

For You and Yours!...

Medals

1. Obverse: Kateri; reverse: Mission of St. Francis Xavier. Silver plated: 15c each—\$1.50 per dozen.
2. Aluminum: 5c each—50c per dozen.

Pictures

1. Sepia-colored with prayer in English or French: 5c each.
2. Colored picture by Mother Nealis: 10c each.
3. New colored picture by Sister M. Fides Glass: 5c for two.

Earth from Kateri's Tomb

In small cellophane packet: 20c each.

Touch Relics

Small Kateri picture with silk applied to relics: 20c each.

Novena

In the form of a short biography: 25c each.

Statues

Colored 8½": \$3.75.
Colored synthetic rubber 4½": \$1.10.

Books

"Kateri of the Mohawks" by Marie Cecilia Buehrle: \$3.25.
"Kateri Tekakwitha Mohawk Maid" by Evelyn M. Brown: \$2.10.
"The Visions of Bernard Francis de Hoyos, S. J." by the Vice-Postulator: \$3.90.

Kateri Sympathy Cards

One dozen cards boxed: \$1.00. (Then for each enrollment, send the name and address of your addressee with \$1.00 to *Kateri*. The addressee will be officially notified of the enrollment in the Tekakwitha Guild.)

WRITE TO KATERI, CAUGHNAWAGA, P. Q.



11



KATERI



Volume 12, No. 1
December, 1959

Henri Béchar, S. J.
Editor and V.-Postulator



KATERI

Vol. 12

No. 1

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 the number of Kateri's friends and to procure from them at least a daily "Hail Mary" for her Beatification.
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 contribution (\$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.

DECEMBER, 1959

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Ottawa

Published with Approbation of
the Ordinary and Permission
of Superiors

Caughnawaga, P. Q.

Kateri and the Missions

From your coign of vantage, look at the dark street below, the distant city flashing its neon lights, at the entire country beyond, stretched out before you as a gigantic jigsaw puzzle carefully put together. Behold the shores of your native land, scan the great oceans, probe the remote atolls of the South Seas gleaming in the sun or, silvered by the tropical stars, the great continents of Asia and Africa . . . Consider the world view of humanity with its great diversity of dress and attitude. White men and colored men, men of every hue. Some at peace and most at war. Many weeping and others laughing; many in good health and nearly as many sick in body, in mind and in heart. And among all these, shaped to the form of a cross, how many know of Christ crucified and His Church and the narrow and straight way of His luminous commandments leading to eternal life?

Missionary endeavor has been straining forward ever since Christ commanded His Apostles to go and preach to all nations. During the seventeenth century, the French Jesuits worked among the Hurons and the Iroquois of North America. Venerable Kateri Tekakwitha, Lily of the Mohawks, bloomed in the fields that they sowed. After her conversion, she was, in all reality, a lay missionary. Following her death, Monsieur de Maizerets called her "the apostle of the Indians." Her spiritual director, Father Cholenec claimed she was "one of the pillars of the Mission, . . . and of the entire village, the one who knew best how to instruct." Kateri, devoted to St. Francis Xavier, first patron of the Missions, also prayed for the infidels, above all for her Iroquois relatives and friends.

Nowadays, in missionary lands, the priest who is a whiteskin, is not everywhere welcome. With your help to

Kateri's Cause (I am not thinking only of financial assistance, but primarily of your prayers, sacrifices, and communions), you contribute effectively to the Missions. You will give them a new patron saint converted by white priests, but who was not herself of the same race. You will give the Missions a protectress, the first neophyte, a non-martyr, whose virtues the Church has officially declared heroic.

In your love for the Missions, help Kateri's Cause.

Then truly, shall exalt the earth and shall jubilate the distant isles! . . .

✱ **Kateri's smile upon you, Miss S. M. R.!**

"... The enclosed check for three dollars is the first one I have sent you in a long time and probably also my last in the cause of Kateri. Not that I have lost interest in this little Indian maiden. Not at all! But, if all goes well, I shall be entering the Novitiate of the Society of the Sacred Heart in Albany the first of November. For this reason I should appreciate it if you would remove my name from your mailing list. I am giving up my apartment so there will be no one of my family at this address to receive my mail. May I ask, please, for just a little memento in your prayers? . . . I pray that Kateri's Cause may flourish and soon result in her Beatification . . ." (Buffalo, N. Y.)

CATHOLIC CHURCH
TINPAHAR P. O. E. I. RY.
SANTAL PARGANAS (BIHAR)
INDIA

May 4, 1950.

REVEREND AND DEAR FATHER,

P. C.

I hope and pray that the Cause of Venerable Kateri may make rapid progress. I am sure that your bulletin helps much in making Kateri better known and loved. I like her life for in many things it resembles that led by our Santali girls, so she can easily be proposed as a Model to them.

The Santali translation (from the Italian) of the first life of Kateri, appeared some six years ago in the Santali monthly edited by the foreign Missionaries of Milan. There are no back-numbers available in which my article appeared. So I have decided to reprint the same life in our little Santali monthly started in 1946—from next July—of which I'll send you a copy.

I am most grateful for any help, spiritual and temporal, you are willing to give me. Please recommend me and my Mission in your prayers to Venerable Kateri.

Yours sincerely in the Sacred Heart,

Joseph PORTELLI, S. J.



What's Lunik III got over the Vice-Postulator?

✿ **Kateri's smile upon you, Mrs. G. J. G.!**

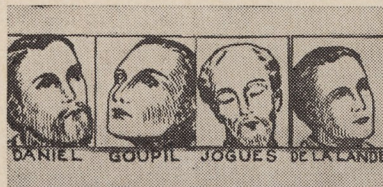
"... My son's little boy (just over two years) swallowed a fine long chain. The Doctor rushed him to the hospital as he was running a fever. He had swallowed the chain the day before but did not tell them. Then the older boy, who is going on four told them that Brian had swallowed the chain from his whistle. The Doctors tried to get it up by a magnet but it would not pick it up as it had all stuck together by this time. The Doctors said that they would try a bronchoscope to see if that could grab a hold of it, if not they would have to operate in order to get the chain. I got right after Kateri to make the bronchoscope pick it up and sure enough Kateri did. They put it down and it pulled up the chain. Thank you Father." (Toronto, Ont.)



Kateri, the Martyrs and the Missions...

"The honor and respect I owe to the memory of Reverend Father de Brébeuf and the other Jesuit Fathers, who began the Iroquois missions, have made me break a silence of five years which I kept concerning the events that took place at the death and after the burial of her (Kateri) whose life I am writing..."

Father Claude CHAUCHETIERE, S. J.
(1685)



Whose Fault Is It?

Monsieur Le Royer, you are quite forgotten.

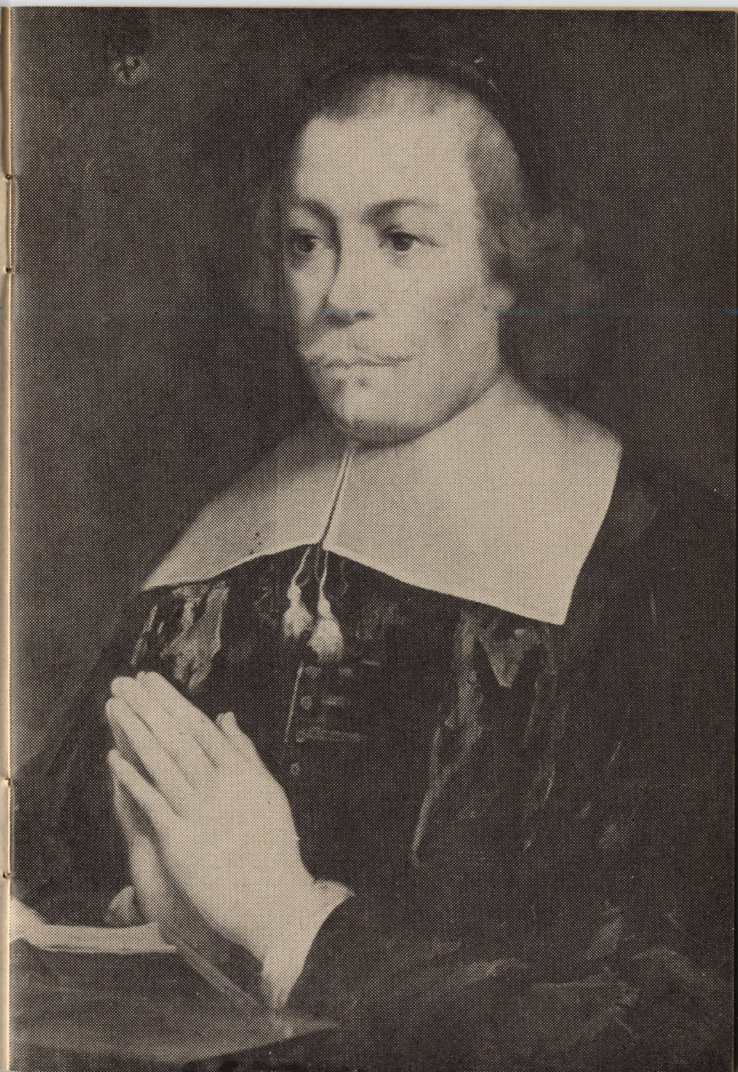
But you are partially to blame. Why, for instance, just before your death, did you destroy all your spiritual notes containing the extraordinary favors Our Lord heaped upon you? You did not want anyone to talk about you. Your wish was too well granted!

Now and again, as St. Catherine of Sienna recited the Divine Office, she would turn and bow to the Savior walking beside her and say: "Glory be to the Father, and to You, and to the Holy Spirit!" Doubtless in your diary, there were pages and pages of similar favors! . . . After all, Our Lord told you, and not anyone else, to found Montreal and the Hospital Sisters of St. Joseph who were to labor there! To you, Monsieur Le Royer, father of four children, plus a young cousin you adopted, came the command, so strange, so unexpected! Just as if someone now said to a Federal Internal Revenue employee living in Montreal or Toronto: "Found a community of Missionary Sisters and send them to Baluchistan, where before their arrival, you will have prepared a new city for them!" Father Chauveau, S. J., Rector of the Royal College of Lafleche, would not have any of it until the day you perceived in a vision the Isle of Montreal and described it in detail!

Behind the long years of effort, of begging and of debts accumulated by your love in order to realize the twin foundings ordained by the Most High, your features have become blurred . . .

Why, too, in the heaps of contracts, red wax, twine, and official seals, did you so often purposely remain anonymous? Why did you set up your brother or your friends as a barrier between yourself and public opinion? Indeed, you did not want us to remember you!

Jerome Le Royer
de la Dauversiere
Founder of Montreal



Even so, you founded Montreal—a jewel-case in which you placed the Hotel Dieu in the silken green of its shady oaks and elms!

You should have come to make a survey of Montreal in New France. At least fifteen days during any summer from 1642 to 1659! Didn't you know, Monsieur Le Royer, that some people adhere to the fetishism of geography? You never set foot on the Isle of Montreal. Nonetheless, with the risk of being repetitious, may I say that you founded Montreal. All the others were your aids—truly great and holy aids, but when all is said and done, only your aids! My dear Le Royer, why didn't you spend a summer in Montreal? . . .

I am writing about you in the Kateri magazine, because you achieved this gigantic job not for riches, power and pelf, but with the hope of converting the Indians: *"Hence God . . . seems to have chosen this agreeable location of Montreal . . . to assemble therein a people made up of Frenchmen and Indians who will be converted to living a settled life, adapted to practise the mechanical arts and to cultivate the land, to unite them under a same discipline in the exercises of Christian living, and to have them celebrate the divine praises in a desert where the name of Jesus Christ was unknown, until recently the den of evil spirits, and now through His grace, His domicile and the delightful abode of angels . . ."*

Thanks to all your efforts, it was possible in 1668 to found the Mission of St. Francis Xavier, which welcomed in 1677 Venerable Kateri Tekakwitha!

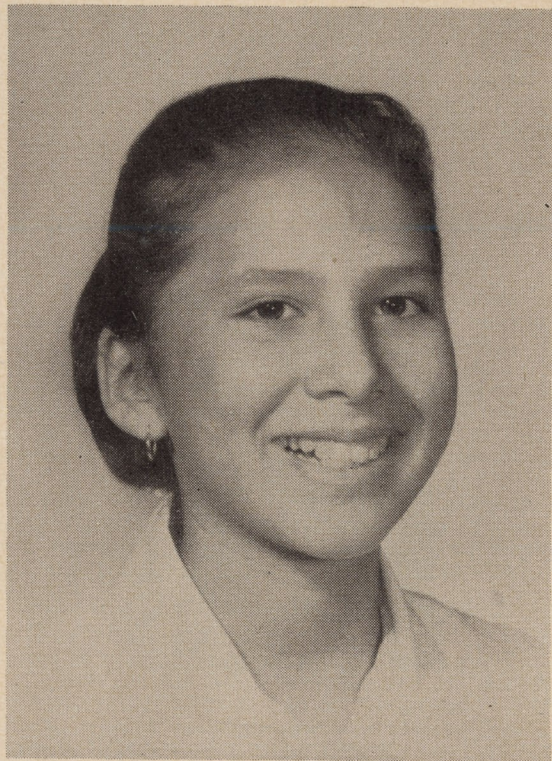
In 1659 the first Hospital Sisters left La Rochelle for Montreal. But it was also on November 6, 1659, once your work was done, that you entered into the Father's House. To discern some of the ties that bind one Saint to another, a patient scrutiny of history is necessary. Too often, this is omitted. In 1957, Thompson, explorer of the Far West, was commemorated by a postage stamp. As for you, dear Monsieur Le Royer, you will not have had yours in 1959. You are practically

unknown in Montreal which you founded; you are unknown in Canada; unknown in France, too.

There is not another city of one million and a half inhabitants in the entire world, whose founder, cut out on epic dimensions, has been so completely forgotten.



Le Royer's home at Lafleche,
where he died
November 6, 1659.



Twelve-year-old

Joyce Homer of
Tekakwitha School
Caughnawaga, Quebec.

For My Twelfth Birthday

Dear Friends of Kateri,

During November of the last two or three years, I have been shamefacedly sending out a letter to recall to your minds that December 1st is my birthday. This year I am not doing so only because the Vice-Postulator tells me it would cost \$200.00 or \$300.00, which Kateri's Cause cannot afford at present. He offered me instead a page of myself. (Now that's the kind of a man he is, and don't you ever let him talk you into thinking otherwise!)

How I want to express my thankfulness better than my poor, simple, little words can ever convey, that if I **am alive today**, it's thanks to you! I never forget it, particularly in my prayers. Neither does the Vice-Postulator nor Albert nor Hot Ashes and Firebrand nor, since last April 17th when our new office opened in Montreal, does Mrs. Charlebois, Kateri's equally new secretary!

When you write in, tell me how you like (or dislike) my new dress. It's quite modest. Strange to say, although it's shorter than ever before, it takes more material. As for most growing children, my clothing costs more every year. My choice of style, incidentally, was inspired by the Belgian **Cahiers de Notre-Dame** and by Bishop Sheen's **Missions**.

Before closing, I must add that as any twelve-year-old girl, I just **love** birthday presents, even those that come in late. In many ways, they are my lifeblood. And would you find me a few extra subscribers, *please*? . . .

Next year, I will be a teen-ager. Won't that be grand?

Affectionately yours,

The Kateri Bulletin.

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. 1680 (*Cont'd.*)

For his happy return (Father Frémin's), the people very willingly thanked God and their joy was all the greater especially as the success God granted to the novenas and devotions of the Indians was the more evident. They thought only of enjoying Father Frémin's glorious labors. He had brought back from France much furniture adapted to the ornamentation of the chapel. This was no little help to the Indians' devotion which increases during two periods of the year, especially at Christmas and at Easter — the Childhood and the Passion of Our Lord being the means God uses to attract them.

1681

Who can say the joy all felt at seeing Father Frémin again at the Mission? But an extraordinary prodigy troubled them anew: it was the great comet which appeared during the autumn; rumors of war kept all Canada on the alert: five days after the comet's appearance, God blessed the Mission, for then a sick man for whom hope had been given up, after having invoked Kateri of the Sault, was cured the next day. This earthbound prodigy did not seem sufficient



Why don't you pray to Kateri and belong to your
own time instead of mine?

to offset that of the heavens: people everywhere commended themselves to the Saints of the country, and those living at the Sault, to Kateri.

The end of the year was trying because Father Frémin was replaced by Father Bruyas, an old Missionary among the Iroquois. However, whether we lost or gained, it was apparent the Indians were distressed by the change of Pastors. They gradually grew used to him and even a number of Iroquois were drawn to the Mission by the missionary's reputation. He is the third since the Mission's inception.

The Mission was thus growing again under the star that illumined it after having passed many years in the night of affliction. The scandals sown as cockle had not yet produced their evil fruit until the present year. Habitual drunkenness broke forth, but it was inveighed against right in church on the feast of the Assumption of Our Lady and an inveterate drunkard was publicly accused, covered with shame, and expelled in order that this public humiliation of one person would correct many others. This was perfectly successful too: the delinquent himself was converted and has been living for many years without getting intoxicated.

Scandal was given here concerning matters of impurity. Three good-for-nothing girls, from the Iroquois [Cantons], planned to seduce three individuals. To do more harm publicly, they undertook to entice away the man who led the prayers in church and make him fall into sin. They purposely made several visits to him; still God preserved the *dogique* *, but allowed a young man recently married to succumb. This was a loss to the Mission. God, who knows how to draw good from evil, touched this young man, who had gone with the wench to the Iroquois [Cantons], whence he did not come back. As he had been brought up at the Mission, God gave him the grace to die well in the arms of a missionary. His wife who was so young, that it was said that she was not of age and who, nevertheless, was married in the eyes of the Church, a few days later followed her husband into the other world. The sinful woman who had enticed this woman's husband was touched and was since baptized and is living, with the fear of God, in the state of matrimony. (*To be continued.*)

For serious research concerning her times,

Kateri Needs...

The Jesuit Relations. The Thwaites Edition recently rephotographed. \$450.00.

Handbook of American Indians in Two Parts. — Edited by Frederick Webb Hodge. (Washington, 1907.)

A History of the New York Iroquois by William M. Beauchamp, S. T. D. (Albany, 1905.)

In Kateri's name, the Vice Postulator sincerely thanks Col. Z. M. Ill, of Kansas City, for the new **Unabridged Webster's Dictionary** in two tomes; Miss L. M., of St. Paul, Minn., for a copy of **Roget's Thesaurus**; Mrs. J. L. of Manville, N. J., and Mr. E. F. Burns, of Brookline, Mass., for two chair cushions for the new office, all requested in previous issues of the Kateri bulletin.

* Catechist.



Two Indian Sisters,
Sister Marie Immaculata and Sister Kateri Tekakwitha.

Kateri and Her Own

Indian Sister Kateri Tekakwitha, S. G. C.
writes from Albany, James Bay, Ontario:—

"I was present at the profession of Sister John Henry, one of our Indian recruits. She comes from Ogoki in Bishop Belleau's vicariate. This month we are opening a postulancy for Indian girls. On September 15, 1959, in eight days, three aspirants will take the postulant's habit. I am recommending this intention so that my little patron Kateri will help them become good religious . . ."

The Founders of the Mission

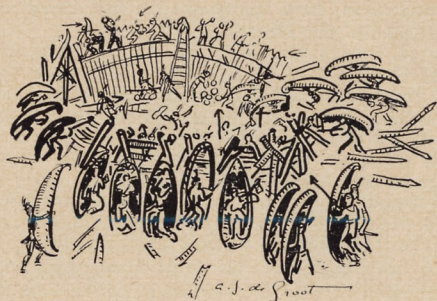
II

One by one the Erie forts were carried. Gentaiteton, the only other Erie town whose name has come down to us (precisely because of our protagonist), was also destroyed. Among the survivors of this internecine struggle, which ended in 1656 with the annihilation of the People-of-the-Panthers as such, Gandeaktewa and her mother found themselves dragged off to slavery among the abhorred Oneida.

Fortunately for both and for the other Cats whose lives were spared, the slavery was at times softened to a quasi-adoption by the tribe. In such cases, after sufficient probation, each new member replaced a lost husband, wife, son or daughter. In the eyes of the recently acquired relatives, Gandeaktewa and her mother too, whether they liked it or not, had become to all purposes Iroquois. By devious ways and byways, their misfortune proved to be their good luck. God, in His infinite love, was nurturing the two newcomers for Christianity without their suspecting it.

Humanly speaking, such a proposition may seem paradoxical. The Dutchman's gin from Fort Orange raised to a white heat the reigning paganism. How, in such circumstances, did Gandeaktewa live a life unsullied by serious sin? The "aunt" who had adopted her, an alien, may have been a kindly soul and allowed her to disappear during the drinking carnivals. Her mother, living in the same town, certainly set her a good example. Above all, God's grace drew around her an invulnerable rampart of strength and from its limits she refused to budge.

Imperial Rome prided itself on its vestals. Before the white man's passion for beaver and racoon pelts threw the pall of drunkenness over the Eastern Indians,



"One by one the Erie forts were carried . . ."

chastity was held by them in high esteem. Even as late as April 1779, General James Clinton, in a letter to Colonel Van Schaick, paid them the following tribute: "... They never violate the chastity of any woman, their prisoner." For all that, Gandeaktewa, had she wished, could have succumbed to the prevalent corruption before receiving the sacred waters of baptism. That the days of her youth ran by, crystal-clear, as the waters of the birch-fringed brooks of the Oneida countryside, is nothing less than admirable.

In her new home, Gandeaktewa soon won the hearts, not only of her "relatives", but of everybody who knew her. She obeyed her masters always and dressed as the Iroquois girls. She obeyed them too, when she was old enough to marry, not much later than 1656, the year of Venerable Kateri Tekakwitha's birth at Mohawk Ossernenon.

Christian Hurons, recently Iroquoised, for the most part faithful to their religion, were sprinkled through the Five Cantons. In 1656, from Quebec, many went to live among the Mohawk and Onondaga. There

were some, also, how many we do not know, among the Cayuga and the Oneida.

One of the latter, Francis Xavier Tonsanhoten, living at the town of Oneida also came from Quebec. He had been baptized in Huronia by Father Leonard Garreau, S. J., a close companion of the Jesuit Martyrs. All his life, Francis was a good fighter, taking to the warpath even at the age of sixty years. Temperamentally he was as quilled as a porcupine; later he was labelled moody and quick-tempered by one of Kateri's spiritual directors. This was the man chosen by the matriarchs for Gandeaktewa's husband.

She quickly captured his heart as she had captured theirs. While the old Oneida women cackled in admiration at her peaceful living with such a lout, her patience and fidelity wove about him the silken cocoon of a happy marriage, although they were not blessed with children. After all, Tonsanhoten was not perhaps as loutish as they imagined, and he turned out to be a good provider.

Her love drew Francis Xavier from himself and he mellowed under her deft touch. Often he spoke to his wife of his years in Quebec. The leitmotiv of his reminiscences was the Jesuit Fathers he had known in Canada. Fascinated, she listened, and without knowing much about it, began to love the religion which made the Blackrobes what they were.

The years spilled one into the other. The people of Oneida were well aware of Marquis de Tracy's punitive expedition, in the October of 1666, among the neighboring Mohawks. The following year, in July 1667, three Jesuits, Father Jacques Frémin, Jean Perron and Jacques Bruyas left Cape Diamant for the Iroquois Cantons. At Mohawk Gandouage, where they were first received, their affable manners made an indelible impression on eleven-year-old Tekakwitha. Father Bruyas arrived at Oneida, some ninety miles west of the Mohawk castle, during September.

On September 29, for the first time, on the hill of Oneida, the French Priest offered the Holy Sacrifice



"Charges reversed? ... And for VICE?! ..."
"Yes, for the Vice-Postulator of Venerable Kateri Tekakwitha ..."

in his longhouse-chapel, doubtlessly erected with the help of Francis Xavier Tonsanhoten. As he gazed at the white-vested priest, the man who, time and time again, had mentioned so glowingly the missionaries to his wife, now rejoiced at having one of them in his village. Before leaving for the hunt, he told his wife: "Learn well the prayers the Christians recite each day!"

It took some time before Gandeaktewa met Father Bruyas and conversed with him about the Christian religion. This meeting occurred after a spell at fishing as she returned to her lodge. One of her friends was on her way to prayer, perhaps Félicité, an old Ursuline pupil from Quebec. She fell into step beside her and accompanied her to the chapel. As she prayed, her companion whispered a few words to Father Bruyas, informing him of Gandeaktewa's desire to become a Christian. He approached her and was struck by the gentleness and fervor of her expression. This was no ordinary woman. With the little Huron he has mastered

during his twelve months in Quebec, he lifted up her soul to God.

Gandeaktewa, who always inspired sympathy, was noted for her tact and judgment; quite probably she was also very beautiful. She remained quite faithful to her husband, despite many suggestions to the contrary. Sorcerers and witch-doctors were paid to cast a spell upon her. She trusted totally in God: "May His Holy Will ever be done!" A recent book speaks of the pagan saints of the Old Testament. We have one quite certainly here, like the Centurion Cornelius of the Acts of the Apostles.

At her village, Gandeaktewa's taste for the Black-robe's "prayer" began to irk her acquaintances. As the rattlesnake of the Iroquois lands, persecution hissed at her, as it would again for Kateri in 1676. Francis Xavier decided to go to Montreal and to Quebec and to bring along his wife, his mother-in-law and four other men. At the end of 1677, much to Father Bruyas' regret, but with his approval, the little group quit Oneida.

At Quebec, on Easter Sunday, 1668, Bishop de Montmorency-Laval baptized Gandeaktewa who received the name of Catherine. The beginning of that spring, with the encouragement of the Jesuit Fathers, the little group settled down at La Prairie on the south bank of the St. Lawrence river facing Montreal. This was the origin of the Mission of St. Francis Xavier. Catherine Gandeaktewa died there in 1675. The missionaries claimed that this admirable woman had never committed serious sin in her life.

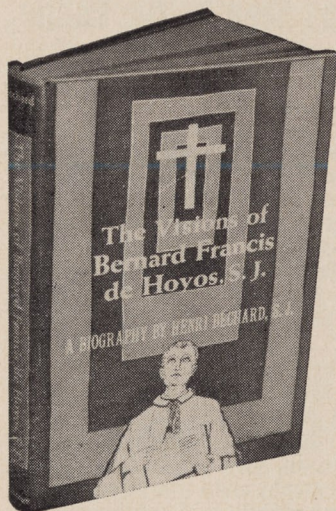
In 1688, thirteen years after Gandeaktewa and eight after Venerable Kateri Tekakwitha, died old Francis Xavier Tonsanhoten whom the Indians of the Mission called "the father of the faithful." He was a stout-hearted Christian. Divine grace blended with his perhaps excessive disposition enabled him to pioneer the Mission of St. Francis Xavier, the Mission where the Lily of the Mohawks flowered.

The Visions of Bernard Francis de Hoyos, S. J., as Seen by the Public

Father Thomas Walsh, S. J., Director of the Sacred Heart Program, Toronto, Ontario comments: "I can assure you that this particular book is so well written that it captivates you from the first moment, and one could hardly leave it without having completed the full story at one reading." ★ The Montreal Public Library ordered seven copies. ★ After receiving her first copy, Mrs. Genevieve Hutchinson of Cleveland, Ohio requested two more. ★ Father Patrick J. Kennedy, Director of the League of the Sacred Heart at The Palace, St. John's Nfld. writes: "Congratulations on the book which you have completed in such splendid manner . . . I have read the book and am very pleased with all the information given especially regarding the remarkable spread of devotion to the Sacred Heart . . . I hope to use points from your book in my instructions . . ." ★ From Bray Co. Wicklow, in Ireland, Mr. Alexander H. McDonnell, who sent in his order for ten copies: "It is a fine biography and I was very interested in it, but it must have been difficult to do all the research necessary . . ." ★ From Chicago, Miss T. Gross: "I am happy to be in possession of the book, . . . I have not quite finished reading it, but it holds me spellbound, and I find it very easy reading . . ." ★ Mrs. R. A. Horracks from Havertown, Pa.: "Your book can be read over and over again . . . I am sure it will be read and appreciated by many!" ★ The Instructor of the Jesuit Tertiaries at Mont Laurier, Quebec, the Very Reverend A. Dugré, S. J., former Assistant of Father General for many years in Rome: "Felicitations! We have received your beautiful book, *The Visions of Bernard Francis De Hoyos, S. J.* . . ." ★ Mrs. Joseph Babody

(Continued on page 27)

Give yourself a Christmas present —



The Visions of Bernard Francis de Hoyos, S. J.

by Henri BÉCHARD, S. J.

\$3.90 postpaid

**GIVE ALL YOUR FRIENDS
LAY OR CLERICAL
A COPY !**

Order Soon !

Ask your favorite magazines and newspapers
(Catholic or otherwise)
to review it.

Proceeds, if any, go to
KATERI

of Detroit: "It's just what we need to make us try to be better . . ." ★ Father T. F. Kramer, S. PP. S., of Merrill, Wisconsin: "What spiritual good the volume would not accomplish if it could be made a "best-seller" among teenagers." ★ Mrs. C. A. Birch of Windsor, Ontario: "Enclosed is a money order of \$5.00 for your book . . . It is an exquisite thing, and must have been a terrific job from the beginning of the translation to the end of publishing . . ." ★ Mrs. L. Lease of Baltimore, Maryland: "This book is the greatest joy I've had for a long time!" ★ Miss Mary Gallagher of Toronto: "Before I could get started on it, the boys read it. Ed, twice. He was so pleased with it that he intends to get a copy for the school library . . . I have now finished my second reading of it. I enjoyed it particularly because of your presentation and style bringing it within the limits of my lay understanding . . ." ★ Mr. Daniel F. Dougherty of Springfield, Pa. along with his check for \$4.65: "It might be good to say I hope you get the writers' cramp from autographing so many copies—hundreds of thousands!" For the glory of the Sacred Heart and for Kateri, we hope so, too.

FROM OUR FILES

Excerpt from a letter of the Rev. Theotime Couture, S. J., to his brother the Rev. Anaclet Couture, S. J.,—

*Sagamog, Ontario
October 8, 1905.*

... Kateri Tekakwitha at Shishigwaming, has obtained a cure which is quite unusual. A lady who had been suffering for several months from ulcers of the mouth, and was going from bad to worse, despite the Aesculapians, was cured in the space of three days, and I mean completely cured ! If she continues obtaining cures such as these, this good little Indian will not have much difficulty in being elevated to the honors of the altar.

(Signed) THEOTIME, S. J.

N. B.—Father Theotime Couture, S. J., now deceased, was a missionary among the Objibway Indians for many years. He was also an "Aesculapian", that is a doctor, before entering the Society of Jesus.

Plotting and Planning

Kateri loves her Quints, those organized cells for the rapid advancement of her Cause. The members encourage one another to pray daily for her beatification. They plot and plan behind closed doors in order to have the lovely Lily of the Mohawks loved by their relatives, their friends and acquaintances.

The president of a group of five distributes, on reception, the Kateri bulletin to the others. All together they search for ways and means of finding new subscribers. Later on, when enough Kateri Quints are active, if they so desire, a special monthly letter will be sent to them, consisting of suggestions for the study of Kateri's spirituality, news of the various activities of the other Quints throughout the country, such as card games on behalf of the Cause, novenas to Kateri for the cure of sick friends, etc.

If the laity wishes for another lay saint, in this case, Venerable Kateri Tekakwitha, perhaps simply sending in an offering now and then will not suffice...

So let the Quints plot and plan!

**Write to Kateri, or phone
L.A. 5-3611 at Montreal
Ask for: Secret Agent 1656.**

The First Kateri Quints

How the Sacred Heart of Jesus must love you for writing such an inspiring book! The Visions of Bernard de Hoyos is wonderful. I have read it. My husband is now reading it. We will see to it that many more also read it. It sure moves you to a greater love for the Sacred Heart of Jesus.

I am sending the \$3.65 in a money order along with \$5.35 collected from Kateri's Riverside Quints. My husband, one of my daughters, two of my sisters and myself are proud to be Kateri's Quintuplets. We'll do the best we can by her.

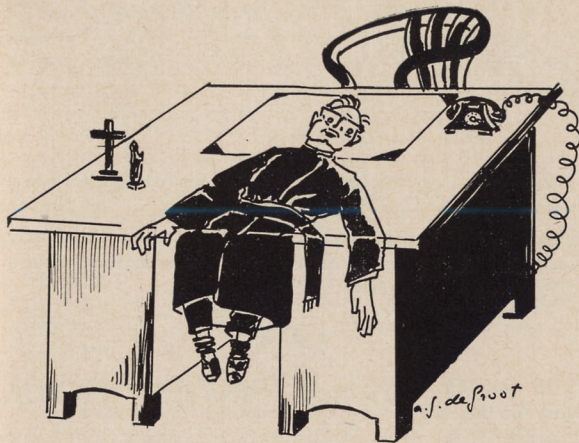
Kateri means a lot to me. Without her as a friend I would never pull through. Her picture that you so kindly sent to me a couple of years ago is framed and hangs in the children's room. They are my four crippled children. She has helped me in a thousand ways. I couldn't begin to write of all the help I get from her. The whole family is very faithful to Kateri.

I have a Mission group that we named Kateri Tekakwitha. We send to a missionary priest taking care of Indians in Saskatchewan. He came to visit us last year and is quite pleased with our efforts. If he is pleased I'm sure that Kateri is also. My 14 year old girl (crippled) also has a group of ten girls and she also named her group Kateri Tekakwitha. It is the young ladies' group.

My three babies, 5 to 11 years of age, all cripples, had to have a group too, another Kateri group if you please. Every now and then they invite a little cousin over or we take them there when weather permits. They pray together to Kateri, for Kateri's Cause and for the Missions. They have the collection which is all of 5c each. Their offerings are sent along with my group's to our missionary to please our Kateri.

I wish that I could do more, but God gave me a job to do and I must see to it first of all. We need prayers very badly so please, Father, a wee one for our family.

Mrs. Edmond Lauzon,
Riverside, Ontario.



He's flattened out by Kateri's debts! Poor Vice-Postulator!

On January 25, 1950, Mr. Isaïe Nantais, Secretary of the *Commission de Géographie de Québec* informed me a Township (Canton) in Abitibi (between 50° and 50° 10' of latitude and 77° 05' and 77° 2' of longitude) had been officially named Tekakwitha. Miss Sala O'Brien in a letter of August 21, 1959, writes: "I have a cottage about 2½ miles from the village of Morin Heights, near a small but very beautiful lake. At my request the Provincial Government has named this lake Kateri, and it will be so printed on the next issue of the Laurentian map. I have also named my house Kateri Cottage, and have placed myself and my home under her protection . . ."

The Dutch newspaper *De Linie* in its August 8, 1959 issue carried a lengthy article on the North American Indian with special reference to the Jesuit Martyrs and to Venerable Kateri Tekakwitha.



From Caracas, Venezuela, comes the news that on May 9, 1959 Senor José I. Canalejas, lectured upon Venerable Kateri on TV. He had previously written a much read article on Kateri in the August 3, 1958 *El Universal*, one of the big dailies of the country.



A Spanish translation of Kateri of the Mohawks by Miss Cecilia Buehrle, recently appeared in Madrid.

✧ **Kateri's smile upon you, Mr. and Mrs. T. T.!**

"We promised \$100.00 on the sum received from the Government for the expropriation of our land. Here it is!" (Caughnawaga.)

✧ **Kateri's smile upon you, Miss Y. P.!**

"As I promised Kateri, here is \$25.00 for a great favor obtained." (Montreal.)

✧ **Kateri's smile upon you, Dr. ad Mrs. W. E.!**

"... Here are \$40.00 for Kateri!" (Syracuse, N. Y.)

✧ **Kateri's smile upon you, Mr. and Mrs. R. McP.!**

"Enclosed is \$5.00. I call these donations little blankets for Kateri!" (Watertown, Mass.)

✧ **Kateri's smile upon you, Miss F. M.!**

"... It seems a long time since I have sent an offering to Kateri. Enclosed is a small one wherever it is needed most. Kateri's latest number came in the mail Saturday and it was so interesting it cost me a week's supply of vegetables. I had just put my carrots down to cook when the mail came. I just had to look at "Kateri". Suddenly a smell of burning. I ran to the kitchen. There were my two bunches of carrots burnt black to the bottom of the kettle. Please remit a little prayer in payment of a week's supply of carrots and a kettle that took ages to clean. In great part it was Firebrand's fault. I loved his bold little face coming out from that span in the bridge. The letters show a greater and deeper interest. The picture of their Majesties with the children was very good..." (St. Lambert.)

✧ **Kateri's smile upon you, Miss I. McK.!**

"Please accept the small enclosure of \$20.00 towards the \$2,000.00 that you must pay on the \$4,000.00 debt this December 31. This is part of the great debt that I owe to Tekakwitha for the numerous favors she has obtained for me. I am praying every day for her prompt canonization. Also I am asking her two very special favors for me... Please include my petitions to this great wonder worker." (Johnstown, Penna.)

✧ **Kateri's smile upon you, Sister M. of St. M. de P.!**

"I wish to fulfil my promise made in May 1957, after having read in a magazine that you took care of the Cause for Kateri's beatification and that you suggested saying each day, during a year, a Hail Mary for her beatification... The idea came to me to ask Kateri to make me able to do my work, for I had been suffering for a long time from heart trouble. Many thanks to the Servant of God for my cure obtained through her intercession, I am enclosing the Doctor's medical certificate..." (Good for you, Sister!) (Montreal.)

Curried Piccalilli

From Pakistan, last year, I received some curried piccalilli. If you are not used to it, eat it slowly and carefully. Otherwise you will feel you are swallowing liquid fire . . . Quite unwillingly, I must curry this page . . . So take it in small mouthfuls at a time . . . ❀ During January, Kateri's Cause must meet a debt of \$2,000.00 on \$4,000.00 kindly lent to it a year ago. Of this you have been already been notified. Add a little curry: besides the above \$2,000.00, Kateri's Cause, somehow or another, must also pay out \$3,000.00 in the same month of January to twenty other creditors. Consequently \$5,000.00 in all. The solution? Let every friend of Kateri send in one dollar or so as a Christmas gift to the Lily of the Mohawks. On account of the new Kateri office, and a residue of old debts, this year has been particularly hard. Kateri's friends, however, have been so generous during the past twelve years, that whenever I am obliged to mention money, my subconscious self, I fear, gets as twisted as a pretzel! . . . ❀ At any rate, whether you do this or not, may the Child Jesus shed the radiance of His joy over you and yours, for January, yes, but also, for the other months of 1960! ❀ Perhaps I can do something for you too: if you send me the names of your beloved departed ones and the dates of their deaths, I will remember them each morning of the year at Holy Mass. It is a holy and wholesome thought to pray for the dead! ❀ Should you wish to lead a pilgrimage to the Mission of St. Francis Xavier at Caughnawaga, Quebec, where Kateri's relics are kept, phone LA. 5-3611 (Montreal). ❀ Until recently, I have always inserted a picture of the Sacred Heart in every letter leaving Kateri's office. From Mexico, has come a new, striking Sacred Heart, quite modern in touch. Price: \$1,000.00 for 50,000 copies. Would any organization be willing to foot the bill? . . . ❀ Happy New Year! Kateri loves you. So does the Vice-Postulator, curry and all!

