

"A New Star in the New World..."

Thus was Tekakwitha qualified by her spiritual director, Father Cholenec, in 1775 !...

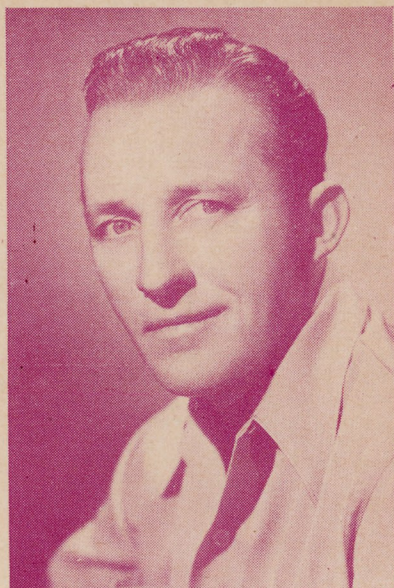
Here are the opinions of a few friends about this wonderful star since our last issue:

A U.N. Delegate (Madras, India)

After having venerated the relics of Kateri during his visit to Caughnawaga, the Very Reverend Father D'Souza was asked :

"Father, had you heard about Kateri before coming to America ?

"Certainly, and I hope she will soon be beatified !"



A Movie Star (Hollywood)

Informed that Kateri was a candidate for sainthood, Bing Crosby wrote :

"We were very interested in the information about the canonization of Kateri Tekakwitha, and we know all Americans and Canadians will be happy to see one of the first Americans so honored..."

A Lady (Montreal)

Lady Roddick of Montreal, a dear friend of the Mission for many years, though still suffering from a bad attack of the flu, thought enough of Kateri to send in her subscription with that of several friends in Canada, U.S.A. and Great Britain.

A Football Coach (Montreal)

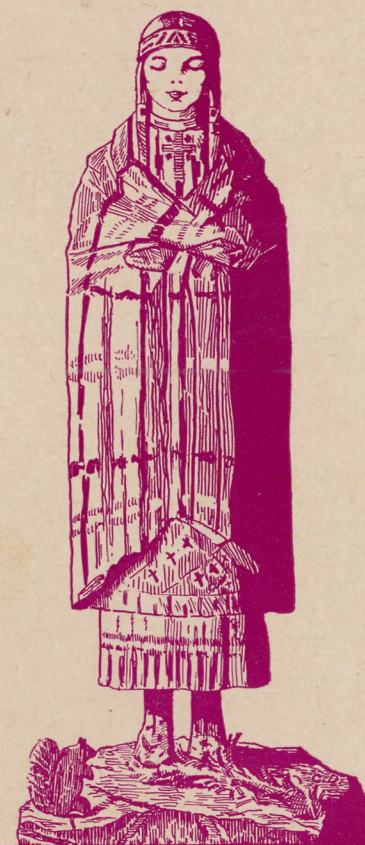
Vic Obeck of McGill University writes :

"Just a note of Thanksgiving to Catherine for answering my prayers to make and help me in my job as Coach of McGill's football team... We had a successful year and I'm sure she helped us no end. (After all we are known as the Redmen.)..."

Your Lenten offering for the Cause of Kateri will be gratefully accepted. Every cent will be used to further her Cause. Without your assistance, we can do practically nothing..

HENRI BÉCHARD, S.J. V. Postulator

KATERI



Vol. 2

March 1950

No 2

CAUGHNAWAGA, ⁷ Que.

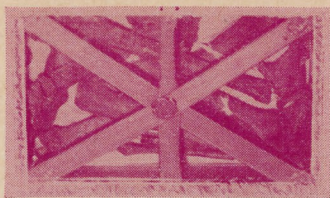


Photo: J. G. Martin

THE RELICS OF TEKAKWITHA

KATERI Vol. 2 No. 2

(Special Issue)

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THE KATERI TEKAKWITHA GUILD

The sodalists of the Blessed Virgin of Caughnawaga, Quebec, who are descendants of the earliest Christian Indians in Canada and New York State, have formed themselves into a Guild to spread devotion to the Venerable Kateri Tekakwitha.

Our quarterly bulletin KATERI intends, above all, to tell her tale, to foster devotion to her and to record the favors both spiritual and temporal you receive through her intercession. As a result, it is hoped the cause of her Beatification will progress more rapidly.

A one year subscription to KATERI (\$1.00) or any other offering, no matter how modest, will enroll you as a member of the Kateri Tekakwitha Guild for one year, to share in a special Mass offered each week for your intentions in the old Mission church of St-François-Xavier.

Published quarterly to spread devotion to the *Ven. Kateri Tekakwitha* by Rev. Réal Lalonde, S.J., at Mission Saint-François-Xavier, Caughnawaga, Que., Canada.

Editor: Rev. Henri Béchard, S.J., V. Postulator for the Cause of Kateri Tekakwitha;

Art Editor: Rev. Camille Drolet, S.J.; Associate Editor: Rev. Albert Burns, S.J.

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MARCH 1950



SKETCH OF THE LIFE OF TEKAKWITHA in the form of a Novena.

"A New Star in the New World..."

(First Day)

KATERI Tekakwitha, the Lily of the Mohawks, was born of a pagan father and a Christian mother in 1656 at Ossernenon (Auriesville), a few miles from modern Albany, N.Y. The year before, the Mohawks had raided Three Rivers in New France. One of the raiding chieftains brought home (to the very spot hallowed by the martyrdom of St. Isaac Jogues, St. Jean de La Lande and St. René Goupil) a young Algonquin captive who was to become his wife and the mother of Tekakwitha.

Their child was still a little tot with beautiful, lustrous, black eyes and funny little pigtales when an epidemic of smallpox carried off her father, her mother and her baby brother.

People who knew the child's mother claimed that she was a good Catholic, that she prayed until her death and that perhaps her prayers later obtained the grace of Baptism for her daughter. At any rate, Tekakwitha's "good nature" writes Father Chauchetière, "and the care her mother took of her when she was four or five years old went far to make her grow in age and wisdom." In later years, when Tekakwitha became a "praying Indian", the pagans of her lodge let her be; her devotions, it seems, were tolerated because they had been used to see her mother pray until her death.

All those who visited the dying woman were convinced Tekakwitha would soon follow her. The child rallied. But her beauty was a thing of the past and her eyesight was so poor that she continually hid her head from the sun with a blanket. She was taken in charge by a bitterly anti-Catholic uncle. Everything appeared banded against her. And thus did begin to shine forth, according to a blackrobe who personally knew her, "a new star in the new world..."

PONDER AWHILE...

Few of us have begun life in worse circumstances than little Tekakwitha. But God's Providence drew much glory from her humble existence... Do I always manifest enough faith and confidence in Him?... (Now turn to page eight and read the Prayer for the Beatification of Kateri.)

☞ Speak to your friends about "Kateri". ☞

A Little Girl Grows Up...

(Second Day)



AT the early age of seven, the little Indian girls of Kateri's village enjoyed dressing up. Their mothers encouraged these small vanities. "They spend a good deal of time," wrote a missionary, "dressing the hair of their daughters. They see to it that their ears are pierced and begin from the cradle to pierce them. They paint their faces and cover themselves with beads when they are going to dance."

Tekakwitha was of her people; she worked and played in the Iroquois manner. She trotted in and out to get water for the members of her lodge. Her aunt often invited the child to accompany her when she went in search of wood; she tended the fire when she was asked to do so. Then again, she came home occasionally with a large wooden basket of blueberries, possibly gathered in the ravine where St. Jean de La Lande had been martyred a dozen years before. Her skill and intelligence were remarkable. As she grew older, Tekakwitha was taught how to work in pigskin and deerskin, to make belts with which the Indian women carry wood, ceremonial belts also, from precious wampum. She even learned sewing, a recently acquired skill among the Iroquois girls.

But often-times she was left to her own devices. Her little head bent, her small fingers dexterous, she ably fashioned wampum rings for her fingers, necklaces and bracelets, and ribbons colored red with sturgeon-glue for her black hair. Her pagan aunt and uncle nodded in approval. Pock-marked Tekakwitha would need all this finery if she were to find herself a husband. And husband she must have (even at a very early age), for an Indian maiden easily became a burden in a lodge, if she had no one to bring to her the pickings of a good hunt.

One companion her foster-parents frowned upon, a companion that was to follow the child throughout her life — suffering! Her bad eyesight, in particular, kept her away from group games and sequestered her on pleasant days within the gloominess of the long house.

Later on Tekakwitha was to bitterly rue her childhood concessions to vanity. Tears and harsh penances were to make up for them. And to her dying day she was to thank God for the ill health and bad eyes that safeguarded her from the sins of pagan adolescence.

PONDER AWHILE . . .

Tekakwitha, living in pagandom, was a good child. So was I, in my own small way. Since then, taking into account the talents God gave me, have I paralleled Kateri's spiritual life? (Now turn to page eight and read the Prayer for the Beatification of Kateri.)

4 ☞ Speak to your friends about the Tekakwitha Guild. ☞

"I Have Already Decided What I Am Going to Do!"

(Third Day)

GOD'S loving Hand had been at work when smallpox scarred the beautiful features of four year old Tekakwitha. He wanted her for Himself. Ordinarily young men do not think much of girls with marred complexions...

Her foster-parents did all they possibly could to induce Tekakwitha to marry. At the very early age of eight, she was "given in marriage" to a boy of her own age. But this ceremony was no more than an agreement, common enough among the Iroquois, which served to strengthen the ties of friendship between two families. The boy did not think more about this "marriage" than did Tekakwitha, and no more was said about it.

Several years later a snare was set to draw her into wedlock. An Indian lad was ushered into her lodge and told to sit down beside her. He well understood what this meant; all that was necessary for the wedding to take place was for the girl to offer him some sagamite. Tekakwitha instantly fled from the long house and hid behind a cache of Indian maize. Such conduct was unheard of on the part of an Iroquois maiden.

Time and time again the matter was pressed. Ill treatment was dispensed; sarcasm that must have deeply hurt was flung in her direction, but Tekakwitha, who was no fool, parried the attacks with amusing repartees.

After Tekakwitha became a Christian, the Indian woman under whose roof she was living at Mission Saint-François-Xavier, again tried to force wedded bliss upon her. She was a strong-willed creature and did all in her power to succeed. Kateri's intimate friend and adviser, good Anastasia, was drawn into the plot. The whole matter was finally laid before Kateri's confessor. Then the Lily of the Mohawks pronounced the vow of chastity:

"I have thought it over long enough; I have already decided what I am going to do; I cannot put it off any longer. I have dedicated myself to Jesus, Son of Mary; I have taken Him for my Spouse and only He shall have me as a Spouse."

PONDER AWHILE . . .

"To the unmarried," wrote St. Paul, "and to the widows, I would say that they will do well to remain in the same state as myself, but if they have not the gift of continence, let them marry..." Kateri Tekakwitha harkened to the advice of the Apostle of the Gentiles. Are my opinions concerning purity and chastity in perfect conformity with the teachings of the Church?... (Now turn to page eight and read the Prayer for the Beatification of Kateri.)

☞ "Kateri" sincerely thanks the subscribers who renewed their subscription. Always mention your subscription when you write; it will help us in our dealings with the Postal Authorities. ☞

“ My Name Is ‘ Christian ’ ! ”

(Fourth Day)

TEKAKWITHA first saw the French Blackrobes in the early autumn of 1667, and then, only for a few days. She was eleven years old. Three Jesuit Fathers were the guests of her pagan uncle (quite against his will), and she was ordered to serve them. This brief meeting seems to have predisposed her to the Faith.

In 1674, Father de Lamberville, who permanently resided at the Iroquois Mission of St. Peter's (today Funda, N.Y.), gave public instructions to a few Mohawks courageous enough to ignore the general antagonism to the Catholic Church prevalent among their fellow-pagans. Tekakwitha apparently was present at these sermons, but through fear of her uncle or through shyness, or perhaps through both, never confided to the Jesuit her desire for Baptism.

One autumn day in 1675, Father de Lamberville passed in front of her lodge, and, moved by some sudden impulsions, entered it. No one should have been there, for the Iroquois harvested their corn at that time of the year. Much to his surprise, the missionary found Tekakwitha, obliged to remain at home because of a sore foot. The Iroquois maiden seized the opportunity. She opened up her heart to Father Jacques and told him how eagerly she desired to receive Baptism. He invited her to come regularly to the chapel to pray.

Soon Father de Lamberville, edified by her profound piety, decided to receive her into the Church though he generally tried an adult two or three years before conferring Baptism. A careful investigation as to her life and character convinced him that Tekakwitha was indeed a worthy candidate.

All that winter, she took instructions much in the same manner as any modern convert coming back to the Faith of his ancestors. Her prayers, Kateri rapidly learned, for fear of seeing her Baptism delayed.

On Easter Sunday (April 5, 1676) in the Mission church of St. Peter, the priest questioned her :

“ Do you wish to be baptized ? ”

“ I do, ” she answered and forthwith she was solemnly christened and given the name of Kateri in the presence of all the faithful.

But during the next two years she was known only by the name of “ Christian ”. Her other names were forgotten. It was the most injurious taunt the devil could imagine.

PONDER AWHILE . . .

What does my Baptism mean to me ? Does it mean as much to me as it did to Kateri ?... Have I ever taken the time off to read attentively the detailed ceremonies of Solemn Baptism ?... (Now turn to page eight and read the Prayer for the Beatification of Kateri.)

“ I Send You a Treasure... ”

(Fifth Day)

GERATARIHEN (Hot Ashes), the well known Catholic Oneida, accompanied by a Huron and by one of Kateri's cousins from Mission Saint-François-Xavier as he was himself, paid a visit to St. Peter's Mission in the early autumn of 1677. (Hot Ashes was the chief who used to have the village drunks dumped into a pigsty until they had completely recuperated.)

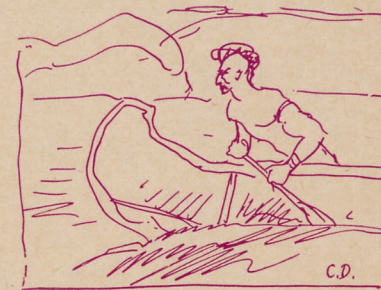
The elders were the first Indians to receive the newcomers, but soon a crowd gathered. Hot Ashes spoke to his countrymen and invited them to enter into the one true Fold. His audience, whose curiosity for religion was soon satisfied, began to dwindle away. Kateri Tekakwitha however, stayed until the end.

The priest often had advised her to flee to Mission Saint-François-Xavier on the banks of the St. Lawrence where she could practice her religion in peace. In the past, this suggestion had frightened her. Today her uncle, whose wrath she feared, was away with the Dutch of Fort Orange and she felt quite calm at the prospect of leaving him. The Jesuit broached the subject to Hot Ashes who replied : “ There will be room in the canoe for her, since I intend to go to the Oneidas and preach the faith among the Iroquois nations. ”

And so began the long two-hundred mile trek through the red and gold wildwood. Her uncle warned that she had escaped, loaded his gun with three bullets and followed the little group of three. Once he met Kateri's cousin... but passed by, not knowing that the strange Indian was one of those he sought...

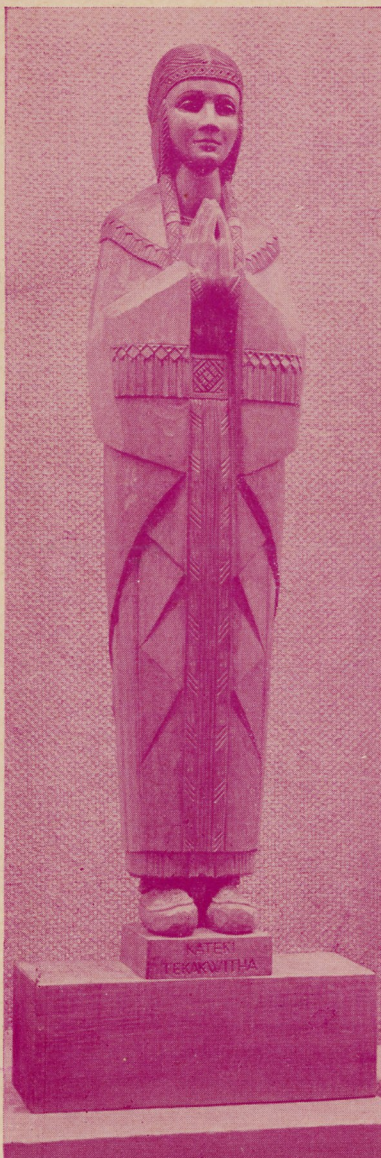
When Kateri learned of this adventure, she interpreted it as a sign of heavenly approbation. “ Her journey was a continual prayer and the joy which she felt in approaching Montreal cannot be put into words. ”

Fathers Fremin and Cholenec were the first to read the note their friend Father de Lamberville had entrusted to Tekakwitha for them : “ I send you a treasure ; guard it well ! ” Ignoring the contents of the letter but realizing that she had no longer anything to fear from her uncle, Kateri Tekakwitha gave herself entirely into the hands of God. He would guard His treasure.



PONDER AWHILE . . .

Kateri ran away from sin, from temptations against purity and against her faith. And I ?... (Now turn to page eight and read the Prayer for the Beatification of Kateri.)



Prayer

*for the Beatification of
Catherine Tekakwitha*

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

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

Imprimatur :

† Em.-Alph. Deschamps, V. G.,
Bishop of Thennesis
April 1st, 1927, *Auxiliary of Montreal*

Artist Raymond Fortin carved the Kateri reproduced on this page. He aimed to portray her in her profound, interior life. We believe he has succeeded.

Unconditional Surrender !...

(Sixth Day)

KATERI made her First Holy Communion on Christmas Day, 1677, a few months after her arrival at the Mission. In those times, the Indian neophytes were subjected to a trial of several years before they were privileged to receive Our Lord in the Blessed Sacrament. The missionaries did this to give them a high idea of the Holy Eucharist. This rule, according to Father Cholenec, did not hold for her ; " she was too well disposed and desired with too great an eagerness to receive Our Lord, to be deprived of this great grace, so she was promised some time before the feast that she might receive Him on Christmas, after she had been instructed in the mystery. "

She knew beforehand (and this was one of the great joys she experienced) that into her heart would come for the first time, Our Lord and Savior Jesus Christ with His infinite Love. Kateri Tekakwitha, the little illiterate Indian girl, who never went to confession without weeping profusely because she thought of herself as the greatest sinner alive (she was of angelic innocence) was to receive her Redeemer into her heart ! And we well understand her increasing joy as the great day approached. Her first biographers mention her unconditional "surrender to this furnace of sacred love that burns on our altars. "

After that first Christmas Day at Mission Saint-François-Xavier, Kateri was different. Her fervor was renewed and she remained, even long after her first communion " full of God and of love of Him... "

Detail worthy of note, as long as she lived, the good women of the Mission hurried to place themselves next to her in church. The mere sight of her was a wonderful preparation for Communion.

PONDER AWHILE . . .

Our Lord in the Blessed Sacrament is Somebody, not something. Kateri *knew* this and this knowledge changed her life. Her first communion left her with a heart completely and definitely altered. The Heart of Jesus and her heart seemed to have melted into one... I too, need to go to communion with sentiments similar to Kateri's... Is it possible nowadays, among the temptations that await me at every corner, to live in the state of grace without receiving practically each week that Somebody Who is the Lord and Savior of the Universe ?... (Now turn to page eight and read the Prayer for the Beatification of Kateri.)

✠ Your offering, no matter how modest, will help us attain the \$600.00 required at each issue. ✠

“ My Jesus, I Must Suffer for Thee !... ”

(Seventh Day)



THE scion of a haughty Italian family of the Renaissance, St. Aloysius Gonzaga, and a little girl of the Mohawks, the Venerable Kateri Tekakwitha have much in common. Both are famed for the innocence of their lives, for their penitential role in making up for the sins of their people and for their early deaths.

Their awful penances. Kateri knew and admired the extraordinary austerities of St. Aloysius, but few of us know about Kateri's. Our Twentieth Century sensibilities shudder at the mere listing of them.

Kateri always prepared her confessions by having a devout friend discipline her. The third stroke drew blood, but the blows kept raining down upon her shoulders. A thousand to twelve hundred blows each time.

Once in the middle of winter, Kateri walked for a long time barefoot on the sharp ice of a pond. Off and on, when the temperature was below freezing, she went without fire. She wore a girdle with iron spikes. One evening, her heart pierced with sorrow for her sins, she burned herself from her toes to her knees with firebrands. Until her friends stopped her, she would go without eating each Wednesday and Saturday. After a meditation on the Passion of Our Savior, she lined the bark that served as her mat with sharp thorns. Her confessor, who had not been consulted (Kateri simply wished to imitate St. Aloysius), instantly regulated her devotions when he discovered what she was doing.

To be sure, Kateri's austerities disconcert our modern pagan way of thinking just as the Marquis of Castiglione's macerations had scandalized the good folk of his day. The following words could have been said by St. Aloysius :

“ My Jesus, I must suffer for Thee ; I love Thee, but I have offended Thee. It is to satisfy Thy justice that I am here. Vent on me, O God, Thy anger. ” But it was Kateri who uttered them.

PONDER AWHILE . . .

Tekakwitha did not love the Cross for itself. She loved it because it is the only Way to Jesus. What about my penances ? Penances that fit in with my health, my work, my age. Is my Christianity watered-down ?... (Now turn to page eight and read the Prayer for the Beatification of Kateri.)

☞ Lent ! a time of penance ! The penance stressed the most by Our Savior : almsgiving. . . ☞

“ My Soul Is Ready to Die With Sorrow... ”

(Eighth Day)

IN the Garden of Olives, “ My soul, ” Jesus said, “ is ready to die with sorrow... ” (Mt. XXVI, 38).

Kateri mirrored this phase of our Savior's suffering in her life. Tongues unkind, razor-sharp, slashed away at her reputation and caused her great sorrow. In the spring of the year following her baptism, during the hunting season, Tekakwitha accompanied her people as they went in search of game. One of her aunts, possibly envious of her exemplary life, spied on her in order to be able to accuse her before Father de Lamberville.

It was then the custom among the Iroquois for nieces to call their uncles *father*. Once or twice Tekakwitha forgot to do this and simply addressed her uncle by his name. His wife rushed to the missionary and accused her niece :

“ So Kateri, whom you think is so virtuous, is after all a hypocrite who deceives you. Even in my presence she solicited my husband to sin. ”

After questioning Kateri, the priest completely exonerated her and remained convinced that the Holy Ghost had always preserved this flower of His garden from the slightest taint.

In New France she suffered much in the same fashion, only more so. Her first biographer gives two reasons for this : her belief that among Christians she would no longer suffer from calumny and the nature of the untruth hurled against her.

A good Christian woman, but “ somewhat given to backbiting ” misinterpreting certain occurrences, thought that Kateri was trying to win her husbands affections and denounced her to one of the Fathers.

One evening, this woman's husband, after hunting an elk all day, entered the longhouse at a late hour. He threw himself on the first pallet and soon fell asleep. The next morning his wife noticed that he had slept next to Tekakwitha. Her suspicions were confirmed when she heard him ask Kateri to mend his canoe.

The missionary, informed of these happenings, spoke to Kateri. “ Whatever... she might say then, ” writes significantly Chauchetière, “ she was not entirely believed... and what hurt her most was that the Father... accused her as if she had been guilty. ” I know of no better ending to these lines than the same writer's conclusion : “ The actual thorns of which she made use for penance, were only a symbol of the interior thorns that were meant to try her soul ! ”

PONDER AWHILE . . .

Kateri accepted this suffering with great patience. Does an unkind remark, thoughtlessly uttered, upset me, anger me ?... (Now turn to page eight and read the Prayer for the Beatification of Kateri.)

☞ A steel file is needed for the documents concerning the Cause of the Lily of the Mohawks. ☞

"Jesus! Mary! I Love You!"

(Ninth Day)

KATERI knew she was going to die. For over six months, fever assailed her; acute pains gnawed at her head and stomach; for days on end depressing spells of weakness kept her bedridden. Each morning her friends, obliged to work in the fields, left her alone in the lodge with a plate of sagamite and a goblet of water; then through the long day solitude enveloped her...

How did this twenty-four year old girl react?... Joy, very great joy marked her during those last months. She felt secure in the knowledge that she was giving to God what He asked of her. Kateri's "surprising gaiety..., her smiling face which clearly showed the peace of her mind", impressed Father Cholenec. "In her inmost soul," he adds "she delighted in her God with an abundance of joy and spiritual satisfaction..."

On Tuesday of Holy Week he gave her the Holy Viaticum. Such a privilege it was to have Our Lord come into her long house! It was the first time this honor was accorded to one of the faithful of the Mission. Heretofore the sick were carried to church on a wooden plank. Everyone in the village came to assist at the death of the saintly maiden.

Then follows the delightful scene of the missionary leaving the lodge in great hurry and running all the way to church. One can see his black habit streaming out behind him. Poor Father! he was reproaching himself for not having given Extreme Unction sooner to Tekakwitha. But he need not have worried. Kateri told him, as well as her friend Marie Therese Tegaiauenta that she would notify them when the time came.

About ten o'clock the next day, the dying girl asked for the Sacraments, which she received with great devotion. She encouraged her friend never to give up mortification and promised to love her in heaven. Then she lost her voice. To the end, her hearing was good, and if an act of love of God was suggested to her, the expression of her face changed. Her last words were: "Jesus! Mary!" It was Wednesday of Holy Week 1680.

At the time of her death, Kateri's swarthy features still retained the pockmarks of her childhood. Scarcely a quarter of an hour had elapsed when Father Cholenec, who had been praying beside her, cried out in amazement. Kateri's countenance had become very beautiful, somewhat as it had been when she was a very small child. Doubtless, as Father Cholenec and her own kin remarked, a small ray of the glory of which her soul had taken possession, was reflected in her chaste body.

PONDER AWHILE...

To die happily one must live happily. Kateri's death was such a happy one because her whole life had been happy — spiritually speaking. My death also, will be happy, if today and tomorrow and every day my soul is at peace with God... if it is happy!... (Now turn to page eight and read the Prayer for the Beatification of Kateri.)

☞ The V. Postulator relies on the financial aid of Kateri's friends to enable him to do his work. ☞

Calendar Tidbits

Dec. 25, 1949. — The usual ceremony of the blessing of the Holy Bread took place again this year, at Midnight Mass. The bread was offered by the Indian members of the K. of C.

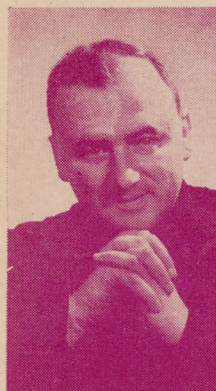
Jan. 7, 1950. — Our mission was greatly honored today by the visit of Rev. Fr. Jerome D'Souza, rector of Loyola College in Madras, India. Fr. D'Souza is a member of the Indian delegation to the recent U.N. General Assembly. He is a devotee to Ven. Kateri.

Jan. 25. — An event which will be of interest to all the good friends of Kateri, was the official giving of the name Tekakwitha to a township in the Prov. of Quebec. A letter received by our V. Postulator from Mr. Isaie Nantais, Secretary of the Geographical Commission of Quebec, reads thus: "The township of Tekakwitha has just taken place on the map of the Province of Quebec. It is situated in the County of East Abitibi (Northern Quebec); more precisely between 50° and 50° 10' of latitude, and between 77°05' and 77°20' of longitude.



FR. D'SOUZA

Jan. 27. — A group of amateurs from Lachine, under the auspices of the Holy Name Society, entertained our Indians in Kateri Hall, with a minstrel show. This same group had been here once before during Dec. A large audience crowded the hall and enthusiastically applauded this cheerful and artistic group of entertainers.



FR. BURNS

Feb. 2. — This morning, Fr. Albert Burns pronounced his final vows as a Jesuit. Rev. Fr. Real Lalonde, S.J., Pastor, officiated at the ceremony of the vows. Were present in the sanctuary with other members of the Mission Personnel, Fr. Michael Karhaienton Jacobs, S.J., Iroquois priest, pastor of the St. Regis Mission, a large group of altar boys in red and white cassocks. All the school children with their teachers and many adults were present. The school choir under the able direction of the Sisters sang beautifully. The ceremony, the gifts offered to Fr. Burns by parishioners and the spiritual bouquet of the school children left a deep impression on him. The spiritual bouquet was truly splendid: 574 Masses heard; 479 communions; 720 recitations of the rosary; 1592 sacrifices and

(Continued on page 15)

Letters to Kateri.

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

Bangor, Me., Nov. 14, 1949: This humble note is due in appreciation and thankfulness to Kateri for the most wonderful cure which I have received, — indeed, cured from head to foot! Thanks many, many millions. Really, Father, I can't begin to explain to you how much I have suffered for this long, long time... Mr. M.C.R.

Montreal, Que., Jan. 16, 1950: I am enclosing a donation to the Kateri Tekakwitha Guild. I was very ill and prayed to this lovely Indian maid and I was cured through her intercession. Hoping my little donation may help others to know her... Mrs. F.J.A.

Los Angeles, Calif., Dec. 14, 1949: Greetings from California!... I promised Venerable Kateri if a wish was granted I would send an offering. It was a material one, asking to find a place for my son, which she did... Mrs. H. K.

Winnipeg, Man., Nov. 18, 1949: Enclosed please find \$1.00 for subscription to *Kateri* as a thanksgiving... Mr. W.J.M.

Jersey City, N.J., Nov. 10: Inclosed please find one dollar as an offering to the Cause of Kateri Tekakwitha. This offering is made in thanksgiving for a favor received through the intercession of Kateri Tekakwitha... Miss C. W.

Bray, County Wicklow, Ireland, Dec. 19: Thank you for your cards and enclosed holy pictures some time back. The pictures are a magnificent production and were passed on here, Britain, and America, including a Franciscan Indian Mission on the Cururu, that is off the Amazon in Brazil, and also the magazine... Mr. A.H. McD.

Orillia, Ont., Nov. 25: Inclosed find \$10.00 as I promised Kateri if she obtained my favor for me, which is

now almost complete. I am sorry this has been delayed as I have been sick... Mrs. G. C.

Wilkesville, N.Y., Nov. 19: I enclose a small offering in thanksgiving for a favor received through the intercession of Venerable Kateri Tekakwitha. I have been saying the Rosary daily for her Beatification. Please pray for our intentions... Mrs. C. S.

Montreal, Que., Jan. 6, 1950: I wrote you in December about my little niece, Frances B., and am sorry to say she died on December 26th. The type of cancer she had, destroyed her blood and as she did not suffer at all, our prayers were amply answered. The doctors were pleased she did not last longer; they said if she had she most likely would have suffered so we are thankful God in His Mercy took her away. She just slipped away in her sleep, so quietly... Miss A. Mc L.

Albuquerque, N.M., Jan. 20: Inclosed is a small check (\$1.00) in thanksgiving for a favor granted. I have great faith in her... Mrs. J.A.W.

Long Island City, N.Y., Jan. 16: Recently I received a favor through Kateri; enclosed please find \$5.00 which I promised... Miss Katherine M. D.

Medford, Mass., Feb. 3: Please accept the small donation in honor of Catherine Tekakwitha, who will soon, we hope, become the saint that she should be. This is for a favor received... Mrs. D. A. V.

Binghamton, N.Y., Dec. 19, 1949: I think my prayers to the Venerable Kateri have aided me very much, and on one occasion, I had some reason to think that her intercession, through

the wearing of the medal, may have been crucial in turning a young relative from a dubious, uncertain situation to a college career in the work he intends to make his profession. He is doing very well at college, and I think you would be interested in the little story. In mid-January, shortly after receiving the medals of Ven. Kateri which you had sent me, I was wearing one on my neck chain and had the other in my pocket, when I went to a local gymnasium for a work-out one afternoon. In the locker room I quite surprisingly ran into my nephew who was just leaving. He is a very athletic young boy who had just finished high school. He wanted to enter college to study physical education, but had not been able to find admission anywhere... I harangued him for a long time ... and urged him to continue his search for a college which would admit him... I showed him my medal and gave him one, which he proceeded to wear... I suggested St. B. and I. Colleges as possible places he might be able to enter... I later discovered that the next day he drove to I. College and was admitted as a Freshman (though in January). He completed his first year's work during the summer, at a session for that purpose at the college. This autumn he was able to start his sophomore year. In physical education it is very important for a boy to play on athletic teams in order to get the experience of the work which he later will teach his students. ... The boy was able to make the football team as a substitute to the quarterback, and finally, late in the season, when I. College went up to the banks of Lake Champlain to play C. College, I am

told he started the game as quarterback, in a place where Venerable Kateri passed by on her way to Canada from Auriesville... Mr. W.T.K.

Erie, Penn., Jan. 7, 1950: Enclosed is a small offering in thanksgiving to Ven. Tekakwitha for a recent favor she granted me. Three days before this favor was granted was the first time I had seen any literature on the Ven. Kateri. It seemed quite improbable that she would do anything for me in so short a time — but in a sudden burst of hope I prayed to her, being fascinated by her humble and holy life... I cannot explain what the favor was, but everything turned out so much more wonderfully than I dared hope. I will be forever grateful to her... Miss A. M.A.

Rosseau, Ont., Feb. 1: Please find enclosed \$1.00 for subscription to *Kateri* which I promised in thanksgiving. My baby had a serious cold but started to improve as soon as I promised to subscribe to *Kateri*. Mrs. E.B.

Syracuse, N.Y., Jan. 17: To-day I received the bulletin "Kateri"... It would take me hour after hour, page after page to write and tell you of the thousands of blessings bestowed on me and my children and the many people I have made known to Kateri. I have a little girl 4 yrs. old and one 3 yrs. My oldest I named in honor of Tekakwitha. I know that her birth was really a miracle after a long and hard delivery. All through it I prayed constantly to Kateri. Afterwards I was told that it was only a 'miracle' that she was alive. This is only a brief outline of what happened. ... Mrs. W. C. E.

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328 Ways of the Cross. All these tokens of gratitude from the people of Caughnawaga will remain forever in the heart of Fr. Burns.

Feb. 5. — A letter from Germany informs us of the plight of a sick, broken, destitute German priest, a Nazi concentration camp victim, in dire need of

food and clothing. We recommend him to the charity of our readers, particularly those of German descent. His address: Rev. Fr. Otto Schlusener, Bottrop in Westfalia, British Zone, Germany. (Dir. Spirit. Congret. Stae Catharinae.)

FR. ALBERT BURNS