

*In this issue
you will read...*

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Write to the

KATERI CENTER

Caughnawaga (Quebec)
Canada.



KATERI

Autumn Issue



Volume 14, No. 4
September, 1962

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



KATERI

Vol. 14

No. 4

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.

SEPTEMBER, 1962

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of Superiors

Caughnawaga, P. Q.

XXVI

A SILVER ANNIVERSARY is always important. On such an occasion, thanks are offered to God for the many graces received; friends and relatives join together to add their prayers and good wishes and gifts for the happy jubilarian.

Until recently, I was convinced October, 1962, was the silver anniversary of the vice-postulation for the cause of Beatification of the Venerable Kateri Tekakwitha in Canada. The first Postulator General was Father Carlo Miccinelli, S. J., replaced in 1931, by Msgr. Breslin, at the time, Rector of the North American College in Rome. Father Miccinelli took over once again in 1937. The first Vice-Postulator in North America was Father John J. Wynne, S. J. Since 1949, Father Thomas J. Coffey, S. J., now stationed at Martyrs' Shrine in Auriesville, N. Y., is the American Vice-Postulator. In 1936, Father Antonio Poulin, S. J.,

today a missionary in Haiti, was named first Canadian Vice-Postulator, and I was called to replace him in 1949.

In my files I found his nomination for Vice-Postulator, dated October 28, 1937, signed by Father Miccinelli. It was only about a month ago that I discovered his previous nomination of May 19, 1936, made by Msgr. Breslin. So, instead of inviting you to unite your prayers to mine on the silver anniversary of the Vice-Postulation, I must beg of you to join me with your prayers and encouragement on this twenty-sixth anniversary !

To help the cause in its twenty-sixth year, may I suggest that, *according to your means*, you offer twenty-six cents or twenty-six dimes or twenty-six quarters or twenty-six half-dollars or twenty-six dollars or twenty-six twenty-dollar bills or even twenty-six one-hundred-dollar bills? Believe me, not one penny will be wasted. Then with joy spilling from your hearts, why not ask for twenty-six favors through the intercession of Kateri !



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

I am sending a check for the sum of six dollars. Will you kindly send me as many of Kateri's pictures, prayer cards, as this check will cover? I am trying to distribute as many of Kateri's cards as I can, in thanksgiving for Kateri, who helped my Mother, who was in a very serious automobile accident . . . (Pennsauken, N. J.)

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

I wish to mention the special favors I received through Kateri's intercession. Several years ago I suffered much from rheumatism. I prayed to Kateri and she helped me. Since this time, I have been well. I am now seventy-two years old and I work and take long walks. (New Liskeard, Ont.)

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

Many, many months ago, upon awakening one morning, I had a terrible sore throat which made me feel I was swallowing a knife. I prayed to Kateri trustingly and promised her an offering to help in her Beatification if she helped me get rid of this discomfort. During the morning it disappeared, but I neglected to keep my promise. A little later I felt as bad as ever. I clung to Kateri and I was cured . . . (Montreal.)

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

The Head Nurse of a Ward in St. Anne's Hospital in Chicago asked for and received a medal for one of her kin in dire need for comfort in some sickness beyond medical help . . . As she passed the operating theater in that same hospital, they were wheeling out a man with both legs crushed. His pain touched this Lutheran Nurse's heart; she hoped, with all her training, she could only erase the misery for a few moments at least. She thought of the Kateri Medal and asked the man if he would take it. He answered he would take anything to ease his suffering . . . That same man walked out of the hospital five days later on those two crushed legs, and the nurse was so elated at this she doubled back to me to get a replacement for her kinfolk . . . (Chicago, Ill.)

The Treasure of the Iroquois

The Lily of the Mohawks died on April 17, 1680, Wednesday of Holy Week at the second site of the Mission of St. Francis Xavier, known today as the parish of St. Catherine of Alexandria.

Her remains exhumed

In his journal for 1684, Father Claude Chauchetière, S. J., wrote:

"So many persons were seen to commend themselves to the deceased Kateri Tekakwitha; so many good Indians were seen to offer this devotion and found themselves in such necessity this year to address themselves to her, that we believed it was but paying a just tribute to her virtue to remove her from the cemetery—where a little monument had been erected to her, a year before—into the new church. All opinions were unanimous upon that. This transfer, however, was accomplished by night, in the presence of the most devout. Some Indians have been seen to go to pray at the place where she lies, who had begun to go to visit her on the very day when she was buried . . ."

Father Nicholas Burtin, O. M. I., in his biography of Kateri Tekakwitha, published in 1894, comments: "The body of this godly maiden was buried at the foot of the cross near which she liked to come and pray on the banks of the great river. Father Chauchetière in his *Life of Kateri* says it was later placed in the village chapel. The village having since moved three times, her relics were probably placed in the sacristy of the Church at Sault St. Louis [Caughwanaga]."

It is possible, I believe, by an attentive examination of the displacements of the different centers of private devotion

to Kateri, on the south shore of the St. Lawrence River, to show that, effectively, her relics were transferred along with the Mission of St. Francis Xavier to present-day Caughnawaga.

The second removal

In 1689, the Mission moved a little higher up the left bank of the St. Lawrence on land which later on belonged to the Desautels family until expropriated by the Saint Lawrence Seaway project. The relics were also taken there as one may read in the writings of the first pastor of Lachine, Father Pierre Rémy:

"In 1694, Jacques Paré, aged seven, was extremely ill and had been eleven days without eating or drinking. I gave him Extreme Unction . . . His father made a vow that during his life he would have a Mass of thanksgiving said each year on that same day (feast of St. Simon and St. Jude), in the church where her bones repose . . ."

The third removal

For the third time, the Indian village moved still higher up the river into the eastern section of Caughnawaga as we know it. The very spot where the excavations undertaken between 1955-1956 at the expense of the Kateri Center and with the cooperation of Dr. W. Jury of the University of Western Ontario, revealed in the nick of time before the Saint Lawrence Seaway went through, the fourth site of the Mission of Saint Francis Xavier. Here it was that Father Pierre Cholenec, S. J., wrote his biography of Tekakwitha.

In a document of March 1696, Father Rémy mentions a cure obtained through Kateri's intercession by Monsieur François le Guantier, Esquire, Squire de Rané, officer in the detachment of the marine, commander for the king of the fort of the Church of the Holy Angels at Lachine. Here is Father Rémy's story:

"When the surgeon despaired of curing the man, I went to hear his confession, to prepare him to receive Extreme

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to "KATERI"?*

Unction, and to resign him to death. After confessing him I advised him to have recourse to Kateri Tekakwitha and to promise God that if it pleased Him to cure him through the merits and intercession of His Servant, he would go to have a Mass said in the Church of Saint Francis Xavier, at Sault Saint Louis, where the body of Kateri lies; and that he would there offer his devotions . . ."

The French officer regained his health and Father Rémy added:

"I must accompany him with his wife and several of my parishioners to go to fulfil his vow, if the weather permits, on the next April seventeenth, the day of the anniversary of Kateri Tekakwitha."

The fourth removal

The final removal of the Mission of Saint Francis Xavier occurred between 1716 and 1719. The beginning of today's Caughnawaga. At the end of the eighteenth century a Monsieur René Boileau of Chambly kept a diary. One may read in it the following particulars of interest:

"1789. January 18. While I was in the village of the Iroquois at Sault Saint Louis, between three and four o'clock of the afternoon, I saw the chests, which are underneath the altar, wherein are kept the bones of the Blessed (sic) Kateri Tekakwitha and of the Blessed (sic) Stephen the Iroquois . . . The missionary, Father Ducharme, had the kindness to open the chest reserved to Kateri and I saw her bones: the chest is on the Epistle side . . ."

Father Burtin, O. M. I. in his biography of Kateri Tekakwitha, already quoted, writes:

"This box is still conserved in the sacristy of the Church of Sault Saint Louis; it contains a part of her bones, the head having been given to the Iroquois Mission of Saint Regis, founded later on. As this Church was destroyed in a fire, this precious relic disappeared. The authentication of the relics conserved in this box [at Caughnawaga] was requested by Monseigneur Hubert, Bishop of Quebec, and was never returned to the Sault. Consequently we know only by oral tradition handed down by the missionaries of Sault Saint Louis, that this box contains the relics of Kateri Tekakwitha. Of these relics some have been distributed to priests and laymen who expressed the desire to receive them in Canada as well as in the United States and in France."

Finally we have a questionnaire signed by the late Father Conrad Hauser, S. J., on July 12, 1932 during his his pastorate at Saint Francis Xavier:

"How long have you been pastor at St. Francis Xavier's parish in Caughnawaga?"

"I am pastor there since 1927."

"What relics of Kateri Tekakwitha are now at Caughnawaga?"

"We are in possession of the lower part of her body."

"Describe the reliquary and say in which part of the Church it is kept."

"It is a wooden receptacle, about 30 inches long and 15 inches high of dark-brown color; the covering is glass adorned with red ribbons and five seals of the Archbishop Bruchesi, which were affixed there during the pastorate of Father Mélançon, S. J."

Irrefutable proof

We have better than a simple oral tradition, we have the irrefutable proof of the authenticity of the relics of the Venerable Kateri Tekakwitha conserved at Caughnawaga. Truly they are the treasure of the Iroquois.



I may be a little late, but I'd like to help Kateri's Cause!...



An Eighteenth Century Cure

KATERI
and
Father
Jean-Marie DE VILLE, S. J.

Our Illinois mission has just suffered an irreparable loss in the death of Father Jean-Marie de Ville, occurring on June 15, 1720*. He was an excellent missionary, who, quite faithfully and with an invincible courage, used his talents for the missions. He spent nineteen years in the difficult but sanctifying post of missionary in Canada. His zeal did not confine itself to the Indians only; it reached out, also, to the French who are to be found among them and who most vex and distress the missionaries. By their dissipated living and their untrammelled ways, these men set no bounds to their licentiousness, thus prevent-

** Circular on the death of Father Jean-Marie de Ville, deceased in Canada, in the Illinois mission, June 15, 1720. (Editor's note: As this document may be of some interest to our readers, it was thought worth while to give a translation of the entire text.)*

ing the missionaries from doing all the good they could do if they were alone. This is the heaviest cross of those who so generously sacrifice their lives and their tranquillity to gain souls for Jesus Christ.

This very fine missionary, in making himself likeable to those who did practise some restraint, inspired fear and respect in the worst libertines. He was regarded as a physician of the soul and of the body. I will not dwell here, Your Reverence, on the danger he was in and on the hardships he endured in the nineteen years he passed among the Indians. The troubles and difficulties of the Canadian missions are well enough known.

He was first assigned to an Abnaki mission forty leagues from Quebec; he was also charged with the care of a French parish which is more than three leagues in size. On each feast day and on Sundays he was obliged to go say mass at some two leagues from his Indian village, a very rough run in winter. It was impossible to visit all his parishioners without going by water or on the ice in winter and, in the spring, one is continually exposed to death in these journeys. Moreover, on his way to administer the sacraments to the sick at more than three leagues distance, many times he fell through the ice, which resulted for him in a bad leg. He first used the ordinary remedies which proved useless; he then took the resolution to pray to Kateri Tekakwitha, a young Iroquois maiden who died in the odor of sanctity and at whose tomb God quite frequently works miracles, not to mention those He performs when we pray to this little saint without being able to go there. Father de Ville went from his mission to the one where the remains of our saint are at rest and there he obtained a perfect cure*.

His Superiors, seeing him cured, sent him to help our Fathers who are in the Illinois mission at some six hundred leagues from Quebec. Doubtless, God restored

* Fourth site of the Mission of St. Francis Xavier at the eastern end of present-day Caughnawaga. See KATERI, Vol. 7, No. 3, June, 1955.

his health so he could labor among other Indians, and suffer even more. It is in this last mission that he gave scope to his zeal and to his charity in an even more singular manner. The desire to make his mission a flourishing one led him to undertake the journey to Mobile, which is six hundred leagues from the Illinois country; but he chiefly had in view the finding of ways and means to correct the disorderliness which the French are there the cause of. Monsieur de Bienville, the commander-in-chief of all the Louisiana Colony, was about to go lay siege to Pensaville when Father de Ville arrived; he wished to have the priest with him. This fervent missionary, who was eager for work, willingly accepted the course open to him. He became the chaplain of this little army to whom he was as useful as he could be according to the dictates of his zeal and charity.

During his stay at Mobile, lasting more than six months, he had this section of the Colony, which he found completely abandoned, do its Easter duty. He was alone to administer the sacraments. How many persons at death's door, who would have died without any assistance, regarded him as an angel sent from heaven! He managed so well to deal tactfully with people and to win over all hearts during this time that everybody, the officers and the rank and file as well as the settlers, wished to keep him with them. Fearing an interdict on the part of the Gentlemen of the Foreign Missions who are the Vicars General of this locality prevented him from acquiescing in the urgent requests made to him. He therefore resolved to return to his mission, generally regretted by all those whom he was leaving.

Two hundred leagues from Mobile, he suffered from a flux which did not allow him to proceed further; he was obliged to winter among the Natchez. Come spring, though he was not completely cured, he wanted to go his way. This he did despite the advice of many acquaintances who recommended that he wait until he was in perfect health, claiming that the journey

would make him worse. But his eagerness to be with his flock prevailed over his friends' advice. He traveled only a few days, after which he must need yield to his ailment, and as he was in a place where no help was forthcoming, he was carried to the Natchez whence he had come.

Henceforth until his death, God tried his patience but principally for a missionary, by the most unfortunate slander. Although overjoyed at sharing in the Savior's cross, being, however, under some apprehension this would harm his ministry, he took care to clear himself of the accusation. A quite easy task, as all his fellow travelers certified in writing that very far from having been an occasion of scandal for them he had been, by his conduct, a particular source of edification.

But God, who in testing his servants, knows how to reward them for their submissiveness to His orders, took care to vindicate him. His chief slanderer, having gone out with a war party, was the only one mortally wounded in a skirmish. A few hours before he died, God gave him the grace to see himself as he was. Although there was no priest to whom he could confess his sin, he publicly asked pardon for his offence and charged his brother to inform the Fathers among the Illinois of the reparation he had done for his blazing slander.

After returning to Natchez, Father de Ville recognized he was in imminent danger of death, received the last Sacraments with all possible devotion, having luckily found a priest of the Foreign Missions; and, on June 6, this excellent missionary died in the 48th year of his age and in the 27th since his entry into the Society [of Jesus]. He was admitted at La Flèche where he studied theology after having taken up law at Bourges. For five years he taught the classics at Rennes, and, after his theology, which he completed in Paris, he obtained permission to go to Canada where he spent the rest of his life. He was of strong and robust constitution, fearless in danger, firm as needs be, but

with all that, of the finest humor one could wish for. All these natural qualities were buoyed up by true zeal for the glory of God and for the salvation of souls, and by a boundless charity. Although he died armed for battle and gave up his life for the service of God, for him, nevertheless, I am asking Your Reverence the ordinary suffrages of the Society.

I have the honor to be..., etc.,

Louis D'AVAUGOUR, S. J.

✿ **Kateri' smile upon you, Mrs. L. D.!**

... A heartfelt "thank you" to Kateri for having obtained a disabled person's pension for my young daughter who is ill. I have great faith in Kateri and pray to her daily ... (St. Eustache, P. Q.)

✿ **Kateri's smile upon you, Dr. R. E. T., M. D.!**

... A mass is being offered in Rome, asking for the early beatification of Kateri. I know it will help you. I have taken the liberty to sending you two relics of great Jesuits. I hope you enjoy receiving them and I am sure that they will receive the proper veneration. Tomorrow I shall ask the Trappists in Dubuque to include a request for Kateri's early beatification in their prayers and offices ... (Cuba City, Wis.)

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

... I would be grateful if you sent me a photo in black and white, a biography in Spanish or English, a relic of Kateri or something else of the Venerable Kateri Tekakwitha. Each week I write a biography of a saint in one of the periodicals of the locality. I want very much to write about the world-wide known Kateri ... (Ponce, Puerto Rico.)

Kateri Says: "Thank you!" to ...

Miss Marie Baboyant (Montreal)

for the bound photostat copy of the

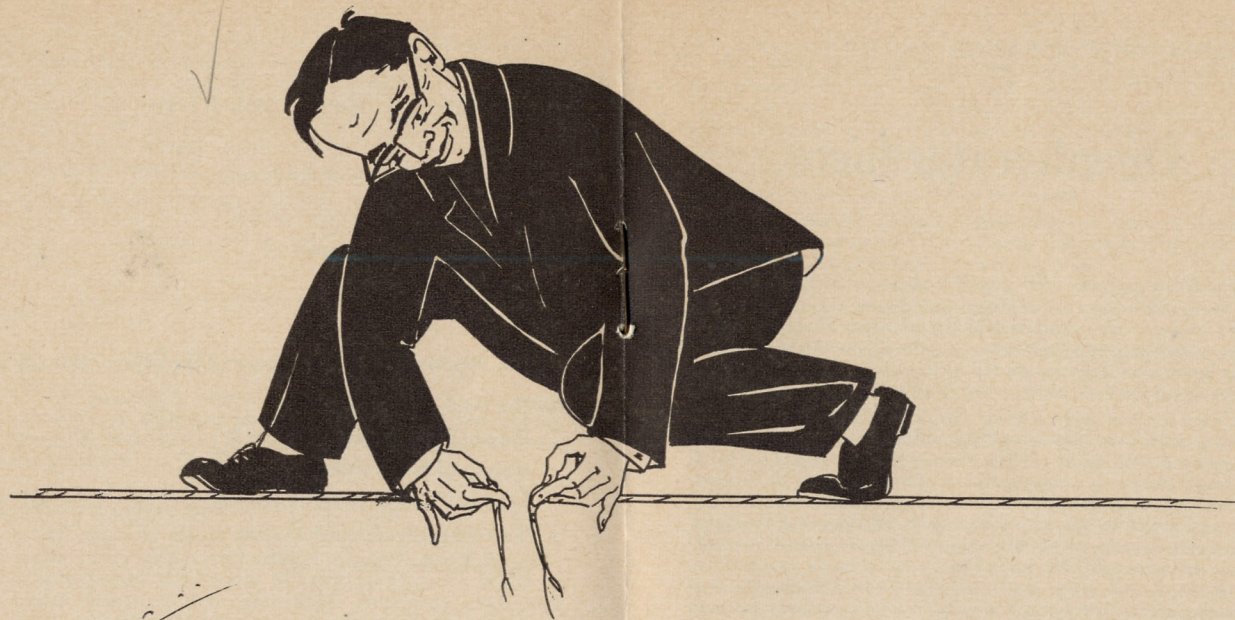
**General Gage Judgment
of March 22, 1762**

Mr. Stephen Cross (Caughnawaga, P. Q.)

for **The Book of the Indians or,
Biography and History of the
Indians of North America
From its First Discovery to the
Year 1841, by Samuel G. Drake,
Ninth Edition, Boston, 1845**

Miss Luce Laurand (Halsou, France)

for the typescript copy of
**Tegahkouvita, ou la Geneviève
de la Nouvelle France in La
galerie des jeunes vierges ou
Modèle des vertus qui assurent le bonheur des femmes,
page 43 to 81, by Mme de Renneville, Paris, 1821.**



C. S. Lewis

Hot Ashes : The Vice-Postulator is having trouble . . .
Firebrand : . . . making both ends meet!

Ogenheratarihiens

II

Towards the end of 1677, Hot Powder's zeal highly edified all the Sault. With quite a few pagan Oneidas, he was at a Frenchman's house at the upper end of the island of Montreal. They spoke of drinking and their host, "apparently more eager to give them liquor than they to ask for it, put no less than a kettleful of brandy on the floor, in the midst of all those Indians."

"They smoked and chatted," wrote Father Cholenec, "and drank in turn from this agreeable fountain, that had, as it were, sprung up in their midst . . . Hot Powder took the cup in his hand and swallowed two or three mouthfuls like the others." He thought he must not incur the displeasure of his companions on condition that he did not in any way offend God. For him, not to offend God meant staying within the bounds of moderation. But could he not do better still? He decided to act: as he was a young brave among elders, and as the pre-Communist Chinese, Indians always showed great regard for old age, he resolved, without hurting anyone's feelings, to carry out a plan that had just come to his mind.

"He suddenly bethought himself (for time pressed, so diligent were they in passing the cup around) of rising from the ground, as if he had to do something; and he purposely made a false step, but so cleverly that his foot struck the kettle as if by accident, and upset all the liquor contained in it." His comrades roared with laughter, and since the night had drawn on, thinking no more of the fire-water, they went to sleep.

It was probably in 1682 that Hot Powder was chosen as first war-chief of the Sault. He was then about 35 years old. The summer of that same year, he nearly lost his beloved Garhio. Ordinarily Indian women "seem not to have inherited the curse

of Eve, with such ease do they come to childbirth. They accomplish it in the fields, in the woods, in the midst of a journey, and after having given birth they work in the woods or carry on their daily household duties." Garhio came to labor out in the fields. Complications followed and she was carried to her cabin in a dying condition. The matrons did their best to relieve her and even a Frenchwoman, who was something of a midwife, with all her skill, was unable to help her more than the others.

A companion of Garhio, having inherited Kateri's blanket, lent it to her and urged her to pray to their departed friend. As it was early in the morning, the bells rang out for mass, and one and all left for church where they prayed for her recovery. Remaining alone, the sick woman took the blanket and with great faith, throwing it over herself, begged Kateri to have pity on her. While she uttered these words, she placed her hand on the affected part and was instantaneously cured. On returning to her cabin after mass, her friends were struck with surprise to find Garhio quite well once again.

Hot Powder, of whom no mention is made at the time, must have been away on the hunt. Later on, with all the authority attached to his rank, he showed his gratitude to Kateri. Sundays and holydays of obligation, Hot Powder took pleasure in teaching his friends and in urging them to live properly. As Father Jacques Pierron had done in the Mohawk Canton, Hot Powder began, in 1682, to use visual aids in his instructions. To one of the posts in his longhouse, he attached an illustration of hell, which he explained to the curious. The number of general confessions and of communions which resulted, compelled the missionaries to entrust him with a collection of religious pictures by Monsieur le Nobletz, and, also, of paintings, without a doubt by Father Claude Chauchetière, of the achievements of the best Christians of the Mission as well as of the life of Kateri Tekakwitha. Initial devotion to the Lily of the Mohawks owes much to Hot Powder.

On every side, and specially at Oneida, the young chief became more and more the center of conversation. Iroquois braves, among them many of his countrymen, came to his cabin to discuss religion with him. The Blackrobes baptized them (in 1679, 350 adults and children became Christians at Sault Saint Louis alone) as he completed his instructions. One of the men, instructed by Hot Powder, without going to confession, died in the woods



from eating water-hemlock. His instructor was affected to the extent that he was delirious for a whole night. Relics were trustingly applied to him—perhaps of Kateri!— and he recovered instantly.

The entire summer of 1684, rumors of war had the French colonists sitting on thorns. The Indians of Saint Francis Xavier were painfully aware of conditions. Hot Powder and the other chiefs recalled to their people that it were better to die than to forsake their faith: to protect it must they not remain allies of the French? So they sided with the French.

Taking into account that a cold war was better than a hot one, Hot Powder volunteered as an envoy to the pagan Iroquois when one was needed. He succeeded in postponing the evils of war until the unfortunate coup by the Marquis de Denonville in 1687. For his guide and protectress in this dangerous journey, he chose Kateri Tekakwitha. He went to the cemetery where she was buried and took a little earth from her lot, and filling a little pouch with it, tied it around his neck. He begged Tekakwitha to obtain for him the favor to return home in good health. And this she did.

Meanwhile, in Oneida, after the death of the head-chief, Hot Powder was proposed as his successor. Feelers went out to him: excellent conditions would be tendered. He could, if he accepted the chieftaincy, live in his homeland as a Christian, much as he was doing at the Mission of Saint Francis Xavier.

It was, one must admit, a tempting offer. As a praying Indian invested with the authority of a head-chief, would he not be able to bring about countless conversions? And perhaps it would have been so. Hot Powder, however, stated that he thought too much of his faith to quit the Sault. When the official delegation arrived from Oneida, he received them according to the rules of Iroquois protocol. But when they outlined their conditions, his answer proved unacceptable. If they wanted him for head war-chief, they must all become Christians; furthermore, after their baptism, they must move to the Mission of Saint Francis Xavier. No doubt about it: Hot Powder intended to live and die there!

When Governor de la Barre left for his infelicitous expedition against the Senecas in 1684, Hot Powder refused to budge. He was prepared to repulse an invasion, but not to be the first to attack. After the General's return to Quebec, Hot Powder went hunting

in the vicinity of Cataracouy in hopes of meeting possible converts. He was not unsuccessful. But his contacts with those who refused to listen to his teaching convinced him they were refurbishing their arms and that war was inevitable. Consequently when the new French Governor, Marquis de Denonville decided to retaliate against the Senecas who had misbehaved, Hot Powder was with him.

Hot Powder sensed that he would not return and he tenderly informed Garhio of his premonition. With the French army and their Indian allies, he departed from Montreal on June 7, 1687. The voyage up the Saint Lawrence was long and arduous—especially over the many rapids where the Christian Indians were of uncalculable aid to the French. By July 10, they were at Irondequoit [N. Y.], approximately thirty miles from the closest Seneca town.

On June 12, at noon, the army marched towards Gaosagao, near Victor in Ontario county. They safely marched through two defiles, but on July 14, 1687, were ambushed at the third. Denonville and Callières, excellent tacticians, managed to put the enemy to flight. Among the few who fell before the Senecas' balls was Hot Powder. "As soon as he was hit," wrote Father Chauchetière, "he offered himself to God as a sacrifice, saying that he did not regret being mortally wounded and that he considered himself happy in having this opportunity to imitate Our Lord, who had murmured not at the sufferings caused Him."

ITALIAN LIFE

Il Giglio degli Iroquesi; Dr. Fernando Bea, 62 pp. illustrated, \$1.50.

Caterina Tekakwitha : Dr. Fernando Bea, 176 pp. illustrated in color; \$3.00.

❖ **Kateri's smile upon you, Mr. and Mrs. A. S. E.!**

Please use the enclosed \$5. to help "Kateri". Perhaps we will see her beatified this year. However, there is another \$5. coming as soon as I'll be able to manage. This is a promise that I have made to Kateri that she will see that my operation be a success. So far so good! You may print this in the Kateri magazine in your next issue. . . (Miami Beach, Fla.)

❖ **Kateri's smile upon you, Rev. Bro. G. S., M. M.!**

Just a short note to say "hello", and to make a small \$5. offering to your work. I find the magazine most interesting; especially the biographies of the contemporaries of Kateri. Remember me in your prayer, please . . . (Maryknoll, N. Y.)

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

. . . Kateri protects us. She found us work at the time we needed it most. I firmly trust she will also settle another difficult problem . . . (Buissons, Saguenay, P. Q.)

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

Enclosed is a mite [\$35.] towards Kateri's beatification in honor of her coming anniversary. (Montreal, P. Q.)

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

Some weeks ago, I wrote you to ask "Kateri" to help me. I had a terrible cold and developed a terrible cough. The Doctor said I would have to have a cardiograph taken. I had one and he said I had a little heart failure. The Doctor said the pills he would give me would help me. The cough stopped the first night I took the pills. In the meantime, I was still storming Kateri to come and help me. I knew I had such a great devotion to Kateri she would not forget me. Then the Doctor told me to have an X-ray to make sure my lungs were all right. I was begging Kateri all the time. My Doctor phoned me today and told me my lungs were O. K. . . . Father, there is still a tightness in my chest. Will you say a little prayer to Kateri for me? (Toronto, Ont.)

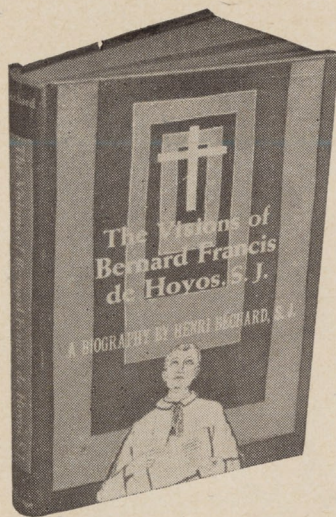
*A wood carving
of the Venerable
Kateri Tekakwitha
modeled on Brunet's
masterpiece and
delicately tinted.
Seven inches high.
Only one hundred
statuettes will
be available.
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"... I enjoyed reading your book very much. That others also may have this joy, I am enclosing a cheque for twelve dollars to pay for three more copies..." (Miss V. C., Montreal.)

"... I am enclosing \$4. for a copy of *The Visions of Bernard Francis de Hoyos, S. J.* I have not as yet had the time to complete my reading of my copy, but two relatives and my mother have done so and are very high in praise. I am sure I too shall enjoy it very much and I want others to. May I ask a favor? Would you please autograph the copy you send me as I am forwarding it to a native Philippine priest who is a scholar?..." (Miss M. L. M., Minneapolis, Minn.)

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

The Indian Knights of Columbus of Caughnawaga understand the Vice-Postulator's problem . . .

Last year, Mr. Alexis Beauvais of Caughnawaga, a fourth-degree Knight, contributed \$1000. of his savings to Kateri's Cause. His gift was forwarded to Rome.

This September, without any request on my part, the Knights of Columbus of the Mission of St. Francis Xavier [Lachine Council, 1776] donated \$250. to the Kateri Cause. They understand why the Vice-Postulator is getting grey...

Ordinary monthly expenses at the Kateri Center

Lighting	\$ 5.
Typewriter ribbons.....	15.
Phone	40.
Rent.....	85.
Stamps	100.
Stationery.....	200.
Illustrations, photogravure, printing, overhead.	400.

Approximately, each month\$800.





Photo: A. Cormier.

Fathers BÉCHARD, COFFEY and GRASSMAN.

Pousse-café

Since the March issue of "Kateri" went to press, thanks to the help of the Lily of the Mohawks' faithful friends, it has been my privilege to continue furthering her Cause. From February 17 to 25, I gave a retreat to the Hospital Sisters of St. Joseph at Bathurst, N. B. and I did not miss the opportunity to introduce Kateri to those who did not know her. ❀ From March 17 to April 4, I preached another retreat at St. Matthew's Parish in Limerick, Me. There again, I spoke on Kateri. ❀ On April 16, the eve of the 182d anniversary

of Kateri's death, in my capacity as Vice-Postulator I was interviewed on T V Station CFTM in Montreal by Mrs. Huguette Proulx. ❀ On May 14, at the Fathers and Daughters' Communion Breakfast, at St. Thomas More's Parish in Verdun, P. Q., I had for the subject of my talk as guest speaker, the Venerable Kateri Tekakwitha. ❀ On the following day, May 15, the Fathers of the Mission of St. Francis Xavier and I in particular, were happy to receive the Reverend Thomas J. Coffey, S. J., Vice-Postulator for the Cause of Kateri Tekakwitha in the United States and the Reverend Thomas Grassman, O. F. M., Conv., Founder and Curator of the Mohawk-Caughnawaga Museum, at Fonda, N. Y., where Tekakwitha became a Christian in 1676. This reunion, besides being highly interesting, was, I believe, most promising with regard to Kateri's Cause. ❀ It was my turn to give a recollection on May 20 and 21 to the Sisters of Mary Reparatrix at Trois-Rivières, P. Q. ❀ Kateri even got me into speaking about her at a style show at the Ritz Carleton in Montreal on May 29. (Jesuits do find themselves in the most unexpected places!) ❀ On June 4, I was invited to speak about Kateri and her devotion to Our Lady at the Men's Sodality — nearly 300 strong — at the Jesuit parish of the Immaculée-Conception in Montreal. ❀ Beginning on August 12, another retreat to the Hospital Sisters of St. Joseph at Vallée-Longue, N. B. As retreat director, I suggested that a *Life of Kateri* be read at meals, and so it was! ❀ On September 2, the Caughnawaga Indian Choir, with Father Caron, back from St. Boniface for the occasion, sang at the masses at the Martyrs' Shrine, also Kateri's birthplace, in Auriesville, N. Y. ❀ For schools and parish groups interested in putting on a play featuring Kateri, I have been asked to recommend *Mary Productions* 58, Levison Avenue, Belford, N. J. This I am happy to do. Last year Mary Eunice and Joe Spagnola of *Mary Productions* did a fine job in Caughnawaga. Please note also that their repertoire contains over a 100 plays of religious, comic and patriotic themes. Try and see.

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.
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.)

Hot Ashes: Poor Vice-Postulator !...
Firebrand: He's trying every door !

