



COMPLIMENTS
of the
Caughnawaga
KNIGHTS OF COLUMBUS CLUB



FCIL
CSN 11



KATERI

NO. 63

PINPOINT OF LIGHT
ARE THE SAINTS OUT OF STYLE?
THE MARTYRS OF UGANDA
THE POVERTY WAR
FLOWERS ALSO
TERCENTENARY
GOLDEN JUBILEE
GODSON TO THE KING
SO BEATS THE DRUM

Winter, 1964
Caughnawaga, P. Q., Canada.



The Venerable Kateri Tekakwitha

Kateriana obtainable from

Office of the Vice Postulation

(The Kateri Center)

Box, 70, Caughnawaga, P. Q., Canada

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You will find the Kateri Sympathy Cards in perfect taste, beautifully printed and very convenient to have at hand. Try them and see. To the family of the bereaved the Vice-Postulator will be happy to send a personal note of sympathy. No soliciting of any sort will follow.

One box of twelve cards: \$1.00. Each yearly enrollment in the Kateri Guild: \$1.00.

COMPLIMENTS OF

JEAN BÉDARD, LTÉE

President J.-Hervé Bédard

0177, rue Clément

Lasalle, P. Q.



KATERI : No. 63

Vol. 16 : No. 1

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;
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 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 36,000 Jesuits is opened;
5. Extra graces are merited by working for Kateri's Beatification.

DECEMBER, 1965

Published with the Approbation of the Ordinary and Permission of Superiors
by the Rev. Henri Béchar, S. J., Vice-Postulator
Authorized as second-class mail, Post-Office Department, Ottawa

CAUGHNAWAGA, P. Q.



Photo : Canada Wide

Pinpoint of Light

THE NEW YORK WORLD Fair Unisphere, made of stainless steel, is the largest representation of the earth ever fabricated by man — 20 storeys, or 140 feet high, 120 feet in diameter and 900,000 pounds in weight.

It was erected by 50 Caughnawaga Indian steel workers.

On its surface, pinpoints of light designate the world capitals. But one of them designates not a major city of our planet but little Caughnawaga, the Indian village, the home of the high steel men.

The pinpoint of light on the south shore of the St. Lawrence, opposite Montreal, honors the Caughnawagas, past and present. It recalls to many the Lily of the Mohawks.

To pinpoint more clearly the Cause for the beatification of the

Lily of the Mohawks, the Kateri quarterly comes to you in a larger format with our best seasonal wishes.

On Mission Sunday, October 18th, the Holy Father canonized twenty-two Martyrs of Africa to the great joy of the colored peoples of that vast continent.

Now the Indians of North and South America and their friends — more and more numerous as time goes by — anxiously await the glorification of this Indian Maiden of long ago.

Anything you do, by way of prayers, propaganda and donations for a cause such as Kateri's, a cause made to order for the laity and rich with significance for the missions, is too much in keeping with the spirit of Vatican II not to be dear to the Heart of the Child of Bethlehem.

✱ **Kateri's smile upon you, Mr. A. F.!**

Enclosed you will find part of the offering that I had promised for many favors through the intercession of the Venerable Kateri! (Montreal)

✱ **Kateri's smile upon you, Mr. R. D.!**

I am a student making my classical course. I was lucky enough to learn music. Despite my lack of experience and my young age (14 years), I was able to form an orchestra to which I dedicate all my spare time. It is profitable enough to help me to pay my course. In my family there are five children all at their studies. Upon my Mother's advice, I promised 2% of the money I would earn if Kateri would help me to get more contracts to allow me to keep on with my studies . . . (Ville Jacques-Cartier, P. Q.)

✱ **Kateri's smile upon you, Miss M. E. H., T. O. P.!**

What a pleasure it is for me to at last receive a copy of the much-anticipated "Visions of Bernard Francis de Hoyos, S. J."... I had noticed this book advertised in the "America" magazine and wanted to get it—also, the Poor Clares here in this town had asked me if I had a copy, so as soon as I finish reading it (if one ever "finishes" reading such a book), I'll let them share it for a while. Good books should be good travelers for the inspiration of others! . . . Now, I'm forwarding the enclosed check for a ten-year enrollment of my dear Mother, Mrs. J. R., who passed away last Sunday midnight, aged 93 years. May our Heavenly Mother take the most tender care of her. The little lady who gave me the check, Miss S. E., say she is a Mohawk princess and that her Indian name is also Tekakwitha—so this remembrance is especially appropriate . . . (Santa Barbara, Calif.)

✱ **Kateri's smile upon you, Mrs. J. F. S.!**

Enclosed is a check for \$100. It was promised for the recovery of a sister. Thanks to Kateri she is on her way to recover. Please remember her until she has a complete recovery. Please remember me, I had a leg injury . . . (Chicago, Ill.)

✱ **Kateri's smile upon you, Rev. P. T.!**

I have been reading the wonderful life of Kateri. It is certainly remarkable. She is an inspiration to all, especially to priests like myself. She has already been showing me her intercession quite clearly . . . I'm going to make her known among the youth; they need an inspiration of this type and better still Kateri is a native born American and this should appeal more to the American youth . . . In these times of paganism, Kateri can be a powerful influence to live the life of Christ more deeply . . . (Waterbury, Conn.)

*Mary, the Saints of Heaven
and the Ecumenical Council*

Are the Saints Out of Style ?



AY MARY,
the sweet
Mother of
Jesus the
Divine
Word,
whobythe
operation
oftheHoly

Spirit, became incarnate in her, thereby becoming our Mother, remain always with us persevering in prayer, so that the Holy Spirit will continue to pour his gifts into the lifestream of the Church and accomplish wonders for the salvation of the entire world.

And the Saints of God? Oh! each one of the Saints is a masterpiece of the grace of the Holy Spirit. Here, round St. Peter, watch in prayer for holy Church the Saints who were its first adornment, the first disciples of Jesus, the martyrs and popes, from the most illustrious to the most retiring: belonging to all ages and to all the regions of the world. Sometimes their relics amount to very little, but their remembrance and their prayers are always alive here. Quite recently, We even had the occasion to mention some of the most illustrious, come here from the East, where We had the good fortune to visit all that is left, of the still recognizable monuments, of their passage: the anastasis, among others, where St. Gregory of

Nazianzus pronounced the admirable orations *Dere Trinitaria*. The mortal remains of this saint lie here under the altar of this magnificent Gregorian Chapel, which recalls the other sumptuous chapel of the Canons' Choir, guarding with great majesty the tomb of St. John Chrysostom: the two most qualified voices, that of John Chrysostom and that of Gregory Nazianzus, to hail, bless and request through their intercession the return of the Oriental Churches to the bosom of the one, catholic and apostolic Church.

Oh! what a prodigious event this would then be, and what a blossoming of human and divine charity would be the resolute advancement toward reunion of the separate brethren of the East and the West in the one fold of Christ the eternal pastor!

This unity should represent one of the most precious fruits of the impending second Ecumenical Vatican Council, for the glory of God here on earth and in heaven, for universal exultation in the completion of the mystery of the Communion of Saints.

Oh! the Saints, the Saints of the Lord: everywhere they rejoice us, encourage us, bless us!...

Pope John XXIII
On the Ecumenical Council
(June 5, 1960,
Vespers of Pentecost,
in the Vatican Basilica.)

THE HOLY MARTYRS OF UGANDA

THE CANONIZATION or beatification of native saints from any land, especially when these saints are of the laity, is of a particular interest to all the staff at the Kateri Center, and I feel, to all the friends of the Lily of the Mohawks. It is with great joy that we learned of the forthcoming canonization, on October 18, Mission Sunday, of these young colored men, aged 13 to 35, who, in 1886, shed their blood for the faith.

"No," one of them cried out, "I will not betray the faith of my baptism! No, I will not accept to go back to the pagan gods! I prefer to be burnt alive rather than betray Jesus Christ!"

Lined up, one beside the other and bundled up in bamboo wattles, that were to serve as their fiery shrouds, they looked into the faces of the royal executioners, smeared with red clay and striped with soot; they gazed into the eyes of the leering chief,

crowned with feathers, and found no trace of pity in them.

Not only did they proclaim their faith, they died for it. And with them, twelve Anglicans gave up their lives during these persecutions rather than deny Jesus Christ.

The Venerable Kateri Tekakwitha would have applauded these men and prayed for them. So would the four Indian martyrs of Caughnawaga, who were slain in the same way during the seventeenth century at the hands of their pagan compatriots.

The White Fathers are to be congratulated for their genuine missionary spirit. Without disowning their race or their nationality, they worked and prayed for the canonization of the colored martyrs of their flock.

We have lagged far behind and by "we" I mean every Christian, lay or clerical. It is high time that something was done about the native "saints" of the three Americas.



THE 22 MARTYRS OF UGANDA - 1886

Pinxit : Albert Wider

THE INDIAN AND THE POVERTY WAR

*New weapons for a new war should replace the old weapons
that we took from him.*

LET'S BEGIN the war on poverty with the American Indians." In recent speeches, Secretary of the Interior Stewart L. Udall and Sen. Hubert H. Humphrey have both agreed that Indian reservations are the logical starting place for projects against poverty. Reservation conditions are well known: 40 per cent unemployment, average annual family income of \$1,500, average age at death 42 years. Yet most of the nation's 400,000 Indians choose to eke out such a living on their reservations because they prefer their cultural isolation to absorption and loss of identity in the city.

Secretary Udall insists that the Indians should not have to make such a choice. The stifling con-

formity and standardization of modern society should make us welcome the cultural differences of Indians in our midst. Development projects now, he contends, can break the grip of reservation poverty that prevents them from making their full contribution to American life.

But just what does the Indian have to offer America today? The Boy Scout has appropriated his feathered costume, war dance and ways in the woods; the housewife takes for granted his corn, potatoes, squash and tobacco; the designer imitates his woven rugs, fiber baskets, silver jewelry, pottery and beaded belts. Possibly the Indian made his last contribution to American life, now that our conspiracy to destroy his

ways and force him gradually to integrate has left him listless and poor, in a pitiable rural slum.

Although red tape and poverty have nipped the flower of Indian culture, its typical attitudes and philosophy of life are nevertheless very much in evidence. Perhaps it is here, in the subtle area of values, that Secretary Udall sees the Indian as being able to help broaden American horizons. In these days of high mobility, tight-fisted competition and relentless drive to get ahead, we may profitably consider these basic qualities of the Indian: his security in belonging to his land, his willingness to share and his disapproval of individual self-aggrandizement.

Land gives the Indian his existence and his identity. To him, land is not real estate to be bought and sold, but a mother that gives life to all. It has spiritual values that he must use well and protect from destruction, for God makes His appearance here in the mysterious powers of nature. The Indian may leave his land for employment or for excitement in the city, but the land is always there, waiting for him to return. Orphaned, crippled or aged, he and his children will always be cared for in the relaxed security of being at home among his own.

The Indian is secure not only in the possession of his land, but also in the lack of those individualistic drives to compete and excel that so often breed selfishness, ulcers and heart attacks in his white neighbors. By adapting

himself to his surroundings, the Indian learns to live in the present; he does the best he can for today and is not obsessed with worries about tomorrow. He shares today's surplus with others, knowing that they will share tomorrow's with him. Generosity is the mark of a good man, and selfish accumulation of either land or money will bring him only contempt.

The possibility of such ridicule or ostracism from his people is the overriding motive for adherence to his community. He will co-operate with them by adding his own efforts to a group project, but he will not struggle to rise above them in economic or political leadership. Just as he would not store up for himself what others need, so he would not boss another or try to make up his mind for him. This sense of personal dignity is so important to him that he will tolerate any weakness of another, even at great hardship to himself. In his desire to remain with his people instead of rising above them, the Indian shares his time, his money, his ability and his home for all their mutual needs and activities.

Outside an Indian community we often see examples of a similar generosity in crises or disasters such as the Alaska earthquake. The Indians would think that such generosity and concern for the needs of others should be habitual, and not reserved for times of crisis. Unfortunately, the rigid application of this principle often imposes great difficulty

upon a hard-working Indian surrounded by a sea of poverty. And yet a touch of his generous nature might bring refreshing warmth and good will to many a modern self-centered suburban community.

The American Indian has something interesting to tell us about the security that a homeland gives in a changing world, about the generosity that sees another's need as urgently as one's own, about the respect for others that prefers to co-operate rather than compete. But he will never do so until he first lifts himself up by his own mocassin strings through economic development of his reservation.

In recent projects and studies, Mr. Udall's Bureau of Indian Affairs has already plotted out the strategy for this particular poverty war. Management consultants have surveyed various reservations to see where development enterprises are economically feasible. Revolving loan funds have been started to support new home and business improvements, tribal sawmills, cattle herds and tourist facilities. As a result of inducements offered by the tribes and the Bureau, 25 small manufacturing plants have moved to reservation sites in the past three years. In 1962, the work of Fr. John Bryde, S. J., and others brought a low-rent Federal housing program to the reservation at Pine Ridge, South Dakota. Its success has led 58 other tribes to establish housing authorities on their reservations. All these measures — plus conservation

programs and vocational training — have provided hundreds of new jobs, reduced welfare case-loads, increased school attendance and improved living conditions.

Indian Commissioner Philleo Nash has said: "Nothing can equal the moral boost of a real job with a regular pay check." Initial results fully justify his contention. But these beginnings only point the way. A massive program of training and development is now needed to help these reservations become self-supporting.

Only when such a program materializes shall we know what the American Indian has to offer after these long years of cultural and community disintegration. New vigor will increase the success of popular Indian artists now working at the Institute of American Indian Art in Santa Fe; more professions will seek the courageous Indian teamwork of Iroquois high-level steel workers and Apache flying fire-fighters, or will employ the dexterous hands of the Navaho for precision assembly work; travelers will seek reservation tourist facilities to relax in rhythm with the mysteries of nature and share a different view of man and his world.

One hundred years ago we took away the only weapons the Indian knew. Today he asks us to put other weapons in his hands: weapons to fight his war against poverty and rebuild his own community in his own way. Thus he will add his own share of enrichment to the total life of modern America.

(IV)

Slowly but surely the faith spread among the Mohawks

Flowers Also

DURING 1663, the captive Hurons in Agnié bravely continued to preserve their faith despite constant danger. Not only did the distaff side hold religious services in out of the way longhouses; they also organized flying churches. Once, as a Huron was praying aloud, the others repeating the prayers after her, some outsider chanced upon them and began to ridicule them. The unkind words so scandalized this Christian and afflicted her that she fell ill — such was the displeasure she felt at the insult to her faith.

Slowly but surely was the faith taking root in the Lily of the Mohawks' Canton. Her people, however, and the Oneida still warred against the French. In 1665, the Marquis de Tracy, Governor General of New France, conducted an expedition against

Fr. Claude Chauchetière, S. J., shortly after her death in 1680, wrote of Kateri at Gandaouagué on the Mohawk, as "a lily among thorns". In the last three issues, research has revealed that there were "Flowers Also". In the present issue the find is equally interesting.

the Mohawks. It resulted in a peace which was to last for twenty years. During these two decades, the Church would be re-established at Gandaouagué and from it would spring the Mission of St. Francis Xavier on the St. Lawrence where Kateri Tekakwitha was to attain union with God.

The French troops destroyed the fortified villages of the Canton with their stores of maize and beans. The crops would grow again and in their midst the Cross would be planted to flourish and cast its friendly shadow over one and all. In the early summer of 1667, Mohawk and Oneida ambassadors made their way to Quebec to petition Governor de Tracy for peace. With them came their families to serve as hostages if need be — an earnest of their good faith. They also requested that Blackrobes be sent among them, arguing that the missionaries would teach them to follow the example of the eighteen captives of their confederacy who had received Holy Baptism after a year in Quebec.

M. de Tracy agreed and Fathers Jacques Frémin de Sapin-



court and Jean Pierron were selected for the Mohawk Mission, while Father Jacques Bruyas was chosen for that of Oneida. After receiving the blessing of the Venerable François de Laval, first Bishop of New France, "who burns", one of them wrote, "with extraordinary zeal for the Iroquois' salvation", they set out for their respective missions.

The eighteen converted Iroquois accompanied the little group. "We admired at the outset," states the Fathers' diary, "the care that our Christian Iroquois had to pray to God, all together, immediately after embarking, although they had been present at Holy Mass, which we celebrated very early each morning." No doubt, these new Christians, all authentic Iroquois, helped to spread the faith in their homeland.

Gandaouagué had then become the chief village of the Mohawks. The missionaries were well received "with the customary ceremonies and with all imaginable honor". Little Tekakwitha was given charge of the visitors and was touched by their kindness and cheerfulness. Some Iroquoised Huron or Algonquins may have told her the white priests had come to teach the religion her mother had practised to the end. And she was certainly impressed by the missionaries' activities.

Huron and Algonquin captives composed two thirds of the Mohawk village's population. Father Frémin made the most of the opportunity to visit them all and to baptize ten children.

During his stay at Gandaouagué, the same priest had the great joy of conferring baptism on a pagan Iroquois woman. Shortly before, a band of Mahingans had seized her and scalped her in plain sight of the fortifications. On entering her longhouse, Father Frémin found her bathed in her blood and more dead than alive. He spoke to her of the pains of Hell and of the joys of Heaven. To his words, she at first turned a deaf ear. A second and a third time he returned to the longhouse but a somber witchlike creature repulsed the Father and confirmed the dying woman in her obstinacy. Still he did not give up. Before making another attempt, he asked his two companions to pray for the poor creature. When he approached her a fourth time, he found her quite changed. She listened to him with pleasure and, after him, repeated with fervor, the prayers he recited. She then asked to be baptized. Thus did this unfortunate Iroquois woman's misfortune become the source of her salvation.

As the three religious were forced to remain three full days at Gandaouagué, they assembled the Christians Hurons in a longhouse apart from the others and Father Frémin instructed them carefully on the way to practise their faith under the difficult circumstances in which they were living. He also succeeded before his departure, in converting another Iroquois, a woman of twenty-five years of age.

❖ Kateri's smile upon you, Mrs. H. W.!

My trip to New York was safe and sad. I have roots in Canada which my heart never leaves. I am enclosing \$100. . . I am saving and planning for another vacation in Canada, God willing. Kateri is still smiling on me and I love and thank her . . . You are remembered in my prayers and Holy Communion . . . (New York, N. Y.)

❖ Kateri's smile upon you, Miss P. De V.!

I would like to subscribe to your quarterly bulletin "Kateri" as I promised if she obtained a special favor. Enclosed please find a money order . . . (Yarmouth, N. S.)

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

I promised Kateri \$5. if I passed a certain test I took last week. I just got a notice in the mail that I did pass the test, so I am keeping my promise. May I add that I have the greatest faith in her. Please remember me and my family in your prayers . . . (Brooklyn, N. Y.)



HE : "It's my revolver !"

SHE : "Yes, dear. But you will help Kateri's cause, won't you ?"

KATERI



The Lily of the Mohawks was its most illustrious member

TERCENTENARY

THREE HUNDRED YEARS ago, the Confraternity of the Holy Family was founded. The Venerable François de Laval, Kateri's Bishop, formally approved it in 1665. It became very popular in Canada and the Indian Missions, even among the Christians of the Five Nation Confederacy. The Venerable Kateri Tekakwitha was one of its most illustrious members. Since 1670, the Holy Family Association has always existed at the Mission of St. Francis Xavier. Even now, once a month, a small group of devout Indian women meet after the High Mass on Sunday to say in Iroquois the prayers prescribed for the members. Mrs. Annie Lahache of Caughnawaga still remembers the Holy Family Rosary which her grandmother used to say. I have asked her to inquire if there were not at least one of the Holy Family rosaries extant. Should

one be found, the readers of "Kateri" will be notified.

Not very long ago, as I was examining a few manuscripts in the mission archives, I fell upon the rules and regulations of the Holy Family Confraternity, quill written in Indian, doubtless during the eighteenth century. It is my intention to study this document and eventually to publish it with a translation, if I have the help, time, and health to do so. This important find gives us the prayers of the Holy Family members just as Kateri Tekakwitha said them.

Of course a rake such as the Baron de la Hontan, who complained that morals of the Montreal women, in the last half of the seventeenth century, were too high, would not favor the Confraternity of the Holy Family any more than one of the fast set

today. The devout Christian Indians and the French Canadian pioneers with their large families, owed much of their spiritual vigor to their devotion towards the Holy Family of Jesus Mary and Joseph.

Come the Christmas season, should you pick up your Pastor's English breviary, look at the Feast of the Holy Family, which falls on the first Sunday after the Epiphany. Pope Leo XIII, in the Sixth Lesson of Matins, explains that this devotion was very popular from the seventeenth century on, in Italy, France, Belgium and later throughout Europe. Then it crossed the wide sea and, by way of Canada, spread throughout America.

But its constant vogue in Canada can be explained only by means of the Confraternity dedicated to Jesus, Mary and Joseph. A few years ago, "Kateri" carried a series of articles on this matter. Even at the risk of being repetitious, in view of the tercentenary, the following notes may not be unwarranted.

In 1663, in Montreal, with the co-operation of Father Gabriel Souard, P. S. S., of Sister Judith de Brésoles, Superior of the Hotel Dieu, of Blessed Margaret Bourgeoys, foundress of the Congregation of Notre Dame, and of Madam Barbara de Boulogne, widow of the third governor of New France, Father Pierre Chau-
monot, S. J., founded the Confraternity of the Holy Family.

Bishop de Laval prepared its rules and regulations, instituted a feast of the Holy Family for his immense diocese, which extended from Quebec to the far South, and had quantities of engravings of the Holy Family struck off and honored in all the homes of the land.

As Father Jacques Lewis, S. J., writes in his article on the "Spirituality of French Canada" in the well known *Dictionnaire de spiritualité*, the rules of the association, to which was soon added a catechism for the "Imitation of the Holy Family", comprised far more than simple practices of piety. They offered the faithful a complete way of life sufficient to explain the fine moral fiber of the Canadian families that were to follow.

This is easily understood if one takes into account the fact that the Holy Family Confraternity was closely modeled on the Sodality of the Blessed Virgin, but on the Soladity as it originally existed and as Pope Pius XII's Encyclical *Bis Saeculari* restored it to us. The expression "Catholic Action" had not then been coined, but the reality was there. No wonder Pope Leo XIII commented: "... Nothing more helpful or effective for Christian families can be imagined than the example of the Holy Family..." And he prescribed that Christian families consecrate themselves to the family of families, that of Jesus, Mary and Joseph.



Pinxit : Daniel Lareau.

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

Enclosed you will find \$2. for Kateri's cause to ask her for prayers for my son V., to get a job . . . to help pay his way through school. I hope she will soon be declared a saint. She has been so good to me since I started to pray for her beatification . . . (Bellingham, Wash.)

❖ **Kateri's smile upon you, Miss M.-L. C.!**

I have great faith in Venerable Kateri. I am forwarding you \$2. for her wonderful cause and for Kateri seals. I am writing from my sickbed and wish to thank you for the good prayers which you offer for me. I dearly love Venerable Kateri and my greatest desire is to see her elevated to the honors of the altar. I am convinced she is much loved in Heaven and her poor life of suffering makes her understand our needs and guarantees us her protection. I have her picture next to my bed . . . I am slowly getting better but Kateri consoles me with great tenderness . . . (Montreal)

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

I am sending you five subscriptions to "Kateri" which I had promised if I rented my home before July 15th. I would like you to publish that I obtained my favor thanks to Kateri . . . (Laval-des-Rapides, P. Q.)

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

Please find \$2. in cash. This donation is for a favor that Kateri granted us . . . (Miami Beach, Fla.)

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

We are going to Rome this summer for the fourth time (we also went in 1960, 1958 and 1956). We hope you are advancing Kateri's Cause by procuring 40,000 subscriptions per year to your wonderful little magazine . . . (Washington, D. C.)

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

I wish to pay my debts to "Kateri": here are \$2. for my last two years' subscription to the magazine. Also \$1. for Kateri seals that I constantly use. I have had others use them and they have even obtained favors, thanks to these seals. Furthermore, here is \$2. for a low mass which I had promised when my husband was on strike. Everything went well and we are thankful to Kateri . . . (Sudbury, Ont.)

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

I wish to say a big thank you to Kateri for having heard my request. For two years and a half, my son tried to sell his sailboat and time went by and nobody bought it. Sunday, in church, I promised if he sold it, I would send Kateri \$2. to help a little with regard to her beatification. Monday afternoon the boat was sold . . . (Iberville, P. Q.)

By three Sisters



Mother Marie Anne

GOLDEN JUBILEE

**The Sisters of Saint Anne in
Caughnawaga : 1915-1965**

ESTHER SUREAU-BLONDIN, Foundress of the Institute of the Sisters of Saint Anne, was born at Terrebonne, Quebec, April 18, 1809. Having completed her studies with the Sisters of the Congregation of Notre-Dame, Esther became a teacher in the village school of Vaudreuil, Quebec. Six years later, she assumed full charge of the school and so continued for several years to devote herself to the education of the boys and girls in that country district.

But the zealous teacher yearned for greater, more extensive fields of action. In June 1848, with the approval of her Pastor, the Reverend Paul L. Archambault, she asked Bishop Ignace Bourget of Montreal to approve her plan of

founding an Institute of teaching Sisters. He blessed her dreams towards the end of July and work was begun in the little school-house where she has been teaching.

On September 8, 1850, the religious profession of Mother Marie Anne and her four companions marked the erection of the Community of the Sisters of Saint Anne. When Vaudreuil grew too small, the Institute was transferred to Saint Jacques de l'Achigan in 1853. Here many trials awaited the valiant Foundress. Bishop Bourget thought it wise to ask her to resign her position as superior of the little community. Thus in 1854, Mother Marie Anne entered the way of suffering and, hidden deep in humility, became most powerful in prayer,

and won for her Daughters the courage needed to make duty light. Hers was the price to pay and she was the victim sacrificed for the greater good of all.

Until her death at the Motherhouse, Lachine, January 2, 1890, the valiant Foundress spent her days in obscure labor, her life in humble offices. Her reply to a novice exposes the depth of her understanding of the value of her life of sacrifice and suffering: "The deeper a tree sinks its roots into the soil, the stronger it grows." These words reveal all the mystery, all the splendor, all the fruit of her long life of seeming little value from a worldly point of view.

Yet, the Institute of the Sisters of Saint Anne, the Institute that she founded, lives and grows through the merit of her holocaust, even as it takes light from the austere virtues that marked her soul: humility, love of the cross, peaceful charity, loving respect for superiors, profound spirit of prayer, of labor and of penance!

To this day, Mother Marie Anne's love for Christ's little ones lives on in her Daughters spread throughout the world. A half century ago, this love, quietly, without fanfare, came to the Mission of St. Francis Xavier.

The Sisters of Saint Anne at Caughnawaga have indeed reached the great, the Golden Year! Fifty years of service in the mission of Caughnawaga... Happy years, fruitful years spent in God's dear name to enrich the minds and hearts of His beloved children.

Looking back over the history of Caughnawaga, we pause at the year, 1915, for these were the days of beginnings! A new mission field, the Caughnawaga Reserve under the spiritual direction of the Reverend Fathers of the Society of Jesus, was offered to and accepted by the Sisters of Saint Anne. The foundress, Sister Mary Edward, Superior, and her four companions, will long be remembered not only for what they accomplished but for what they envisioned in the future, for the ideals that permeated their lessons and influence, for the devotedness that spoke of souls determined to make education a bright adventure for their students as they fulfilled the glorious dream of their Venerated Foundress, Mother Marie Anne, whose zeal, charity and love had compelled her to plan for the instruction of both boys and girls.

"Non nobis solum" could well have been the motto of those early pioneers, who under Sister Mary Edward, formed the first personnel of the Caughnawaga Mission of Saint Anne. There were two schools built of brick, one for the girls nearer the church, the other for the boys. On a cold morning in January, 1915, Sisters Mary Daniel, Mary Eileen, Mary Frances and Mary Sergius warmly and joyously welcomed the 248 children that presented themselves at the Sisters' School. "The children spoke no English, the nuns no Iroquois. However the boys were very respectful and the girls quite good," and with much good will all went well.

Attendance in those days was tentative. If there was work to be done at home, wood to be chopped or water to be carried, the necessity of the moment overcame the importance of learning! Yet, the flame of the young Sisters' missionary zeal enkindled response in the heart of Canadian youth. Towards the end of the month, the number of students had increased to 390, and the teachers were greatly encouraged in their efforts to give a Christian education and to develop strong characters of mind and heart. Soon the thrill of Monthly Reports, the Christmas Tree Exercises, the visits of the interested Pastor were regular events anticipated with enthusiasm.

The passage of years has multiplied the original 248 to 532, and time and inevitable change have not only altered the appearance of the first school but replaced it. Facilities were extended, personnel increased to cover more fully the scholastic demands for education in Quebec, and the boys and girls of Caughnawaga catching the impetus of the day, vied with one another for recognition in outstanding school work. In 1919, five scholars, who had learned that "life has loveliness to sell", proudly wore the gold medals of excellence for scholastic achievement!

The work so enthusiastically initiated on that winter's day fifty years ago has borne fruit. Successive administrations have served since the Mission first opened, and each succeeding direction has labored to carry forward the work of its prede-

cessor, determined to keep high the standard established. Each in turn, the Reverend Sisters Superior, S. M. Joseph Edward, S. M. Gabriel, S. M. Rose Alma, S. M. Francis, S. M. Cleophas, S. M. Jean de Dieu, S. M. George Edmund, S. M. Albertus, S. M. Mediatrix, S. M. Anne Eva, S. M. Lucy of the Sacred Heart, S. M. Louise Ida, S. Evelina Marie, S. M. Robert Arthur, with the help of their personnel have devoted all their talents to the task they loved!

At the Eastern, Kateri and Senior Schools, the Sisters taught that life is an adventure, that lived rightly to its fullest, it is a glorious adventure. But, they also taught that it is an adventure that carries with it a challenge! Their pupils learned that in each day lies life with all its truths and realities, "the joyousness of growth, the glory of action, the splendor of beauty." Working along with God's never-failing grace and the good will of the students, the Sisters of Saint Anne now witness with deep joy and consolation the fruit of these past years. A priest, the Reverend Michael Jacobs, S. J., a lawyer, the late Norman Saylor, Q. C., a doctor, Dr. I. K. Williams and several teachers have given outstanding contributions to humanity as they teach and live the Christian life on their gallant way to Eternity. Following the example of those who toil for their good, these splendid men and women and many more in the Mission of Caughnawaga desire "to restore all things in Christ."

No success is won without trial and sorrow. In 1941, a fire demolished the Senior School, and partitions had to be built in the other schools to accommodate the senior boys and girls. None complained and the work went on, as the children grew each day in nobility of character and wealth of experience... as did their teachers enduring the inconvenience of the circumstances! Their joy was undisturbed in the work that their hands and minds found to do in the service of others. Looking beyond and above the present, they set their ambitions and their aspirations as living jewels in the magnificent pattern of God's design.

In 1949, Tekakwitha School was built to receive the 309 children of the Primary Course, Grades I to VII inclusive. The Sisters were most grateful to the Government, ever kind and understanding, for the comforts of the new school: "Assuredly the building and its very fine class equipment are worthy of praise. The school rooms are most

attractive and inviting." In 1956, the High School was transferred to Lachine, where those who have ambitions pointing towards a special career may realize their ideals, and know the joy and satisfaction of making our world a better place in which to live.

And as they rejoice in their Golden Jubilee of service, the Sisters of Saint Anne go on teaching their 532 students to look for their place in life to give them loveliness that everyone craves. It will truly be theirs if they give what they should to their daily living. As one looks backwards — sad years and glad years crowd into vision, as trial, success and failure, fulfilment — all blend in retrospect. Teachers and pupils alike must recognize that through Fifty Golden Years life has offered its beauty in the lights and shadows of the busy days all given to God without thought of cost or self, a beauty that today becomes one white shining hour of joy, peace and thanksgiving in loved Caughnawaga!



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✿ Kateri's smile upon you, Sr. C. B., R. H. S. J.!

I wish to give you as briefly as possible the facts of a favor obtained through the intercession of Kateri Tekakwitha. We read a life of the latter in our community. Now a little girl of two or three years was seriously ill in the Department of Pediatrics of the Porto-Novo Hospital in Dahomey. I decided on August 29th to begin a novena, for Marie Florence Amoussa's case was hopeless. In the ward, we all thought she was going to die, for she had a complication of edema of the lungs and could not stay abed; she breathed heavily and with great difficulty; often throwing her head backwards. She ran a high temperature. In short, we were convinced she was dying. From the first days, her condition began to mend; slowly the edema disappeared and at the end of the first novena, she began to take nourishment, to sleep and to urinate normally. I began a second novena, always near the sick child, on September 7th. Today, the 17th, she left the hospital, not completely cured but well on the way to recovery. All the Department personnel is very happy over the outcome. I would have preferred a more spectacular cure, but I am already convinced it was an extraordinary favor. (Porto Novo, Dahomey, Africa.)

✿ Kateri's smile upon you, Mrs. M. K. L.!

Enclosed is \$5. for Kateri. Thank you for all your prayers! (Wailuku, Hawaii.)

✿ Kateri's smile upon you, Mrs. E. N.!

Enclosed is \$1. for my subscription to "Kateri". Best dollar I ever spent. Our faith in Kateri increases day by day. I could sit up and weep at the money that is wasted in this world and none is for Kateri's cause . . . (Somerville, Mass.)

GODSON TO THE KING

KATERI'S CONTEMPORARIES : LOUIS ATERIATA

BEFORE Governor de Tracy's expedition against the Mohawks, a good many Iroquois captives had been detained a whole winter in Quebec. Quite a few decided to learn more about the Catholic faith and eighteen of them became Christians. In September, 1666, the Governor headed southward, having under his command the Carignan regiment led by Colonel Henri de Chapelas, Sieur de Salières. The Mohawks were quickly subdued and, on November 14th, the grey-haired colonel returned to France. As good a courtier as a soldier, he took back with him five Indians of different tribes to present them to Louis Quatorze. No doubt they had been among the pre-campaign prisoners who were offered the choice either of going home or of making the trip across the sea.

One of these travellers, an Onondaga named Ateriata, who must have taken instruction in Canada, was baptized in Paris. The twenty-nine-year-old king chose to be his godfather, gave him his Christian name and a silver medal carrying the royal effigy.

If the new convert felt as his four comrades, the palaces and the splendor of the French capital left him cold. To the milling,

bumpy and often dirty streets of Paris, he much preferred the hills of far away Onondaga, green with maize, fresh with sunshine and cleansing rains. One spot in the immense city, however, was to his liking: the rue de la Huchette, where a string of eating-houses offered their customers tasty roast viands of every description.

Long before, about 1626, a Huron, known to the French as Louis de Sainte-Foy, had spent a few years in France. St. Jean de Brébeuf mentioned him in one of his letters, saying how pleased he was with him upon his return in Huronia. Forty years later, his namesake, after coming back to the Mission of St. John Baptist at Onondaga, was on good terms with another missionary, Father Pierre Millet. In 1668, the Blackrobe even entrusted him with letters for his superior in Quebec, Father François Le Mercier.

A year or two later, Louis Ateriata appears again, with his silver medal dangling from his neck, this time at the Mission of St. Francis Xavier. He was one of the first Indians to settle there after Francis Xavier Tansahoten and Catherine Gandeakteüa.

When Louis went to France, he must have been quite young, twenty or twenty-five years old

at most. During the two decades of peace following Governor de Tracy's campaign, he lived the life of most of his countrymen converted to Christianity. He belonged to the Mission when Catherine Gandeakteüa died in 1673 and when Kateri Tekakwitha breathed her last in 1680. Louis Ateriata may have followed General de la Barre as he unsuccessfully took to the field against the Senecas in 1684. Then we have another glimpse of him.

About this time, Louis Ateriata was at loggerheads with the missionaries. What was the matter? The Fathers accused him of having committed some fault and had expelled him from the Mission. As to what the fault was, one can only surmise. Did he go on a spree or did he stir up insubordination to the chiefs or did he give scandal by some immoral action? The last assumption is highly improbable since he was eventually readmitted among the praying Indians. Of this we can be sure: the Jesuits never turned out anybody without a very good reason and without the approval of the chiefs and the *dogiques* or catechists.

Despite this estrangement, while Governor Denonville, La Barre's successor, prepared another attack upon the Senecas, Louis Ateriata went to him with this advice: "The Governor would perhaps be acting like someone who poked his foot into a hornet's nest; unless he found the means of crushing them all at the same time, he might run the risk of being stung!"

Louis Ateriata's prediction came true. As soon as the Governor departed from Ganientanontagouat (Irondequoit, N. Y.), swarms of Iroquois attacked the canoes and the barges on their way back to Montreal. Encouraged by the Governor of New York, they then continued to assail the block-houses and the forts of the French and, finally, in 1689, Lachine.

In their capacity of French allies, the praying Iroquois were also exposed to the vengeance of their pagan relatives. In order to avert a catastrophe, Governor de Denonville offered Montreal as a haven for the Indians of St. Francis Xavier. No doubt, had they not taken refuge there, had they not been safely protected by the palisade with its fortified curtain, its redoubts and bastions, they would all have perished.

Ateriata, who was still an outcast, had heard about the impending raid. Ever faithful to the French, he informed the Governor of the colony. The marquis consulted with the religious of St. Francis Xavier, then in Montreal. This man, the Governor was informed, was not to be taken seriously; he was a bird of ill omen. M. de Denonville followed their advice, but he was to rue it bitterly.

During the night of August 4th and 5th, 1689, under the cover of a terrible storm, 1500 Iroquois emerged from the outlet of the Chateauguay River and crossed Lake St. Louis, a widening of the St. Lawrence. At Fort Presentation nobody saw them

because of the darkness and the wind-driven hail and rain. The assailants carefully avoided this fort as well as Forts Rolland, Rémy and Cuillerier, and straightway surrounded most of the homes. Long before daylight, their fearful war-whoop was heard and the massacre of Lachine began. The people were fast asleep and offered little or no resistance. The attackers first killed the men and burned the houses. The residents still alive within them were thus forced out and fell into the hands of the invaders. Lust for blood then drove the latter to unheard of excesses. But not a single woman was raped. Afterwards they destroyed the live-stock, so important to the subsistence of the population and ravaged more than nine miles of territory before carrying off over two hundred prisoners whom they brought back to the Iroquois Cantons. Two homes and two fields escaped destruction at Lachine: one, where Father Rémy often said mass; and the other belonging to Madeleine Bourgerie, who had placed it under Kateri Tekakwitha's protection, as well as two slopes sown with peas, the property of her son-in-law.

To surpass these horrors, it took the excesses of the twentieth century with the torture chambers of Stalinist Russia, the rape of Nanking and the crematories of Buchenwald. But, already in seventeenth century North America, violence was not exclusively reserved to the unconverted Indians. To speak of the French alone, in 1691, at St. Sulpice, not far from Montreal, having seized

five marauding Oneidas, they burned them at the stake. In 1696, during Frontenac's campaign against Onondaga, his troops captured an old lame woman and a half-blind man about eighty years old. They were at once handed over to the Christian Iroquois among whom were several of their relatives. The woman's life was spared, but the man's fate hung in the balance. The white soldiers wanted to kill him. His relatives understood that the French were toying with the idea of doing away with him, so they asked that he be disposed of efficiently, with a blow on the head or a knife in the heart. They were overruled and this harmless old man, while praying devoutly, was fired at the stake.

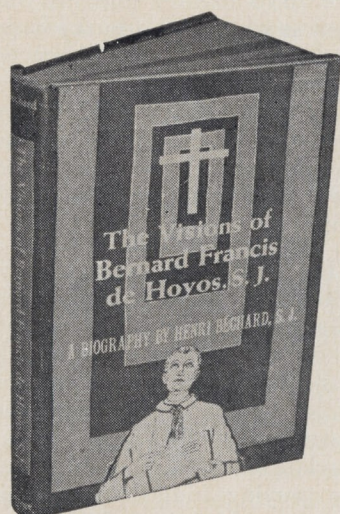
In all this, the pagan invaders like the Christian Indians were used as mere pawns in the hands of the two great colonial powers, France and England. Those of St. Francis Xavier would have been very happy to live in peace and cultivate their cornfields spread out alongside their little church.

In 1690, the people of St. Francis rebuilt their village somewhat higher on the St. Lawrence than the site where Kateri Tekakwitha had died. It took the Iroquois name of Kahnawakon, meaning "in-the-rapid". Louis Ateriata had been accepted among the praying Indians once again and henceforth was to be considered as one of their most influential chiefs.

If you like "Kateri"
you will like...

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

by Henri BÉCHARD, S. J.



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So Beats the Drum !

★

"Kateri" is sixteen years old this December. It has appeared regularly since 1948. The first friends of the little quarterly have, for the most part, faithfully stayed with us. To them and to all those who joined us along the way, a heartfelt thank you!

★

Subscribers who send in high or low mass stipends are requested to indicate just how many masses they wish to be offered. Otherwise, I must inquire by writing to you or to the chancery to find out what the mass stipend is in your diocese.

★

Tell me, please, how you like the new format of "Kateri". If you have any suggestions to better our publication, let me know. They will be carefully studied and, should they be feasible, will be utilized.

★

The Kateri Center is definitely a non-profit organization. The English Edition of "Kateri" counts 6000 subscribers; the French Edition, 7000. At least 20,000 subscribers at \$1. each are needed to keep it coming off the press four times a year. The Kateri

(● p. 33)

✧ Kateri's smile upon you, Mrs. A. B. McK.!

I was in a group which was fortunate enough to stop by at the Mission. I did enjoy the talk on its history and the Indians. I fell in love with your work and with all the little ones. I was the one who asked the question about what to pray for. You said ask for something big. I did. I made a novena to Kateri and I received my request. I am enclosing \$10. to be used as you see fit . . . I would to God Kateri could be canonized and I am praying it will come soon . . . (Philadelphia, Penna.)

✧ Kateri's smile upon you, Mrs. P. J. L.!

I am enclosing a cheque for \$40. for the cause of Venerable Kateri Tekakwitha. We have received so many great favors and are grateful to her . . . (Ottawa, Ont.)

✧ Kateri's smile upon you, Mr. A. F. McD.!

You will find enclosed a mite to help with Kateri's cause. Use it any way you wish. Pray for my intentions . . . (Lancaster, Ont.)

✧ Kateri's smile upon you, Mrs. B. A.!

Enclosing this check of \$4. in honor of Kateri for favors she obtained for me. She is wonderful . . . Please pray to her for me and my family each day at mass . . . (Lafayette, La.)

✧ Kateri's smile upon you, Mrs. L. St. A.!

Another favor has been granted me and I promised to send \$2. right away. I have a habit of putting this off something for months, so please accept this for Kateri's Cause. I never miss a day of praying to her. Kateri is wonderful. (Montreal)

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HOT ASHES : "The Vice Postulator hasn't much of a voice..."

FIREBRAND : "But wait until he begins to carol for Kateri !"



SINBAD : "Hello Ahmed, you old sinner !"

AHMED : "Hello, you reprobate ! Did you pray to Kateri lately ?"

Center owes \$10,000 to the printer alone. Of late, understandably, he has been looking at me with a jaundiced eye. Understandably.

★

For five \$1. subscriptions to "Kateri", you will obtain a free autographed copy of my book, "The Visions of Bernard Francis de Hoyos, S. J.". (Regular price, \$5. a copy.)

★

From now on, "Kateri" will carry advertisements in English, French, Italian, German, Spanish and whatnot. If you are interest-

ed, write in, please, for *Rate Card No. 1, Effective January 1965*. Also, the rich man, poor man, watchman (but no thief, unless he's reformed) are invited to insert their "Compliments to Kateri", in her quarterly.

★

When you move, do remember to advise us of your new address and of your old one too.

★

The Little Singers of Caughnawaga, who welcome pilgrims and visitors, have voluntarily contributed \$135.15 to Kateri's Cause during the past year.

(● P. 35)

✧ **Kateri's smile upon you, Miss C. S.!**

The Visions of Bernard Francis de Hoyos, S. J., in English, would be much appreciated here. I am most happy to send five new subscriptions to the Kateri quarterly . . . Also, would you include with the book to me five little pictures of Kateri with silk that was touched to her holy relics? . . . (Jamaica Plains, Mass.)

✧ **Kateri's smile upon you, Mr. R. P.!**

Enclosed please find a donation for the cause of Kateri. Please remember me to her in your prayers and I hope, in a mass or two . . . (Montreal.)

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

Thank you so much for the book *The Visions of Bernard Francis de Hoyos, S. J.* We are especially interested at this time because my sister and I visited in Spain and Portugal last summer. I am asking for help again through Kateri's intercession concerning . . . something I have been interested in all along . . . I somehow feel close to Kateri and am very much interested in helping promote her to sainthood . . . (Williamstown, Mass.)

✧ **Kateri's smile upon you, Members of the St. Ann's Guild of Wyo. Valley!**

We enjoyed our visit with you very much. When I got back, I explained to our members how badly you're in need of money for your magazine, so they decided to send you a small donation from the organization. I hope it will help you out . . . I started my little project which I was telling you about, collecting pennies. By next year, when we make our visit with you, I should have a nice little sum even though it is only in pennies, but they add up . . . (Sawyerville, Pa.)

✧ **Kateri's smile upon you, Mr. J. P. E. D.!**

You will find enclosed \$6. in payment of my subscription to "Kateri" plus \$1. in thanksgiving for a favor received through her intercession . . . (Grand'Mère, P. Q.)

✧ **Kateri's smile upon you, Miss A. Z.!**

Enclosed you will find \$10. as a thanksgiving to Kateri for some favors I received from her. A rash on my hands cleared up. Hearing back after two earaches. A passing of a check-up. Please use the donation for the good cause of Kateri . . . (New Britain, Conn.)

✧ **Kateri's smile upon you, Mrs. M. P.!**

Four years ago, on a bus trip, we stopped at your church. I had never heard of Kateri before, so I brought some prayer cards of Kateri. Last month I found one in my desk and I prayed to her for my husband to get work and to be successful. So he got work and I promised her a donation of \$5 . . . (Baltimore, Md.)

Does your bishop, your pastor, or any priest or religious you know and love, receive the "Kateri" quarterly? Inquire at the Kateri Center. If not, for Christmas offer them a subscription.

★

Among the many groups of pilgrims, on July 27th, it was my privilege to welcome to the Mission a busload of Indians from the Mission of St. Francis Regis (Quebec), who had been to St. Ann's for her feast.

★

Speaking of pilgrims, during the past season, over twenty-five pilgrimages came to the Mission of St. Francis Xavier to pray and venerate (unofficially) Kateri's relics. I feel sure that many more would come if they knew about it. Mention the Indian Mission of St. Francis Xavier to the organizers of pilgrimages in your vicinity and have them write for information to the "Kateri Center" Box 70, Caughnawaga, P. Q., Canada. May I suggest the 10:30 Mass, sung in Indian on Sunday mornings?

★

(\$15.)

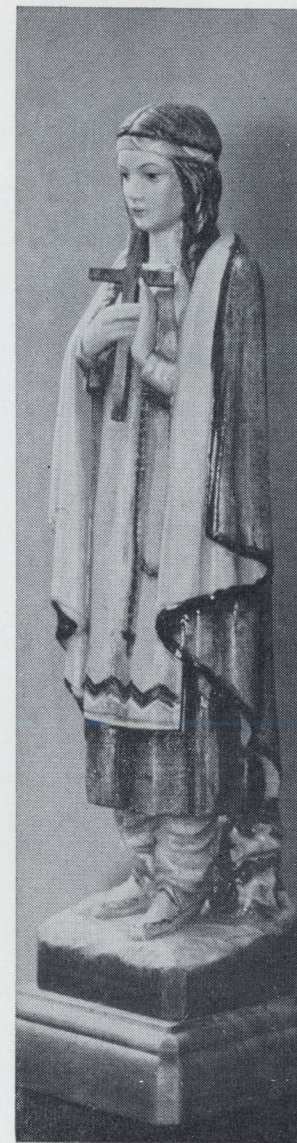


Photo : Jean de Groot.

The initial letter M (page 7) outlined against part of the reredos of the Holy Family altar in the mission church of Caughnawaga was drawn by Father C. Drolet, S. J.

For prompter attention
address your
correspondance to the
Kateri Center, Box 70,
Caughnawaga (Quebec)
Canada.