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K A T E R I



Volume 10, No. 3

June, 1958

Henri Béchard, S.J.

Editor and V.-Postulator



KATERI

Vol. 10

No. 3

AIM

1. Our quarterly bulletin, "Kateri", published by the Rev. Martial Caron, S.J., intends to help you obtain favors both temporal and spiritual through the intercession of Venerable Kateri Tekakwitha. It is hoped her Beatification will thereby be hastened.
2. It aims to increase Kateri's friends and to procure from them at least a daily "Hail Mary" for her Beatification, particularly during the Lourdes centenary.
3. It seeks also your donations, for without them practically nothing can be done to make Kateri known and to have the important favors attributed to her intercession examined and approved.

CONTENTS

Each issue of "Kateri" contains:

1. One or several pages on Kateri's life and virtues;
2. News from Kateri's friends everywhere;
3. The account of favors due to her intercession;
4. News concerning the Indians of America, with special reference to the Caughnawagas and to their friends.

PRIVILEGES

Your subscription (\$1.00 a year, as long as possible) enrolls you among "Kateri's Friends" for whom

1. A weekly Mass is offered;
2. The Vice-Postulator prays at the Memento of his daily Mass;
3. As benefactors of the Society of Jesus, 190,000 Masses are offered annually;
4. The spiritual treasure of the good works of some 31,000 Jesuits is opened;
5. Extra graces are merited by working for Kateri's Beatification.

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JUNE, 1958

Published With Approbation of
the Ordinary and Permission
of Superiors

Caughnawaga, P. Q.

He who eats my flesh, and drinks
my blood, lives continually in me,
and I in him (JOHN 6:57).

Kateri and the Eucharist

A Ballet of Love

ALL those who dabble in politics are not necessarily execrable. At the Mission of St. Francis Xavier at Caughnawaga, pilgrims may see in the room containing the relics of Venerable Kateri Tekakwitha an ancient Monstrance. They may read, carved on the pedestal, in old French: "Claude Prevost ex-alderman of Paris and Elisabeth Le Gendre, his wife, gave me to the Reverend Jesuit Fathers to honor God in their first church of the Iroquois, 1668." Quite possibly, before her death in 1680, Kateri prayed before this Monstrance.

Is this Monstrance known? And the profound Eucharistic spirituality of this young Indian, the only member of the laity in Canada, and in North and Central America, whose virtues the Church has officially declared heroic? This article, prepared in great part by Kateri's spiritual directors, Fathers Claude Chauchetière, S.J., and Father Peter Cholenec, S.J., may fill in the blanks.

Kateri was baptized, at the age of twenty, on Easter Sunday, 1676, but, according to the custom of the times, her First Communion was deferred. The autumn of the following year, on the advice of Father James de Lamberville, she fled from the Mohawk castle of Ossernenon (Auriesville, N.Y.) to seek refuge at Sault St. Louis of the Mission of St. Francis Xavier.

This Iroquois maid with her profoundly Eucharistic soul can enlighten ours and make it nothing less than incandescent. Consequently her role surpassed the dance of the fireflies which Jeanne Mance used to decorate the improvised altar at the first Mass offered in Montreal in 1642! It would also excel the annual sacred ballet of the Spanish children of Seville before the Blessed Sacrament.

Father Peter Cholenec, entrusted, in those faraway times, with the preparation for First Communion at the Mission, delineates very clearly for us the love of

the newly arrived Indian for her God. "This love of Kateri for her God," he wrote, "was the source of her great love for the Holy Eucharist and the Cross..."

Her love, let us not forget, was always orderly. First of all, she attended to the duties of her state of life. Then, and then only, she allowed her heart's yearning which led her invincibly to the church of logs, the temple of her God. Every day Kateri repeated the same comings and goings, the same attitudes, the same gestures before the Eucharistic King. It was her *danse noble*.

Each morning, at four o'clock, she heard a first Mass, often arriving before the bell which rang at that hour. About six o'clock, she heard the Mass which assembled the whole village.

What did she do from one Mass to the other? She remained before the Blessed Sacrament "in prayer, though her tongue played a small part in it. Ordinarily she prayed only with eyes and heart — her eyes suffused with tears and her heart incessantly giving forth ardent sighs. She was always as if lifted out of herself when she prayed and conversed with Our Lord." These tears contained such great joy that she did not feel the cold of the harshest winters. Like St. Bernadette not feeling the flaming taper at the sight of Mary! Now and then, Father Cholenec, seeing her perished with cold, sent her to her longhouse to warm herself. She instantly obeyed, but a moment later, returned to the church and there continued her loving conversation with Jesus Christ.

During the day "when she entered the church, she took Holy Water, reminded herself of her Baptism, and renewed the resolution she had made to live as a good Christian. Then after kneeling in some corner near the railing (for fear of distractions from those both entering or leaving), she covered her face with her blanket and made an Act of Faith in the Real Presence in the Blessed Sacrament. She made also many interior acts of contrition, resignation, and humility, according to the inspirations she felt in her heart. She asked God for light and strength to practice virtue perfectly. She prayed also for the infidels, above all for her Iroquois relations and friends, and ended her devotions with a rosary... She had set a time for these visits which brought her to Our Lord five times a day without fail; in fact we can say that the church was a place where one would most often find her..."



The monstrance dating back to Kateri's times

Thus it was for the weekdays, but on Sundays and holydays of obligation? "It may be said," notes Father Cholenec, "that Kateri spent them entirely in church, since she scarcely ever left it on those days except to take refreshment." Similarly when rain or extreme cold did not allow her to work. As a first conclusion, let us take that suggested by the missionary whom I have just quoted: "Finally, her work done, she returned again in the evening, and left only late at night: the first in the morning to enter and last every night to leave!"

II

At certain times, the rhythm of this sacred dance, the entire Eucharistic life of Kateri, became more solemn, truly splendid. For instance, at the moment of her First Communion, Christmas 1677. She had fervently prepared herself since her arrival at the Mission of St. Francis Xavier. "Because she led such a fervent and exemplary life, she merited at this time a grace not granted to those who came from the Iroquois until several years later, and

then only after having passed many trials, so as to give them a high idea of it, and to oblige them to render themselves worthy by an irreproachable life. This rule did not hold for Kateri; she was too well disposed and desired with too great an eagerness to receive Our Lord, to be deprived of this great grace, so she was promised some time before the feast that she might receive Him on Christmas, after she had been instructed in the mystery.

"She received the good news with all imaginable joy, and prepared herself for the great event with an increased devotion suitable to the exalted idea she had of it. It must be admitted, however, that it was at this First Communion that all her fervor was renewed. The ground was so well prepared that only the approach of this divine fire was necessary, to receive all its warmth. She approached or rather surrendered herself to this furnace of sacred love that burned on our altars, and she came out of it so glowing with its divine fire that only Our Lord knew what passed between Himself and His dear spouse during her First Communion. All that we can say is that from that day forward she appeared different to us, because she remained so full of God and of love of Him.

"All this will seem very surprising in a young Indian, but it will seem even more so when I add that, having afterwards had the happiness of receiving Holy Communion frequently, she always did so with the same disposition and fervor she had the first time, and undoubtedly she received the same love and manifold graces from Our Lord, who puts no limits to His grace..."

Moreover, everyone at the Mission knew "that at the time of general communion the most devout women hastened to place themselves near her in church, claiming that the mere sight of her exterior was so devotional and ardent at those times that her example inspired them and served as an excellent preparation for approaching the Holy Table in a proper manner."

After the Christmas holidays, the village became empty excepting for the sick and the aged. It was time to go on the hunt. Kateri, at the beginning of 1678, went into the woods accompanied by her adopted sister and her brother-in-law. "She then made it apparent that

one is able to serve God in all places where His Providence calls..."

A year later one of the most beautiful movements of Kateri's dancing took place. Her union with Our Lord led her (but with the permission of her director) to consecrate herself to Him by a private vow. "It was on the Feast of the Annunciation, March 25, 1679, at eight o'clock in the morning when, a moment after Jesus Christ gave Himself to her in Communion, Kateri Tekakwitha wholly gave herself to Him, and renouncing marriage forever, promised Him perpetual virginity. With a heart aglow with love she implored Him to be her only Spouse and to accept her as His bride... It was in this manner that the great act took place, by which no doubt much joy was caused in heaven, and Kateri's greatest desire was achieved..."

Is it surprising then that during the last months of her life, the sacred ballet of all her being before her Redeemer had achieved great magnificence? Towards the end of 1679, Kateri's sickness became more serious: "Sometimes she was up and about; sometimes she was not able to leave her cabin. When she could go out it was her pleasure to be in the church part of the day, kneeling, or resting on the benches when she could not support herself..."

During the Holy Week of 1680, it was decided to give her the Holy Viaticum, an extraordinary privilege. Indeed, "it was unprecedented in the village to see the Blessed Sacrament carried to a cabin, for the sick were brought on a plank of wood to the church. When it was necessary to give the Viaticum to Kateri it was found that she was too weak to be moved and since no one wanted to let her die without receiving this Sacrament, the Viaticum was brought as a favor to her, without anyone finding fault, for she received more consideration than others. Kateri gathered all her strength to make well this last Holy Communion." On the morrow, Wednesday of Holy Week, April 17, 1680, after having received Extreme Unction, she danced the last step of her ballet with infinite grace. Bowed down towards her, those who were present understood the last words that left her lips, the sacred names of Jesus and Mary...

A Little Indian Girl and Another Indian Girl!

Dear Crusader Friends,

Being myself a little Indian girl I chose to talk to you about a very good little Indian girl of the Iroquois nation, Kateri Tekakwitha. Kateri was born in Auriesville, N.Y., in 1656.

She was only four years old when an epidemic of smallpox caused the death of her father and mother. She was then adopted by an uncle.

Being persecuted she fled to the Mission of St. Francis Xavier. Kateri was baptized on Easter Sunday, April 18, at the age of twenty. She took the name of Catherine, in the Indian language, Kateri.

Kateri wasn't a Crusader belonging to a group because there weren't any then, but she was a real Crusader at heart. She loved the Blessed Eucharist. She made many sacrifices. People say that Kateri was either in her cabin or in the church where she loved to stay alone and pray.

She was pure as she deserved to be called "The Lily of the Mohawks."

God called her to heaven at the age of 24.

Pope Pius XII has declared her Venerable Catherine Tekakwitha.

We sincerely hope that she soon will be named a Saint. May I please ask you to pray for this great favor?

Thank You.



Beverly Ann Kanatieres Rice, age 9, Grade 4, from the Kateri Tekakwitha School of Caughnawaga won a second prize with this address at the English Language Section of the Eucharistic Crusaders' Archdiocesan Rally. It was held Saturday, May 2, at the D'Arcy McGee Auditorium in Montreal.



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. 1678 (*Cont'd.*)

IMPURITY is not so pernicious because once drink has been taken away from the Iroquois, are taken away a thousand sins of impurity which they had no knowledge of before the establishment of drinking. They keep the different degrees of affinity between relations; they do no evil among themselves, or if it does take place, the delinquents are held in abomination. Girls have been known even to keep their virginity. At least, they were not married nor soiled with the vices of the flesh and one died without having ever wished to marry and it was believed that she had never done any evil. She died in this state without baptism.

Be that as it may, there is less vice among the Iroquois with regard to the brutalities of the flesh which reign among [others]. This monster [of impurity], however, strengthened by excess in drink, has ruined everything in the Iroquois country during recent times and has tried to ruin everything in this Mission by separating husbands and wives and by the infirmity of nature which is greater among the Indian youth than among other peoples. This monster did not succeed and was fought and vainquished by many.

Girls were known to have generously refused clothing, money, and other valuables which were offered them if they should consent to sin. A few, known to have been dragged into stores where they could be picked out, resisted and threatened to call out if [the attack] did not stop. Some are known to have resisted dishonest attentions for years. Some were seen punching the noses and covering with shame and blood the faces of these demons incarnate who came to tempt them. Some were seen who disfigured themselves by cutting their hair which is the principal ornament of Indian girls. Some were seen carrying back to the Missionary the presents which had been offered them for evil purposes, and it



FIREBRAND: Where are they going?
HOT ASHES: To Kateri with their offerings!

is among these contradictions that those who had sinned before their baptism, purified their souls, and that those who were born in the village had imbibed modesty with their Christian mothers' milk. Several, who have already carried their virginity to heaven, were but thirteen, fourteen, fifteen or twenty years old. Many are still living who having often refused a good marriage match, passed the age of consent, and gave their bodies and their souls to God in great poverty, and lived and dressed on charity.

This spirit drew together, this year, all these girls who are thirteen in number. They have as their aim the highest perfection. They gather together and one gives a little exhortation or else they tell their faults to one another. They act as the Ladies of Mercy in France and have for occupation works of charity towards their neighbor. Particularly, they take care of the poor and the sick to whom they carry wood secretly during the evening, and they run away immediately for fear of being seen. They watch over the sick and give them what they need out of charity. They practice mortification and despise the pleasures of the flesh which they hate as the devil's lures. In their [pious] excesses they say that the Fathers, who want to oblige them to abandon the iron girdle and the discipline, do so through kindness, but that they do not know how laden with sins they were before they had been taught to live well. So we always see them busy carrying wood, making belts, sowing, grinding corn, sewing, making bags, and other things.

(To be continued.)

KATERI'S SMILE UPON YOU!

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

MONTREAL, P.Q., April 22: I most sincerely thank little Kateri for what she has obtained for me: a flat in Montreal. This is just about as hard to find as a needle in a haystack and she found it for me. I hope that she will keep it for me very long. I am sending you this offering. It is very humble, I am not rich myself! Thank you from the bottom of my heart and good luck to this little "saint" in her cause! Mrs. P.D.

JOLIETTE, P.Q., Feb. 13: I am happy to tell you that I have obtained a great favor after making a novena for the beatification of Venerable Kateri Tekakwitha. I requested a cure. The last day of my novena I was quite surprised to find myself cured. I am enclosing a dollar towards your work. Mrs. M.G.

MONTREAL, P.Q., Feb. 27: Enclosed one dollar for Kateri's Cause. I asked her for a good position for my granddaughter. She got it within the following week. So I am now paying my debt towards her. I expect quite a good deal from her since she has so much power before the Throne of God. I am now asking her to improve my son's health. He has been suffering from stomach trouble for over twenty years. According to the doctor it is caused by his nerves. Kateri however can help, so that this nervous tension resulting from his work will calm down somewhat. If my prayer were heard, I would sacrifice a few more cents for the cause. With gratitude, Mrs. D.C.

QUEBEC, P.Q., March 10: My grand-niece was baptized eight days ago. She was named "Marie, Raymonde, Barbara, Kateri." And it is by this last name that she will be called. Her mother obtained a favor, which I ignore, through the intercession of Venerable Kateri. Isn't it grand? I am very happy seeing that I had already thought of this name while reading your article concerning Kateri in the September Messenger of the Sacred Heart. But I had said nothing about it. I received sometime ago the first issue of your little French Kateri revue. I am very happy to subscribe to it and am enclosing five dollars... I will pray to Mary for the rapid beatification of our dear Kateri. Miss A.P.

MONTMORENCY, P.Q., March 12: I was suffering from stomach trouble and from a sore throat. I recommended myself to Kateri and I was cured. I had promised to send her three dollars to help her cause for beatification which I hope will soon take place. I have great trust in her. Miss L.J.

MONTREAL, P.Q., March 24: I wish to thank you for the Kateri magazine

which you sent me... I greatly appreciate it and wish to offer you my congratulations. You may be sure that I never forget to pray to Kateri in numerous occasions. I have great trust in her! She always helps me. Now, for the second time, I thought of sending you a check of \$100. to help her cause and to make yours easier! I have learned that you had undergone a heart operation... Having undergone it myself, I sympathize with you and I wish you a prompt and complete recovery. Kateri certainly owes it to you! Please, once in a while, mention my name to her!... Mrs. L.L.

COMBERMERE, ONT., Jan. 6: ... We all have been worrying about your health and praying to Kateri for your speedy and complete recovery. She and I have been talking together. I have been asking her for a full blood Indian vocation to her humble Apostolate. And maybe she has answered. An inquiry letter came from such a one — a young Indian maiden from Sault Ste. Marie. Will you talk to Kateri about that for me, too? Please. You know she grows on you, our Kateri. What depths she had! To be what she was when and where she lived! The more I pray to her the better it seems I know her... Mrs. C. de H.-D.

STATEN ISLAND, N.Y., April 10: I am enclosing a check of five dollars to use for the cause of the beatification of Kateri. I want to say that my husband got an extension in a job for one year, thanks to Kateri, the Blessed Virgin Mary, and St. Joseph. She surely is wonderful and I hope she is canonized soon. I also thank you for your prayers. Mrs. K. O'B.

COLLINSVILLE, ILL., Jan. 14, 1958: Please accept this belated Christmas gift (20 dollars) in behalf of Mr. R.P.D. Mr. D., one of your benefactors, did not wish us to buy him a Christmas gift, but preferred it to be sent to your great cause, Venerable Kateri. This gift is from Mr. D., factory manager, through his personnel. We hope it may further your work... Mrs. M.M.

MONTREAL, P.Q., April 16: I am sending you ten dollars which I promised to Venerable Kateri if she helped me to find a place to live. My prayer has been heard beyond all expectations and much sooner than I had hoped. I thank her very much for all that she has done for me and I will continue to pray to her with great fervor. I am also promising to recite a Hail Mary daily during a year to hasten her beatification. Miss G.L.

MONTREAL, P.Q., Jan. 14: Several months ago my sister-in-law's mother, who is a diabetic, was stricken with gangrene in one of her legs. It appeared to be spreading and she was threatened

with amputation. I prayed to Kateri for help and a short time later I received a letter from my sister-in-law saying that the doctors had tried a new injection and it had been successful in halting the gangrene. Now her leg is mending well. She is still under the doctor's care, but she is much improved. I am sure Kateri was instrumental in bringing about this cure. I am enclosing ten dollars towards her cause in thanksgiving for numerous favors. Miss G.F.

MIDDLETOWN, N.Y., April 21: Five weeks ago I was told that a biopsy had shown the presence of cancer cells. Ten days later I entered the hospital for radium treatment and further biopsies. We had in the meantime prayed to Kateri and promised publication. All four of the biopsies — even one taken almost adjacent to the area from which the original biopsy had come — proved negative, and we feel that this is an answer to prayer through the intercession of Kateri. Mrs. W.C.

CRYSTAL FALLS, MICH., April 23: ... A small offering (\$5.00) in thanksgiving for finding money that had been lost — to Kateri! Miss A.M.B.

MONTREAL, P.Q., May 5: Please accept the enclosed donation (\$750. dollars) to the Shrine of the Venerable Kateri for a favor received. You may feel free to allocate the enclosed amount to any of the excellent works that you are undertaking under the aegis of Venerable Kateri at Caughnawaga. With kindest regards, Mr. R.A.P.

LONGUEUIL, P.Q., Feb. 8: For twenty years I have been suffering from a tumor on my shoulder. Many doctors have examined me and always came to the same conclusion: "An operation is necessary!" So twelve years ago, I went to the Royal Victoria Hospital. They opened my arm to tell me three days later that it would have to be amputated at the shoulder. I was petrified at the idea of becoming a cripple. I was young and I could not resign myself to the thought; I begged of my husband to take me home. They told me that if I left in this manner, that I would have only a month to live and that I would die in the most excruciating suffering. I lived thirteen splendid years with my husband — and my right arm!

Last year, my arm began to swell. I could no longer go out nor dress alone... I felt extremely tired and ate very little. My arm soon became as big as my head. During the month of February, being alone at home, my arm broke out. It was a lesion as big as my hand and it caused a terrible hemorrhage... A neighbor found me in a dead faint stretched out in a pool of blood. A doctor, whom she immediately called, said when I was conscious again, that there was nothing to be done... Thereupon my kind neigh-

bor phoned Dr. A.G., of Longueuil, who greatly encouraged me and had me enter the Hôtel-Dieu.

I believe that it was the most difficult week. My arm had become gangrened. Each day, tents were used, injections of penicillin, blood transfusions. Half the doctors consulted were in favor of an amputation; Dr. G., however, preferred to attempt an operation of the tumor.

Then it was that I met Mrs. L. She told me that the first day that she had seen me, she had been struck by my case and had placed me under Kateri's protection. She sent me a medal, a touch-relic, and a prayer which I fervently recited. When I learned that I was about to be operated on, I recommended myself to my little Kateri; I told her that I had lost my little girl, and that I took her as mine. I placed the medal and touch-relic with a little medal of Our Lady next to my arm. As I saw her so close to the Blessed Virgin, I asked her to pray to Mary for me — to save my arm. I was taken up to the operating room at eight o'clock in the morning and came down at six at night. My arm had been saved!

During Holy Week I wanted to return home. "There's no question of that," said the doctor, "you must wait for a second operation in two months!" As a piece of bone had been taken out, a piece of silver had been put in its place. It was necessary to take out the silver and to graft another bone. "My dear little one," I said to Kateri, "I am not reasonable, but I do very much want to go home!" The next day, Dr. G. allowed me to leave, on condition that I come back later on.

During the month of August, I was called in for my second operation, but after three days of tests, after blood specimens and X-rays were taken, as my surgeon was absent, I was sent home with plenty of advice... I felt perfectly well. I constantly invoked my daughter, little Kateri: "Why not make the bone grow in my arm?...?" And all this was beyond my fondest hopes!...

I began to sew, to wash the dishes. One day I tried to play the piano with my arm-support. I could not play very well so I took it off and placed my arm in Kateri's hands. I lowered my arm then lifted it up as high as my head... I played the piano as in days gone by and I sang an Ave Maria with much emotion.

On returning from his vacation, Dr. G. wanted to see me to prepare me for my operation. When he saw me without my sling, my arm in the sleeve of my dress and of my coat, he asked: "What has happened! What have you done?"

"Nothing. I have simply prayed to my little girl." He instantly ordered some X-rays to be taken: a bone was in the process of formation in the spot where the other one had been completely take out.



The Vice-Postulator if he doesn't pay his debts !...

THE VICE-POSTULATOR'S DIARY

Father Thomas J. Coffey, S.J., Vice-Postulator for Kateri's Cause, stationed at 30 West 16th Street, New York 11, N.Y., in the Spring issue of *The Lily of the Mohawks* writes of *The Passing of an Artist*: "All our readers are acquainted with the official painting of Kateri Tekakwitha, and, we dare say, of the earlier picture of America's first canonized saints, Father Isaac Jogues and his companions. Both concepts are the work of the same artist, Reverend Mother Margaret M. Nealis, Religious of the Sacred Heart, who died in December 17, 1957 after sixty fruitful years in the religious life. R.I.P."

On November 16, an appeal to Kateri's subscribers for funds to procure a Flexowriter which would enable me to answer your letters sooner and to do my job as per doctor's orders, met a favorable response in offerings total-

ling \$1,308.00. Minus \$123.50 for the printing and mailing of the appeal. The machine will cost \$3,308.00.

Here's the final tidbit: at long last, the contract for the printing of *The Visions of Bernard de Hoyos* has been signed with a large publishing firm in New York. It will be off the press around Christmas time. Once again, my aim in writing this book was to spread devotion to the Sacred Heart of Jesus who promised those devoted to It, that He would shower down abundant blessings on all their undertakings. My undertaking is *Kateri's Cause*. One thousand sponsors would speed this book well on its way to success. Please add your name to those on the next page by sending in your written promise to pay approximately \$3.50 on reception of your copy of *The Visions of Bernard de Hoyos*!...

The Visions of Bernard de Hoyos

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