

*In this issue
you will read...*

To Kateri's Friends
Kateri and Nuclear Disarmament
De la Colombière and Kateri
Kateri and You
Of every tribe . . .
For Them a Stranger !
His Excellency Bishop R. Augustin, D. D.
Hot Powder
In Her Own Day and Age
Another Anastasia

Write to the
KATERI CENTER
Caughnawaga (Quebec)
Canada.



PRINTED IN CANADA



KATERI



Volume 14, No. 3
June, 1962

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



KATERI

Vol. 14

No. 3

AIM

1. Our quarterly bulletin, "Kateri", published by the Kateri Center, intends to help you obtain favors both temporal and spiritual through the intercession of the 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;
1. 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 35,000 Jesuits is opened;
5. Extra graces are merited by working for Kateri's Beatification.

Photography by A. Landry.

JUNE, 1962

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of the Ordinary and Permission
of Superiors

Caughnawaga, P. Q.

To Kateri's Friends!

TO KATERI'S FRIENDS, my best wishes for a pleasant summer! My earnest prayer each morning at Holy Mass, is that her smile may rest upon you each precious day of the season — whether you enjoy a real vacation at the seaside, near a lake, or in the mountains, or whether you sweat away in a steaming city or in the sunbeaten countryside.

Of course, the indwelling of the Holy Spirit in your hearts is the source of all joy. Without His presence, any true happiness is impossible. Imitate the Venerable Kateri Tekakwitha by going to the Sacraments as often as

possible. And as Kateri's votaries (now, that's a big word !), may I ask you to do something specially difficult to hasten her Beatification ?

Several weeks ago, you received a note from the Kateri Center with five subscription forms to the Kateri quarterly. I am not suggesting that you pay these subscriptions yourself. I am suggesting something that costs as much — that you solicit your acquaintances until the five forms are filled. For most, the effort will not be without merit. The gladness that will then be yours will have been worth the trouble. Kateri will see to that.

✿ **Kateri's smile upon you, Miss M. R. O'D.!**

Enclosed you will find a donation of \$1. Please enroll our President John Kennedy among "Kateri's Friends"... (Harrisburg, Penna.)

✿ **Kateri's smile upon you, Mr. H. P.!**

For Kateri's smile I am enclosing \$5. which may be used to hasten her beatification. May I recommend the success of an operation which I am to undergo tomorrow —which is very serious?... (Note added 9 days later to the same letter.) All went off very well. A thousand thanks! (Montreal.)

✿ **Kateri's smile upon you, Sister M. G.!**

Last week we prayed to Kateri for a special favor and our prayers were heard. We wish to offer the enclosed \$10. to aid in her cause. May the Heart of Jesus bless your work! (St. Catherine's Ont.)

✿ **Kateri's smile upon you, Mrs. A. MacK.!**

Enclosed please find some names and addresses of good, zealous Catholics who may become interested in Kateri... I am making a novena for the beatification of dear Kateri Tekakwitha. For 9 days, I intend to offer my Mass and Holy Communion for that intention. I'm going to try and make her better known. So I wish you would send me two pictures with prayer on reverse side... (Halifax, N. S.)

✿ **Kateri's smile upon you, Miss P. V.!**

I wish to thank you for the Kateri magazine. Although I know little enough about her, I am much impressed by what I do know... She gives me the strength and courage during my long illness... I am quite pleased with the statuette. It is always besides me. I will pray every day so that she will be beatified as soon as possible. I am placing myself under her protection... (Trois-Rivières, P. Q.)

KATERI

and Nuclear Disarmament

Obviously Kateri knew nothing about the atom bomb and nuclear fission. She did know, however, the anxiety that goes with war. Father Jean Pierron, a Jesuit missionary among the Mohawks, describes Kateri's village in her troubled times:

"One of the important things I have to write, is the attack on Gandaouagué, which is one of our best Villages, and situated nearest to the enemy's country. On the eighteenth of August, 1669, three hundred of the Nation of the Loups—who live along the Sea, toward Boston, in New England—presented themselves at daybreak before the palissade, and began to make so furious a discharge of musketry that the balls, piercing both the stockade and the cabins, soon awakened men, women, and children, almost all of whom were, at the time, sound asleep. The men at once took gun and hatchet in hand; and, while they defended the palissade, the women began, some to make bullets, and others to arm themselves with knives and defensive weapons, in view of an irruption.

"Four Iroquois were killed at the outset, in the heat of the combat; and two were wounded, one of whom died a very short time afterward. The neighboring Village, alarmed, took flight in all directions, and carried to Tionnontoguen, distant four leagues from those first two Forts, the news that the whole country was lost, that Gandaouagué was besieged by an army of Loups, that all the young men had already fallen, and that perhaps Gandagaro, which is the neighboring Fort, was at present in desperate straits.

"When this news has spread through all the district, at eight o'clock in the morning our Warriors, without becoming disconcerted, dressed themselves promptly in all the most precious things they had, according to the custom observed by them on these occasions; and all, without any other

chief to command them than their own courage, advanced on the enemy with force.

"I was among the first to march, in order to see whether, amid all the carnage that was going on at the palissade of the Village, where so many infidel souls were being lost, I could not save some one of them.

"At our arrival, we heard only mournful outcries over the deaths of the bravest of this Village. The enemy had already retreated, after about two hours of very obstinate fighting on both sides. There was only a single warrior of the Nation of the Loups left on the place, and I saw that someone, having cut off his hands and feet, skinned him and separated the flesh from his bones, in order to make from it a detestable repast..." (The Jesuit Relations and Allied Documents.)

That very day, fourteen year old Tekakwitha helped the women make balls for their men's muskets and certainly armed herself with a knife in case Gandaouagué was overrun. Doubtless, Divine Providence protected the Mohawk town so that this young pagan girl would be known in our own times as the glory of the New World.

At all events, she understands the legitimate fear of mankind concerning war. Pray to her trustingly and perseveringly to avert nuclear war. At the same time, do your utmost to promote nuclear disarmament by making known to your government the teachings of Pius XII on this vital question.

The late Holy Father taught that:

1. In case of an offensive war, every means must be taken to avoid atomic, biological and chemical aggression;

2. In case of legitimate defense, the use of A. B. C. (atomic, biological and chemical) armament may at least be tolerated so that ruffianism will not prevail throughout the world. Of course, the preparation of such arms and their eventual use may be accepted only to counteract flagrant and extremely grave cases of injustice; furthermore, the noxious effects of the A. B. C. weapons must not completely escape human control and, finally, all the other means to deter aggression must have been tried.

Pope Pius XII clearly indicated the five essential conditions for nuclear disarmament. Before agreeing to any

definite "Ban the atomic bomb!" treaty, we must be sure that these conditions are understood and adhered to:

1. Nuclear disarmament must be simultaneous and agreed to by all parties concerned;
2. It must be what the Holy Father calls "organic", in other words, founded on international institutions;
3. It must be gradual, that is it must proceed one step at a time and with all due prudence;
4. It must be controlled;
5. It must be preceded and accompanied by a spiritual disarmament which the Church irreplaceably teaches through her doctrine of unity and peace.

Otherwise, *niet!*

In his Christmas message of 1955 to the world, Pope Pius XII linked the following three problems:

1. The discontinuance of nuclear experiments;
2. The discontinuance of A. B. C. armament;
3. General armament control.

The Holy Father added that "the whole three measures as the object of an international agreement were a matter of conscience for all nations and their governments".

The fifth condition towards a working solution for a nuclear disarmament brings us back to Kateri. She will help us understand spiritual disarmament without which the other is unfeasible. She will help us practise it in our daily lives. She will help us teach it to others.

*Have you
renewed your subscription
to KATERI?*

Please make the Kateri quarterly known to your friends. If you have any suggestions to help us better it, won't you let us know? . . .

❖ **Kateri's smile upon you, Mr. G. E. R., S. J.!**

In the midst of the Indians of Mother India, I sometimes think of Kateri (one would think it were a Sanskrit name) and of her Vice-Postulator. The men and women here are quite fascinated by the Indians of Canada to the extent that I cannot help thinking that the little Iroquois "saint" would be of interest to them. I would like to make Kateri known to the youth of Bengal. At best, one could hope for a Bengalese edition of the illustrated album [on Kateri]. But I do not want to anticipate too soon. For the time being, the Vice-Postulator would perhaps be kind enough to send me some munitions. I would like to have the English novena, a copy of the illustrated album [in French], a few pictures and, if possible, a larger picture of her for my room. May I thank you in advance? Please pray for me and for our Bengalese mission. For my part, I will earnestly commend you to Our Lord and to His little Servant . . . (Calcutta, India.)

❖ **Kateri's smile upon you, Mr. J. M. M.!**

Kindly send 2 copies of the Life of Tekakwitha (Montreal, 1934) [Editor's note: Sorry, out of print!] and 300 of her pictures. Let the books be in English. I will make all people here pray for the noble cause . . . (Alanchy P. O., Via Colachel, Kumari Dt. S. India.)

❖ **Kateri's smile upon you, Mr. et Mrs. A. K. and Family!**

I am enclosing a check for the amount we received [\$169.67] when we sold a very nice young bull we raised on our farm. We would like to donate it to Kateri's Shrine in our daughters' name. Our daughter is unable to walk. We had her to the Shrine about four years ago. If it is God's will we are hoping some day she will be able to walk. Please would you say a mass for her some time this summer? . . . Her name is Mary Ann and she is 10 years old. We say the prayer of Kateri you gave us every night . . . (Pierpont, Ohio.)

Blessed Claude de la Colombière's Brother and the Venerable Kateri Tekakwitha

Few enough know that Blessed Claude de la Colombière's brother was a Canon of the Cathedral of Quebec as well as Vicar General of that diocese which included Canada and about a third of present day United States down as far as New Orleans. Father Pierre Cholenec, S. J., in his biography of Kateri, written in 1696, relates a cure Canon de la Colombière obtained through the intercession of the Lily of the Mohawks. In a subsequent biography of Kateri, completed in 1715, Father Cholenec includes Canon de la Colombière's testimonial of the event.

The Jesuit tells us that the Vicar General was "well known for his rare talents, but even more for his virtue. He suffered from a low fever, against which all remedies had been of no avail, and from a flux that even ipecacuana* was not able to cure. He had recourse to Kateri, therefore, promising her to come and thank her on her grave if she healed him of his double illness. That day the fever ceased; and the flux having lessened, he began his journey hither. Before he had gone a third of the way he had entirely recovered, and we had the pleasure of having him with us a few days at the Sault, where he came to thank his benefactress. He came there again last September, and on leaving us he gave not only a large alms for the poor of the mission, but also an attestation of his cure worthy of his piety..."

* Ipecacuana or ipecacuanha comes from the dried rhizome and roots of a tropical South American plant with drooping flowers. Known in commerce as the Rio or Brazilian epecac, it is used, even today, as an expectorant and emetic and as a specific in amoebic dysentery.

Now here is the same story in Canon de la Colombière's own terms:

"Having been ill at Quebec during the past year, from January to June, of a slow fever, against which all remedies had been tried in vain, and of a diarrhea, which even ipecacuana could not cure, it was thought well that I should record a vow, in case it should please God to relieve me of these two maladies, to make a pilgrimage to the Mission of Saint Francis Xavier, to pray at the tomb of Kateri Tegahouita. On the very same day the fever ceased, and, the diarrhea having improved, I embarked some days afterwards to fulfill my vow.

"Scarcely had I accomplished one-third of my journey, when I found myself perfectly cured. As my



HOT ASHES and FIREBRAND: In exchange for your earring, what will you give us for Kateri's cause? . . .

health is something so very useless that I should not have dared to ask for it, if I had not felt myself obliged to do so by the deference which I ought to have for the servants of the Lord, it is impossible reasonably to withhold the belief that God in according to me this grace, had no other view to make known the merit which this excellent maiden had with Him. For myself, I should fear that I was unjustly withholding the truth, and refusing the Missions of Canada the glory which is due to them, if I did not testify as I have now done, that I am a debtor for my cure to this Iroquois virgin. It is for this reason that I have given the present attestation with every sentiment of gratitude of which I am capable, to increase, as far as is in my power, the confidence which is felt in my benefactress, but still more to excite the desire to imitate her virtues.—Given at Villemarie Montreal, the 14th of September, 1696. J. de la Colombière, P. J., Canon of the Cathedral of Québec.”

On your next visit to Quebec, after attending mass at the Basilica, ask the sexton to take you through the new crypt. In it you will see a beautiful modern altar dedicated to the Jesuit Martyrs, and the tombs of practically all the Bishops of Quebec. To your right, as you leave it, you will notice a marble ossuary in which, along with the remains of many laymen, Capuchins and Jesuits, rests the Right Reverend Canon J. de la Colombière, Kateri's client of old.

Kateri and You

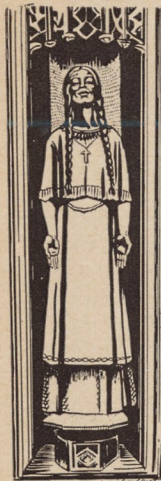
Her Life

In 1656, the Venerable Kateri Tekakwitha was born of a Christian Algonquin mother and of a pagan Iroquois father in the little village of Ossernenon (Auriesville, N. Y.), on the south bank of the Mohawk River where St. Isaac Jogues and his companions had shed their blood for the faith: “The blood of Martyrs is a seed of Christians!”

In 1660, suffering swooped down on Tekakwitha: smallpox left her an orphan. A pagan uncle adopted her.

She was baptized only in 1676 at the age of 20. The following year she ran away to the Mission of St. Francis Xavier of Sault St. Louis (Lachine Rapids, Quebec).

There she achieved holiness: there she made her first communion on Christmas Day, 1677; there she pronounced her vow of virginity on Lady Day, 1679; there she died on April 17, 1680 with, on her lips, the Holy Names of Jesus and Mary. She was 24 years old.



Her Life : Its Meaning

Kateri is God's answer
to the charity of the Jesuit Martyrs,
of the first missionaries
of New France,
of all the saintly founders of Canada
and of Montreal's founder,
Jerome Le Royer de la Dauversière.

She was a member of the laity
who achieved sanctity
in the world.

She was the first convert, a non-martyr,
whose virtues were declared heroic
by the Church.

As Kateri was not a white
she helps you lay your finger
on the Christianity
(its existence or inexistence)
of those who call themselves
Christians.

More and more
Kateri is becoming the inspiration
of the downtrodden nations
on both sides of
the iron curtain,
the bamboo curtain,
the cactus curtain.
She appeals to all
who know her.

Her Beatification : How to speed it

1. Pray fervently and perseveringly:
at least one *Our Father* a day.
2. Report in detail to the Kateri Center
all the favors,
even the small ones,
obtained through her intercession.
3. Mention Kateri to your friends.
4. Distribute Kateri pictures
and Kateri novenas.
5. Subscribe or renew your subscription
to Kateri quarterly
and find, if possible,
four other subscribers (\$1. a year).
6. Make an offering to Kateri's cause;
remember the cause in
your last will and testament.
7. Alone or in a group
accept the responsibility
of paying each month for
 - a. the Kateri office rent (\$85.)
 - b. the telephone bill (\$40.)
 - c. stamps (\$100.)
 - d. stationery (\$75.)
 - e. divers (\$50.).

God, the Church, You and Kateri

For God, a canonization
is so important that
He sanctions it
with miracles granted
through the intercession
of the future saint—
in the present case,
the Venerable Kateri Tekakwitha.

For the Church, a canonization
is so important
that the infallibility of the Holy See
comes into play.

And for you ?

PRAYER

O God, who, among the manifold marvels of Thy Grace in the New World, didst cause to blossom on the banks of the Mohawk and of the St. Lawrence, the pure and tender Lily, Kateri Tekakwitha, grant, we beseech Thee, the favor we beg through her intercession—that this Little Lover of Jesus and of His Cross may soon be raised to the honors of the altar by Holy Mother Church, and that our hearts may be enkindled with a stronger desire to imitate her innocence and faith, Through the same Christ Our Lord. *Amen.*

Our Father and Hail Mary, once, and Glory be to the Father, three times.

Imprimatur :

† Paul-Emile cardinal LÉGER,
Archbishop of Montreal.

June 3rd, 1959.

Write to the Kateri Center at Caughnawaga
(Quebec) Canada

...Each continent, each race, each period of history has its mystical heroes. Mexican martyrs, Japanese, Indians of Paraguay, of Armenia, of Annam, of Korea, of China, of Uganda. Kateri

Tekakwitha, the Indian maiden, who will be elevated to the honors of the altar. Father Joseph Vaz, apostle of Ceylon. The Blessed Ghèbré Michael, Abyssinian Vincentian. King Galawdevos of Ethiopia. And so many others whose story could be told and who are the pride of the Holy Church.

The Church, a stranger nowhere, must raise up on all sides saints and heroes of the faith. Everywhere the administration of the sacraments and the practice of the virtues will start souls on the roadways of perfect love and of mystical prayer. The Church would be neither holy nor Catholic if she were unable to nurture in all places and under all circumstances the saints which John, who saw visions, perceived assembled at the foot of the Throne of God. Of every tribe, and tongue and people.

*Of every tribe
and tongue
and people*

*For
Them
a
Stranger*

YET, the missionaries acquainted with her, left to posterity over 400 hand-written pages on the Lily of the Mohawks. Our forebears at the end of the seventeenth-century and at the beginning of the eighteenth, knew her well. Today in Canada, in the United States and elsewhere, countless devotees love and admire her. Others, however, know little or nothing about her. For them she is a stranger. Kateri, God willing, some day will be the saint of the poor, the saint of the underprivileged peoples of the world, the saint of those who truly love God because they love their neighbor. For those who have never seen her beautiful features, you her friends, if you so wished, could tear away the veil of ignorance hiding this admirable little girl of long ago, the Venerable Kateri Tekakwitha.

Collage by Andrée Sobocka de Groot



The Most Reverend R. Augustin, S. M. M.

Dear Fathers,

It is with interest that I read "Kateri, 1656-1680, Vierge iroquoise" and "Kateri Tekakwitha, la petite Iroquoise". I learned to become better acquainted with this "pure and tender lily" of the New World. I believe that the beatification of this young girl would do much good, especially in the three Americas and in the Antilles. From today on, you may count on my poor prayers for the success of such an interesting cause.

In thanking you for the joy you have given me, I beg you to accept this modest offering to help make Kateri better known and to hasten her beatification and canonization.

Believe me,
Yours truly,
in the Immaculate Heart
of Mary,

† René AUGUSTIN,
Auxiliary Bishop of Haiti.



Photo : Allard.

Ogenheratarihiens

He was violent and tender and led throughout his life by a deep love.

Hot Powder or Hot Ashes, Ogenheratarihiens in Oneida, from the early age of eight loved little Garhio—Beast-of-the-forest. Among the Iroquois, it was the custom of many families to bind themselves together in a close freindship by solemn agreements, which were further strengthened by the premature betrothal of little boys and little girls. Thus was the Venerable Kateri Tekakwitha, at the age of eight, engaged to a child no older than she, both it must be added, quite sensible and of about the same character. This engagement did not impress the one more than the other. Fundamentally it was a friendly match between the relatives of both concerned. For Hot Powder and Garhio, however, it was much more serious. They never wished to leave each another. Hot Powder with his fiery temperament and Garhio, sweetness itself despite her name, needed each other.

Soon enough Hot Powder became one of the chiefs of his village. The honor of it did not make him lose his head. He lived peacefully with his wife and his marriage was one of the good ones among the pagans of the period.

Father de Charlevoix and others after him claimed that Hot Powder was one of St. Jean de Brébeuf's executioners and they attributed his conversion to the prayers of the holy martyr. In a footnote of his *Histoire et description générale de la Nouvelle France*, this author states: "M. de la Potherie says that he was an Oneida; but he was mistaken". In both cases, was it not Father de Charlevoix who was mistaken? Hot Powder was born about 1647: he was only two or three years old at the time of the heroic death of the great missionary of Huronia. The Saint would undoubtedly have suffered little enough at the hands of such an executioner.

His main shortcoming, his temper, set him at loggerheads with some of his companions. They accused him, obviously out of spite, of witchcraft. Later on, over the moving of the village, he quarreled

with another chief. In a rage, he went hunting, accompanied by his wife, Garhio, and his children. The chase and his wife's good humor would without a doubt have pacified him, had he not learned from a stranger the murder of a brother of his whom he particularly cherished. This grievous news threw him into a towering rage. As the bearer of this information could not tell where or by whom the crime had been perpetrated, Hot Powder was convinced the French were the guilty ones. That was enough: by way of vengeance he would go to Montreal and take a few scalps!



Before coming to his destination, he learned that the Whites were not responsible for his brother's death. On arriving at the large French island, doubtless about 1676, he resolved after thinking it over, to take up his abode at the Mission of St. Francis Xavier, the small village made up of Christian Indians on the south bank of the St. Lawrence facing Mount Royal. This decision sprang from the goodness of his heart: he was convinced if he returned to Oneida, that he would be obliged to revenge his brother's murder and thereby would be forced to draw all the braves of his canton into a vendetta.

He was well received at the Mission. The rhythm of its Christian life did not surprise him overmuch. Like Catherine Gandeaktewa, the foundress of the mission, his wife, Garhio, felt even more pressingly drawn to Christianity than he, and soon she was able to win him over to "praying". Of course, they had seen Father

Pierre Millet, S. J., at work in the Oneida Canton. This very year, in their homeland, many chiefs and elders had thought of becoming Christians and finally had done just that. One of the notables and his wife had received baptism publicly, had been married in church, received Holy Communion and at last had become lay apostles. The missionary found such fervor in this nation, considered as the cruelest of the Five Nations, that he had thought it worth while the previous year to establish there a Confraternity of the Holy Family!

Father Pierre Frémin, S. J., Superior of St. Francis Xavier, studied Hot Powder for some time and was very pleased with the newcomer. During the summer of 1677, the priest baptized him, his wife and his children. The neophyte received the name of Louis Gariohougué (In-Heaven)—without a doubt Louis In-Heaven was thought to be a better name than Hot Powder—a pointed allusion to his fiery temper! As for Garhio, she was called Wari or Mary.



They're looking for something to help Kateri's cause!

This christening of the Oneida chief possibly did not create quite as much of a stir as Clovis' baptism among the Franks of long ago, but, due allowance being made, the comparison is not unfavorable. A host of fellow countrymen from his own canton and from Cataracoui came to see him and like him became Christians. Father de Charlevoix, this time without making a mistake, thus summed up Hot Powder's career: "... Few missionaries have won as many unbelievers to God as he has done ..."

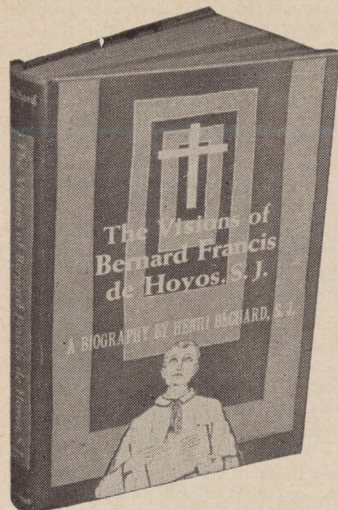
In the autumn of 1677, after Hot Powder's baptism, a Christian Mohawk woman, established with her husband at the Mission of St. Francis Xavier, often let her thoughts wander to her adoptive sister, Kateri Tekakwitha, in Gandaouagué on the Mohawk River. She confided this problem to her husband and they decided to have her come to the village of the praying Indians.

Father Jacques de Lamberville, S. J., an eye-witness of the event, tells us the role played by Hot Powder—Ogenheratarihis—in the Venerable Kateri Tekakwitha's escape:

"Among some of the Christians of the Mission of Saint Francis Xavier of the Sault who came to the Iroquois to see their relatives, was one of the most important of the Oneidas called Ogerheratarihis. He entered my cabin, where forthwith a crowd of people, as is the custom of the country, came to greet this newcomer, and among them Kateri. This man seeing them assembled, began to talk to them of Christianity and of the happiness of those who had come to live at Saint Francis Xavier of the Sault. Kateri alone, as if God had addressed to her the words of this preacher, was touched by them. She sought me out and told me she was determined to carry out what I had so often advised her. She begged earnestly to take proper measures to restrain her relatives who wished to stop her. I put her under the care of Ogenheratarihis who strongly confirmed her in her resolution. This fervent Christian and another Mohawk Indian who was related to Kateri conducted her escape very skillfully. Some one had gone to warn one of her uncles, the most important man in the village, who was utterly opposed to any of his compatriots going to the Mission of the Sault. He was then with the Dutch, neighbors of the Iroquois, where she should embark; nevertheless he could not find her in spite of his diligent search ..."

(To be continued.)

If you like the Kateri quarterly
you will like



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

by Henri BÉCHARD, S. J.

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Grain and Fire
Vol. I, No 3, May, 1962
Bunkie, La.

The Visions of Bernard Francis de Hoyos, S. J., Apostle of the Sacred Heart is also highly recommended by the Roman *Nuntius Apostolicus Orationis*, the Benedictine *Prairie Messenger*, the *National Catholic Women's League of Canada*, the *Lettres du Bas-Canada*, the Dutch review, *Streven*, etc.

Order from

THE KATERI CENTER
Caughnawaga, (P. Q.)
Canada

If you read Italian, if you have a friend who knows Italian—a priest or a religious who studied in Rome—order your copy of

Il Giglio degli Iroquesi

by Signor Fernando Bea.
Edited by Marietti.

\$1.50 postpaid.

From Italy, too, we have just received a new hand-carved six and a half inch statuette of Kateri, modeled on Brunet's masterpiece at the Mission of St. Francis Xavier (Caughnawaga, P. Q.)

\$15. each.

A Novena for Kateri and for You!

by Henri Béchard, S. J.

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KATERI CENTER

Caughnawaga, P. Q.
Canada

In Her Own Day and Age...

"The Indians showed their veneration by praying to her from the day of her death. The French who saw her in death also honored her as a saint, and, contrary to their customs, had a coffin made for her. From that time people in all parts of Canada had recourse to her, and God has effected several miraculous cures through her intercession..." (Mother Juchereau of Saint Ignatius, *The Annals of the Hotel Dieu*, Québec, between 1713-1723.)



HOT ASHES and FIREBRAND: We know you are up to your knees in debt, but that's no way to go out for subscriptions to "Kateri"!...

❖ **Kateri's smile upon you, Mrs. M. S.!**

Enclosed is a money order for \$8. I must confess, Father, this is not all the pennies I have received in change from shopping and what I sometimes find in the store. In January, there was a little sickness—doctor's bills, medicine—so I took \$7. from Kateri's money . . . Father, today I received wonderful news. My son was made a salesman—the youngest in his company, 22 years old only. Who else but Kateri could have done this for us? Sometimes it is almost frightening the luck we have had since we met up with Kateri. She has been so good, I am going to try very hard to get another subscription or two for Kateri and try to follow through on the ones I have sent you to see that they subscribe again . . . (Long Island, N. Y.)

❖ **Kateri's smile upon you, Miss F. P. B.!**

In thanksgiving to God and His most holy Mother his angels and his Saints and for Kateri's smile upon, please use the enclosed gift in anyway you wish . . . (Belmont, Mass.)

❖ **Kateri's smile upon you, Mr. H. B.!**

Just a little something [\$20.] to hasten Kateri's beatification! . . . (Caughnawaga, P. Q.)

❖ **Kateri's smile upon you, G. C.!**

Kateri has again come to my assistance in helping me in my problems in renting my store to good Catholic people . . . (Montreal.)

❖ **Kateri's smile upon you, Mrs. C. P.!**

I sold some Indian pennies that I had so I thought of Kateri's Cause and here is my offering of \$5. I didn't get to Caughnawaga last year and missed being there once more . . . (Springfield, Mass.)

Kateri's smile upon you, Mr. W. R.!

Since our only son, now seven years old, was big enough to go into the nearby park with a group of children, I have had a growing devotion and sense of the presence of Venerable Kateri Tekakwitha. I am an editor and author by profession and a convert. A year ago, while in Mexico as a lay missionary in my profession, it was during the violence in Mexico associated with the invasion of Cuba, that I relate to Venerable Kateri the remarkable circumstance by which my family and I were saved from serious difficulties. For want of some tangible thing in our home to remind us of her, I placed a tiny plastic statue of an Indian girl over a window. It was through this same window that I was roused from sleep to look out and see the editor-in-chief of the Communist daily newspaper, photographing our house. Within hours, we learned that this was associated with an attempt to smear us as spies, a charge which would have been difficult to disprove. Friends took us out of the house at 3:30 A. M. to a mountain village where we were hidden for two days, then sent us on to New York. We took almost nothing with us. Some of our possessions were sent to us, but not the little plastic statue. Almost immediately, while quite short of money, and having difficulty finding a job, I acquired an oil painting of Venerable Kateri at a very small price from an antique dealer. We are beginning to get on our feet now, and my son recently gave me the Guild Press "Kateri Tekakwiha" pictures to punch out and assemble. I would like very much to visit her there in Caughnawaga, not to ask for anything, simply to be thankful for the grace to feel this close association with one of our saints. And I would be grateful if you would send me information about Caughnawaga and what arrangements should be made . . . (Brooklyn, N. Y.)

Please advise the Kateri Center of any change of address.
Thank you!



Another Anastasia

On April 12, 1962, Mrs. Annie K. Montour very quietly breathed her last at the Montreal General Hospital, "after having received the Sacraments of Penance, Holy Eucharist and Extreme Unction from Father Arthur Gareau, S. J. Were present", wrote Father Michael K. Jacobs, Iroquois Jesuit, "many relatives, Father H. Labranche, S. J., Pastor of the Mission of St. Francis Xavier, and one of the curates, Father Albert Burns, S. J." Mrs. Montour was 87 years old. She often made me think of old Anastasia, "Kateri's instructress in the ways of holiness." She had 9 children. For nearly 50 years, she just about never missed her daily communion. She was a member and often President of the Confraternity of the Holy Family. Kateri belonged to this association, founded at the mission in 1671. I have seen Mrs. Montour, in the space of two weeks, lose two close members of her family with the moral strength and love of Old Testament Job. "The Lord gave them to me", she said, "now he has taken them away! May His Holy Name be blessed!" On November 11, 1956, His Excellency Gérard-Marie Coderre, Bishop of St. John of Quebec, solemnly awarded her the medal of Diocesan Merit for signal services rendered to the Mission. For over half a century, at each important liturgical feast, she decorated the church with ornaments she herself had prepared. She encouraged the dying, showed herself in all circumstances a true lay apostle, and equally loved her patroness, St. Ann, and the Venerable Kateri Tekakwitha. All those who knew Mrs. Montour envy her the beautiful place she prepared for herself up above. She will commend to Kateri, I am sure, all the friends and benefactors of the Cause.

R. I. P.

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 4¼": \$1.10.
Hand-carved linden 6 ½": \$15.

Books

"Kateri Tekakwitha Mohawk Maid" by Evelyn M. Brown: \$2.10.

Kateri Sympathy Cards or Kateri Birthday 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.)



It's a quicker means to obtain new Kateri subscriptions!