshall, and Fr Burns' photo on page 14, by M. Desmarais. On page 6, the obverse and reverse cuts of the medal are the property of Le Messager Canadien.

# Your Kateri Fan-Club

The Vice-Postulator

THE FEBRUARY CATHOLIC DIGEST carried an article from GOOD HOUSEKEEPING entitled THE FAN-CLUB RACKET, by George Benson King. Teenagers are kept on tiptoes spreading the cult of the most recently hatched singing idol. For each fan, postage, membership fees, records, etc., add up to about \$60.00 a year.

What about organizing during Lent a Kateri Fan-Club of ten or more members in your parish? A Fan Club that will last all year! Its aim: obtaining pledges of daily prayers for the lovely Lily of the Mohawks' speedy beatification! If one hundred thousand "fans" recited one HAIL MARY daily for one year, who doubts that these prayers rising as sweet incense before the Throne of God will hasten her elevation to the honors of the altar.

These Fan-Clubs could be composed of already existing societies, such as the Sodality, Third Orders, Catholic Daughters, Catholic Women's League, Holy Name Society, Knights of Columbus... Or, they simply could be units of the Kateri Guild.

Besides collecting prayer pledges, the members could meet periodically to study Kateri's life, stressing its message to 1957. Certainly more profound love for Our Savior in the Blessed Sacrament and for His Blessed Mother would follow.

The Kateri Fan-Clubs could also aid the cause financially by finding new subscribers for the Kateri quarterly bulletin. (In the past, 8000 copies of each issue have been printed, half of which were freely distributed. Henceforth, to a large extent, this free distribution will necessarily be curtailed because of rising expenses.) With four or five thousand new subscribers, our present money problem would melt away and allow us to translate from paper to facts a whole folder of blueprints to push Kateri's Cause — your Cause! — as it deserves.

Perhaps during the holy seasons of Lent and Easter this idea will take root and flourish.



# Kateri's Sainthood

by Harold Poitras<sup>1</sup>

**E**VER SINCE 1884, when the archbishops and bishops of the Third Plenary Council of Baltimore petitioned the Holy See to institute the process for the beatification of Kateri, American and Canadian Catholics have been asking, "When will Kateri become a saint?"

The date, of course, cannot be forecast, but the proclamation will be made as soon as the examiners of the Sacred Congregation of Rites in Rome, who have the case of the Mohawk maiden under consideration, decide that at least two of the hundreds of "miraculous instances" attributable to her are genuine miracles. This is a necessary step toward canonization.

If they so decide, the humble Indian girl, who was born near Albany and died in Caughnawaga on April 17, 1680, and is known as the Lily of the Mohawks, will become the first native-born North American to achieve sainthood. Others have been given the distinction of being called "blessed" or "venerable", but, with one exception, they have all come to this country from Europe. No native North American has been canonized, although the cases for many have been introduced at Rome.

## Constant Search

The latest development in the cause of Kateri was reported recently to Rev. Henri Béchard, S.J., Canadian Vice-Postulator, by Rev. Thomas J. Coffey, S.J., American Vice-Postulator. He reported that "since the decree in 1943 terming Kateri's virtue heroic allowing her to be called "venerable", a constant search for miracles attributable to her intercession has been continued. Several apostolic processes concerned with purported miracles have been concluded, or are presently in progress." The business of the processes is simply to take testimony under oath. The judgement rests with the Holy See.

## "Blessed" Kateri

When the obstacle is surpassed, she will be called "Blessed Kateri," thus allowing Catholics in this country to venerate her, even though she has not yet been proclaimed a saint.

(1) *The Montreal Star, Saturday, July 14, 1956.*

To date, besides the Canadian Martyrs, Rome has bestowed the title of "blessed" only on Marguerite Bourgeoys, founder of the Congregation of Notre Dame, born in France, and Rev. André Grasset, Sulpician, a native of Montreal, martyred in Paris during the French Revolution.

Those like Kateri, given the title of "venerable," are: Msgr. François Montmorency Laval, first bishop of Quebec; Mother Marie de l'Incarnation, founder of the Ursuline Nuns in Canada; and Mother d'Youville, founder of the Grey Nuns.

Kateri was born in 1656 in an Iroquois village called Ossernenon, near where Albany, N.Y., is today. Her father was an Iroquois chieftain and her mother was a Christian Algonquin from Trois Rivières. Her mother was taken a prisoner by the Iroquois and then became the chief's wife.

## Sight Impaired

When Kateri was four years old, her parents died in a smallpox epidemic which nearly wiped out their Indian village. Kateri barely escaped death. The disease left her face scarred and her eyesight badly weakened.

She was adopted by an uncle, who was strongly opposed to Christianity. Despite this opposition, Kateri informed a Jesuit Father one day of her desire to become a Christian and, after receiving some instruction, was baptized on Easter Sunday, 1676, at the age of 20.

The following year, she fled from her uncle's home through the assistance of Louis Garonhiague, an Oneida chief and a catechist, who is said to have been among those who tortured the giant-hearted Father Brébeuf to horrible death on March 16, 1649.

During her stay at Caughnawaga it soon became evident to the Jesuits in charge of the mission that her whole being was animated by divine inspiration. She attended mass every morning at 4 o'clock, even in sub-zero weather, spent her Sundays in church, and frequently indulged in various forms of self-inflicted suffering as a penance. She remained a virgin and persuaded the Missionaries to allow her to take the vow of chastity.

Kateri died in the winter of 1680 and Father Cholenec records "a great change took place in her appearance after her death when her face pitted with smallpox scars became almost instantly very beautiful and fair."

All evidence of miracles has been sent to Rev. Charles Miccinelli, the Postulator of the cause at Vatican City, who, in turn, has submitted it to the Congregation of Rites.

It is rumored in Rome that some action may be taken soon.





St. Francis



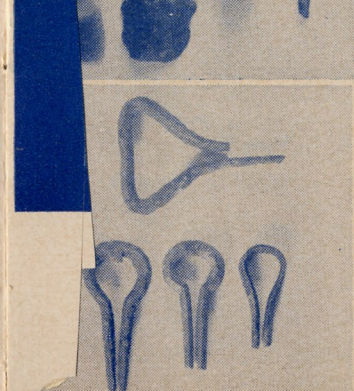
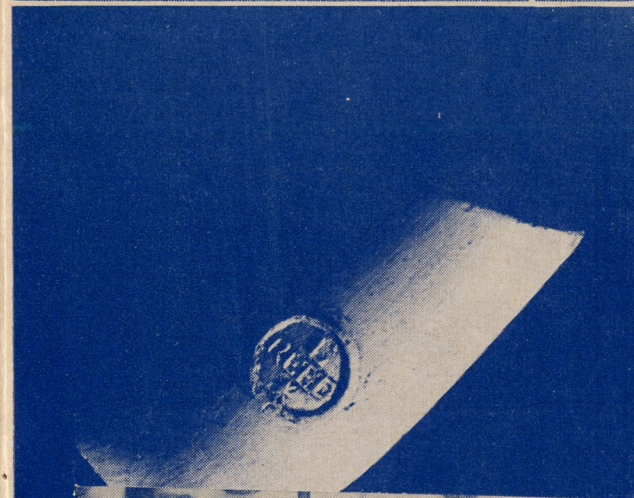
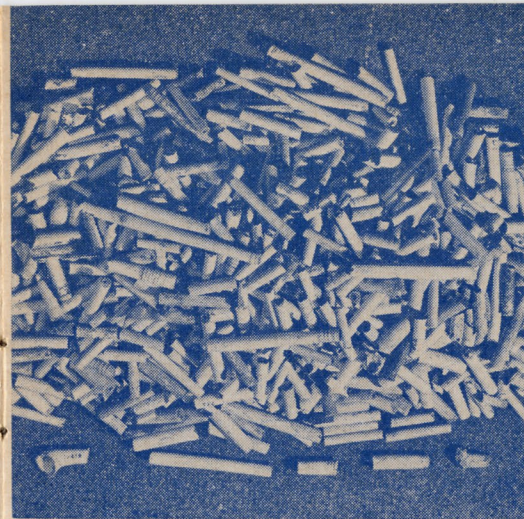
St. Anthony

## EXCAVATIONS at CAUGHNAWAGA

The above medal was the first of two, dating back to the XVIIth century, found during the recent excavations undertaken at the fourth site of the Mission by the Society of Jesus and the University of Western Ontario, under the direction of Archeologist and Mrs. Wilfrid Jury. Of all things, a medal of St. Anthony, finder of lost articles ! A wonderful Franciscan saint, who, experience has proved, is sympathetic even to Jesuits.

Now, I am asking St. Anthony something special : his aid in finding not lost, but forgotten currency and bills . . . in your pocket-book. It cost \$1743.40 to excavate last autumn. A few hundred dollars have come in, but the Kateri bulletin expenses mount continually. Because of the St. Lawrence Seaway, this work could not be delayed any longer. Next spring and autumn will be our last chance to complete the excavations. Even more funds will be needed then. O good St. Anthony, hear a Jesuit V.-Postulator's plea ! . . .

The following pages are devoted to some of the artifacts of European (French, English, Dutch) origin unearthed during the digging. The fourth site of Caughnawaga was established in 1696, sixteen years after Kateri's death. A close study of these souvenirs will give us a better insight into life in Kateri's times.







*Why not write to Bishop Sheen and ask him to tell Kateri's story on his TV program?*

▼ Spoon and jackknife

▼ What does it take to make a flintlock? Kateri's uncle took his gun and three bullets when he set out in search of her after her departure for Canada in 1677. One bullet was for Kateri, and the other two for the men who were helping her escape.

▼ Jewish harps (who would have thought so?), fragments of a devil-jug, and snuffers.



▲ Hand-made nails probably fashioned on the spot by Jesuit Brothers from iron smelted at the old Forges St-Maurice, near Trois-Rivières, Qué.

▲ Hoes such as the one used by Kateri when she worked in the cornfields.

▲ Needles and pins and scissors: Kateri knew how to sew à l'europpéenne!

▲ Knives and forks. Exactly one hundred knives were found.

...any longer. Next spring and autumn will be our last chance to complete the excavations. Even more funds will be needed then. O good St. Anthony, hear a Jesuit V.-Postulator's plea!...

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## MISSION SAINT-FRANCOIS-XAVIER IV

1696-1717 (Cont'd)

E. J. DEVINE, S. J.<sup>1</sup>

*Governor de Callière died in 1703, leaving behind him a legacy of peace with the Indian tribes. His successor, Philippe de Rigaud, Marquis de Vaudreuil, was willing to live at peace with the English of New York, but not with the Government of Boston. Hence in 1704, from the IVth site of Caughnawaga, the raid against Deerfield, Massachusetts:*

**I**N the dead of a winter's night, a detachment of French commanded by Hertel de Rouville, aided by Abenakis and Caughnawaga Indians, attacked this little village on the Connecticut river. They burned nearly all the homes and killed or carried into captivity a number of prisoners.

French and English versions differ greatly as to the damage done during this expedition. Colonel Quarry, writing to the Lords of Trade in London, informed them that a party of about three hundred Indians, headed by about twenty or thirty French, cut off Deerfield, killed fifty-two of the inhabitants and carried away eighty prisoners, while the invaders had fifty of their number killed during the action. On the other hand, De Vaudreuil wrote that he was obliged to send thither Sieur de Rouville, with nearly two hundred men, to attack a fort in which, according to the report of the prisoners, there were more than one hundred men under arms. De Rouville brought back over a hundred prisoners, men, women, and children, who, when they reached Canada, according to the historian of the raid, a grand-son of one of them, were treated with kindness by the French, especially by De Vaudreuil. Most of the prisoners were ransomed from the Indians by the

missionaries, who placed the young girls in the Ursuline convents of Three Rivers and Quebec.

This expedition has always had a special interest for Caughnawaga, not merely because its warriors had their share in it, but also because there are Indians still living in that historic village who trace their origin to prisoners taken in the raid. Among those seized by De Douville's soldiers were the Reverend John Williams, pastor of Deerfield, and his family. On the way to Canada the wife succumbed, owing to the hardships she had to endure, but the minister and his children reached the colony safely and were well treated during their detention. Two years later, when they were granted their liberty, Eunice, one of the daughters, having become a convert to the Catholic faith, refused to return to Deerfield with her father...

*Tradition has it that De Rouville's Indians brought back with them from Deerfield a church bell:*

The story runs that the converts of the village had for a long time wished to possess a church bell and had ordered one from France. It was sent out on a French vessel, *Le Grand Monarque*, which, while on its way to Canada, was seized by an English cruiser and taken to Salem, Massachusetts, where the cargo was sold as a war-prize. The bell was bought for Deerfield and placed in the steeple of the church of which the Reverend John Williams was then the pastor. After the raid, it was taken down, attached to a pole with an iron bar at each end so that it could be easily

carried on the shoulders of the Indians, and in that way was brought to Caughnawaga.

This is an outline of the well-known tradition of the bell which still hangs in the steeple of the village church, but there are a few historical inaccuracies which must be verified before the story can be accepted in its entirety. In the first place, Father Nicolas, the Jesuit who is supposed to have accompanied the De Rouville expedition in 1704, and whose name is attached to the legend, was then engaged in missionary work among the Ottawa tribe in the Far West; secondly, the emphasis which the tradition places on the novelty of a bell at Caughnawaga does not tally with the history of the mission, for the reason that the sound of bells was a very familiar one to the Christian converts from the first years of its foundation. The Bishop of Quebec was received at Laprairie in 1675 with the joyous sound of bells, and we have already seen that in 1683 there were three in the steeple of the church which was blown down in the gale at Kahnawaké.

As in all legends a grain of truth may be found, it is quite possible that the eight-hundred-pound bell which still calls the Indians to prayer at Caughnawaga may have been brought from France for another of the Christian missions, although there is no mark left to indicate either its place of origin or its destination. It may have been seized by the English at sea and taken to New England, an event not improbable in the strenuous years of the early part of the eighteenth century. When the bell was cast, an inscription ran around the upper rim, but close examination reveals the work of vandals, as only a letter here and there can be deciphered. Where and when the inscription was chiselled off the bronze are questions which will always be difficult to answer. It would

seem, however, that this act of vandalism could only have been perpetrated by persons interested in concealing the name of the original owner.

The Deerfield incident had a disheartening effect on the Boston Government... The English admitted, however, that the raid was disastrous simply because the people of Deerfield themselves, though they had been warned that the French were preparing to attack them, had not kept guard as carefully as they should have done.

*In the early years of the eighteenth century, the two rival colonies did everything in their power to capture the good-will of the pagan Iroquois of New York. An English agent, Abraham Schuyler, having tricked Fr. Jacques de Lamberville (who, in 1676, had baptized Kateri) into returning to Canada, then caused his chapel and cabin in the Onondaga country to be pillaged and burned:*

Meanwhile two Mohawk spies, Waggrashse and Canawangoe, had been sent to Canada, under the guise of fur traders, to report on the condition of things there. They kept their eyes wide open during their visit to Montreal, Chambly, Laprairie and Caughnawaga, and took time to examine the military strength of each of those places. In Montreal they found two small cannon in front of the governors residence and eight larger ones on the water-front, two of which were mounted; the stockades around the town were falling into decay; they saw many officers, but few private soldiers. At Laprairie some parts of the fort had been renewed; the other parts were old and rotten. In fort Chambly, which was manned by a garrison of thirty soldiers, there were two large guns and three *patarroses* (small cannons easily moved from place to place). The fort at Caughnawaga was old and its stockades were small.

*Next issue: The Missionaries*

(1) From *Historic Caughnawaga*, Messenger Press, (Montréal, 1922), now out of print.



# LETTERS TO KATERI

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

LANCASTER ONT., Nov. 9, 1956 : Would you publish this favor I received from Kateri? My grandnephew Michael M. was stricken with a double vision in one eye and was taken to a neurological hospital for treatment and remained there for two weeks. One day the eye righted itself. I had made a novena to Kateri and promised to have it published. Mr. A. McD.

SAYABEC, P.Q., Jan. 3, 1957 : I am happy to tell you I have obtained a great favor from little Kateri who has saved me from an operation of the spine. I am hurrying to keep my promise and I am enclosing my offering of ten dollars. All my gratitude to her to whom I shall pray for the rest of my life. Mme D.G.

PONT VIAU, P.Q., July 25, 1956 : I wish to ask you to join me in thanking Kateri who has so well prayed to our heavenly Mother to obtain some work for my husband. It was nearly impossible, but I knew that he would obtain it, for nothing is impossible through Jesus and Mary. So you may publish this favor for it is a big one. Mme A.J.

OTTAWA, ONT., Jan. 17 : I would like to tell you that your little "Lily of the Mohawks" has helped me. I have known about her all my life and have asked her help. But some time ago, I wanted a few pieces of furniture moved and I was having difficulty about that. I have a picture of Kateri Tekakwitha. I said, "Kateri if you please help me to get this furniture, I'll write to the priests at Caughnawaga, and tell them." Pretty soon my cousin said, "I'll get that furniture for you!" So I am sure Kateri has done this for me and I am enclosing a small offering. Miss L. V.

MONTREAL, P.Q., Dec. 15, 1956 : Quite recently as a result of financial difficulty in an enterprise, I began to invoke Kateri Tekakwitha and after a few days this problem was solved. I promised to notify the Kateri Guild if the problem were settled. This is what I am now doing. Mme L. L.

ST. ALBANS, VT., Jan. 4 : I am writing this in the name of Mrs. R. P. In March of 1956, her son H. P. was critically ill, to the point that the doctors did not think that he would live. Since then he has been improving continuously and is nearly cured through the intercession of Kateri. For this great favor she wishes to send an offering of ten dollars. Right now Mrs. R. P. is nearly totally blind, but still she continues to pray for all her family and she has a great devotion to Kateri. Please, dear Father, do not forget her in your prayers. Mrs. M. R.

NICOLET, P.Q., Jan. 9 : You will find in the present letter a check for eleven

dollars in accomplishing a promise for certain graces I have obtained. Sr. T. de la T., a.s.v.

MONTREAL, P.Q., Dec. 28, 1956 : Since last October my sister and myself say the Hail Mary daily to hasten Kateri's beatification. I am being treated for lumbar rheumatism. I believe that she has helped me greatly. I am grateful and an enclosing a check for five dollars. Mme B. M.

MONTREAL, P.Q., Dec. 20, 1956 : In my first letter I informed you that I was blind in one eye because of glaucoma. I was praying to God to let me keep my sight in the other eye. But since August both eyes were afflicted. At the beginning of November, my second eye also failed me to a point that I was not even able to walk without knocking against different objects. The doctor then told me that if I wanted to keep a little of sight that remained with my right eye it would be necessary to operate immediately. He wanted to call in a specialist. I was told that there was no time to lose and that I must take a decision. I said : "Do you believe in miracles?" He was taken aback by my question and then said : "Yes I do, but you must decide immediately; you have no chances to take. Don't forget that you have only one eye and that it is affected like the other seriously." But I decided to wait. Need I add that I was nervous after this news and that I could not sleep. I took a picture of Kateri, placed it on my eye and said : "Our Lady of confidence, obtain for me through the mercy of Your Son and through the intercession of Kateri the cure of my eye. I then placed the picture near me and fell asleep. When I awoke I could see very well. That was on November 11 and since then I have had no attack of glaucoma. Mme J. L.

LANSDOWNE, ONT., Dec. 18, 1956 : Enclosed find one dollar for some novena booklets and prayers cards to the Lily of the Mohawks. She has just granted me a very big favor. I was in a very dangerous condition for a few days but Venerable Kateri was the means of regaining perfect health. Please publish the above when possible as I promised to do this. Mrs. G. O'G.

MONTREAL, P.Q., Dec. 29, 1956 : People must have faith in Kateri for she has cured me. I was suffering from an infected ganglion under the right arm which was running with pus. It was very painful and I was obliged to dress it regularly. As it was a difficult sore to heal and as the doctor discouraged me by saying that I would have to be operated on again without being able to guarantee a successful outcome, I did not know what to do.

I have two children, one four and the other two years old, and consequently quite a bit of work. I had to use my right hand and I succeeded in doing my work only with difficulty. Then it was that I read the monthly article in the French magazine MA PAROISSE. I wrote and received the prayer card. I immediately began to pray to Kateri. I had promised nine novenas for my cure. Until my last novena I did not hope for very much, for it seemed that it got worse. However I did not get discouraged but continued to pray to Kateri for my cure. When the last novena was completed, I was completely cured! I would like all those who read about Kateri to know that they can have faith in her. They must not let themselves get discouraged. Kateri cures those who pray to her with love. Mme A. B.

MAGOG, P.Q., Nov. 29, 1956 : My last request to Kateri was answered, for my wife had a happy and easy delivery thanks to our lovely Lily of the Mohawks. Enclosed you will find my pledge to Kateri and a two dollars donation. Mr. L. D. S.

MONTREAL, P.Q., Dec. 1, 1956 : Please find enclosed check for five dollars. This applies on my promise to Kateri for her intercession on my behalf that the health of my husband would improve. In the last few months he is much better. Please continue your prayers. Mrs. W. J. E.

SPALDING, NEBR., Nov. 30, 1956 : I enclose one dollar to help you in furthering the cause of little Kateri Tekakwitha. I want to say I promised this little offering for a favor received. I received an answer to my prayers to this little Indian maid when I had had discomfort due to kidney infection. I got relief that night and did not have to go to the hospital, then later I got entirely rid of the pus cells, at least for the present. Twice I received help after a period of prayer from two worries that greatly disturbed my peace of mind. Miss M. L.

MINEOLA, N.Y., Dec. 31, 1956 : My mother who is eighty-three tomorrow, cracked a shoulder-bone and it did not seem to be responding to treatment. A friend of mine, a Mrs. B., who has

visited the shrine at Caughnawaga, gave me one of these packets and I placed it on my mother's shoulder. After a few days I noticed that she could raise the arm above her head and was sleeping on the shoulder, something she had not been able to do since she hurt the arm. I have great faith in Kateri and would like to give these packets to friends of mine. (earth from Kateri's grave). Also if you have any prayers for Kateri's beatification, you might send some along, too. I am sending a small donation which I hope will cover the above. Miss E. P.

FLIN FLON, MAN., Nov. 29, 1956 : Please find one dollar for a mass I offered in honor of Kateri for a successful operation. Also one dollar to enroll me as a member of the Kateri Tekakwitha Guild. Mrs. E. S.

NORTHAMPTON, MASS., Jan. 17 : Herein you will find an offering for the Cause of our dear little Kateri. It was given by Mme O. R. of Amherst, Mass. in thanksgiving for favors received and to obtain some new ones. This excellent lady has promised five dollars for the Cause for each one hundred dollars, profit in their business during the next five weeks. Sister M. St. M.

PITTSFIELD, MASS., Nov. 13, 1956 : I am writing to tell you of the favor that was granted to me during the birth of my son twenty years ago. The summer before I had visited Auriesville, N.Y., the home of Kateri, Lily of the Mohawks. I bought a statue of the Indian girl and was very interested in the story of her life. The following fall during delivery, complications arose. The attending doctor gave my husband little encouragement that the baby would be alive. My cousin who was present went to my home, got the statue and laid it beside me. Almost immediately things became normal and my son was born alive and healthy. For twenty years the statue has been in the delivery room at St. Luke's hospital watching over other mothers and babies. The doctor and Sister in charge admitted that a special favor had been granted and Kateri had done her part. Mrs. H. C.

## LENTEN SUGGESTIONS

Into each letter which leaves the V-Postulators' desk, besides a prayer-card of Kateri, is inserted a picture of the Sacred Heart with the twelve promises to St. Margaret Mary. The last 10,000 printed cost \$65.00.

The photography bill of the excavations (\$133.88) has not yet been met

Since December 1, 1956, postage expenses rose to \$269.00.

The bill for Kateri's envelopes, cards, and paper dating from last November is \$345.80. It has not yet been paid.

A check-up of the slide-projector used in giving lectures on Kateri amounted to \$23.56.



## THE VICE-POSTULATOR'S DIARY

With the excavations completed for this year at St. Francis Xavier IV and the departure of Archeologist and Mrs. Wilfrid Jury, at the end of November,

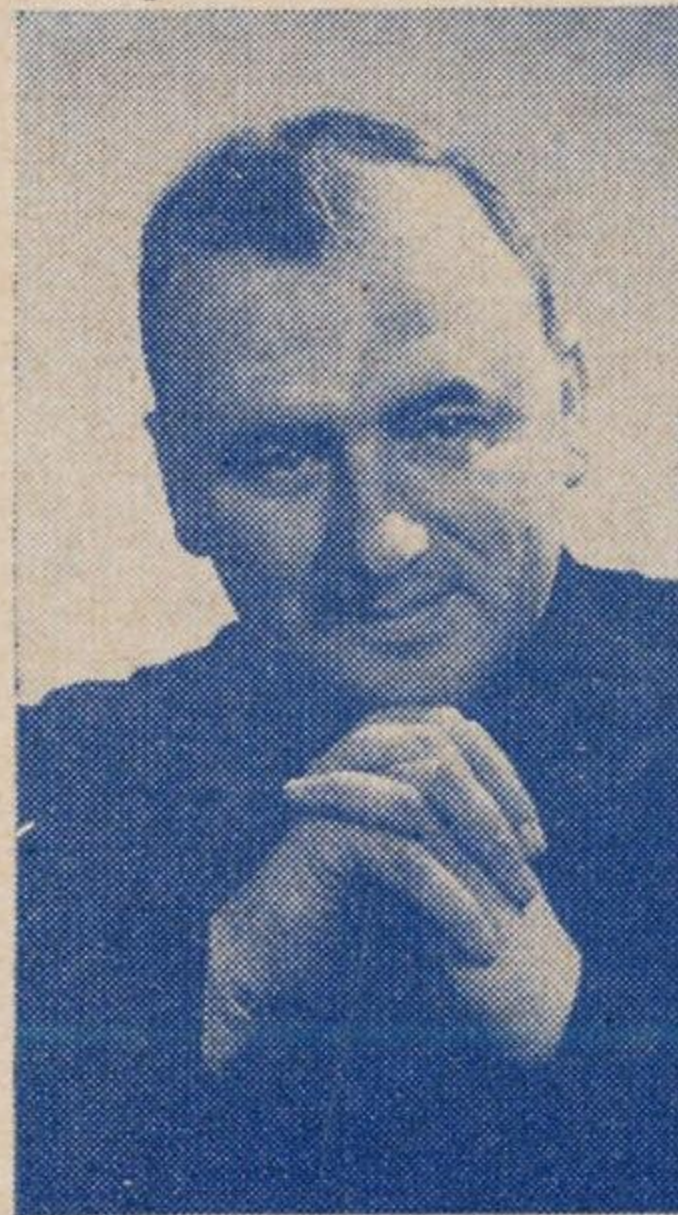
I took the Budd for Quebec where I remained two weeks at Villa Manresa. In the quiet of this retreat-house, it was possible to do some reading and writing. During my stay in Quebec, I met Mlle Bernadette Savard and Miss Evelyn Brown, author of a forthcoming biography of Kateri. This new *Life* will be published by Farrar and Strauss of New York. A French translation will appear simultaneously. It is a work woven with the strands of love, science, and sheer artistry. Written for youth, it will appeal to readers of every age.

Miss Brown and Mlle Savard are now in Haiti where the last chapter will be completed by the time the March issue of Kateri comes off the press.

From Paris comes the news that Mlle Agnes Richomme's illustrated album on Kateri will appear this spring in the series *Belles histoires et belles vies* (Éditions Fleurus, Paris Ve). The preface is written by His Éminence Paul-Émile Cardinal Léger of Montreal. The Vice-Postulator reread the manuscript and, with the aid of Archeologist Jury, gave a critical (meaning, we hope, 'nicely judicious') appreciation of the illustrations.

On December 7, the Right Honourable Countess of Erroll and her husband, Iain Moncreiffe of Easter Moncreiffe, Bridge of Earn, Perthshire, Scotland, representing his country at the annual St. Andrew's Ball in

Montreal, visited our old Jesuit Mission and Residence, and manifested a keen interest in Kateri's story, her relics and bronze monument.



Fr. Albert Burns, S.J.

During the Christmas holidays in Biddeford, Maine, the Sisters of the Good Shepherd, a Quebec foundation, invited me to talk about Kateri to their community of 30 members.

At the end of the first week of January, in a retreat to the Jesuit Brothers of the Lower Canadian Province, I was able to stress devotion to Kateri.

In the last issue of Kateri, a notice read: "During the diggings, I unfortunately lost my wrist-watch, an Ordination gift from my Mother who has since died. I could gratefully put to use any second-hand wrist-watch for which you have no use..." Offers followed, speaking of the greatness of many hearts. To these devotees of Kateri, I wish to express my sincere gratitude, and, in particular, to her friend from Connecticut who first wrote in and whose new watch I am now wearing!

Father Albert Burns, S.J., the Pastor of the Mission and Associate Editor of *Kateri*, whose health has been failing for the past year, temporarily it is hoped, has been transferred to Montreal where he is now acting chaplain of the Children's Memorial Hospital. Kateri's friends will not forget to mention Father's health in their prayers.

The book Mr. Shea mentions on the back cover is the manuscript of **THE VISIONS OF BERNARD DE HOYOS (THE UNPREDICTABLE BERNARD DE HOYOS : the title may still change.)** It is the fascinating story of a young Jesuit of twenty-four years, a great mystic, whom Our Lord specially prepared to propagate devotion to His Sacred Heart. His visions help us to grasp better the burning love of the Son of God for us; they will in turn renew or revive our love for Him.

What have **THE VISIONS OF BERNARD DE HOYOS** in common with Venerable Kateri Tekakwitha? Lovers of Kateri, please ponder the following lines. To St. Margaret Mary, Our Savior, speaking of those devoted to His Sacred Heart, promised: "**I WILL SHOWER DOWN ABUNDANT BLESSINGS ON ALL THEIR UNDERTAKINGS.**" By helping the V.-Postulator publish his manuscript, you will be promoting devotion to the Sacred Heart. Abundant blessing will be showered down upon Kateri's Cause and her devotees, and your name **WILL BE WRITTEN IN THE DIVINE HEART, NEVER TO BE EFFACED FROM IT.**

**A REAL LENTEN PENANCE:** Sign the following promise and send it in immediately to Kateri. Get your friends to do the same. If only 100 of the 4000 subscribers found 10 friends to sign, the problem would be solved and **THE VISIONS OF BERNARD DE HOYOS** would be in your hands this summer. Furthermore, soliciting sponsors, most will agree, is a truly penitential feat — it is humbling and sanctifying. Why not try? . . .

### PLEASE DO NOT SEND FUNDS NOW

*I promise to pay Kateri the special price offered to her friends (approximately \$3.50 a copy) upon reception within the next year and a half of*

The Unpredictable Bernard de Hoyos, S.J.,

Apostle of the Sacred Heart

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