

KATERI



Volume 10, No. 2
March, 1958
Henri Béchard, S.J.
Editor and V.-Postulator

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Kateri, Caughnawaga, P.Q., Canada



KATERI

Vol. 10

No. 2

AIM

1. Our quarterly bulletin, "Kateri", published by the Rev. Martial Caron, S.J., intends to help you obtain favors both temporal and spiritual through the intercession of Venerable Kateri Tekakwitha. It is hoped her Beatification will thereby be hastened.
2. It hopes to increase Kateri's friends and to procure from them at least a daily "Hail Mary" for her Beatification, particularly during the Lourdes centenary.
3. It seeks also your donations, for without them practically nothing can be done to make Kateri known and to have the important favors attributed to her intercession examined and approved.

CONTENTS

Each issue of "Kateri" contains:

1. One or several pages on Kateri's life and virtues;
2. News from Kateri's friends everywhere;
3. The account of favors due to her intercession;
4. News concerning the Indians of America, with special reference to the Caughnawagas and to their friends.

PRIVILEGES

Your subscription (\$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. 190,000 Masses are offered annually, as benefactors of the Society of Jesus;
4. The spiritual treasure of the good works of some 31,000 Jesuits is opened;
5. Extra graces are merited by working for Kateri's Beatification.

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MARCH, 1958
Published With Approbation of
the Ordinary and Permission
of Superiors

Caughnawaga, P. Q.

"Penance and prayer!"

Our Lady told St. Bernadette.

Kateri understood this language.

An Unpopular Subject

WERE Dr. Norman Vincent Peale Kateri's vice-postulator, he would probably avoid like brimstone and hellfire writing about her penances. This is not surprising since, according to Dr. Psacal P. Parente of the Catholic University of America, "the great body of Anglo-Saxon Protestantism remains to this day generally averse to asceticism." Are not some Catholics too, smogged in the prevalent antiasceticism, wary of even the word mortification?

Sacred Scripture, on the other hand, inspired by the Holy Ghost, positively recommends self-denial, the stripping of self, crucifixion, and mortification. But all this, **IN A SPIRIT OF LOVE**, at the very antipodes of neuroticism and morbidity.

By birth, Kateri Tekakwitha was the daughter of a pagan war-chief. The racial trait of strength, which in many of her people exploded in violence, she regulated in her life for the greater glory of God. And would it be far-fetched to believe that, as the very penitential St. Aloysius Gonzaga of Counter Reformation time, she took upon her shoulders the sins of her nation?

Upon her arrival at the Mission of St. Francis Xavier, one of the missionaries who was there at the time wrote that "the horror which the new Christians of the Sault had for the life they had led among the Iroquois before their Baptism so aroused them against sin that they did not spare themselves in the practice of great penances. Kateri however, knew nothing of these penances except by surmise; no one would tell her because the feebleness of her body aroused their compassion and because her innocence was great, her fervor strong. She sought everywhere to learn by herself whatever the others would not teach her." And she learned quickly enough.

Fr. Claud Chauchetière, S.J., another priest who knew her, divided his account of her austerities into her forest and village ones. When the Indians went out for their seasonal hunt, Kateri "walked for a long time barefoot on the sharp ice of the pond . . . However, without being

seen, she stopped and put on her shoes, and tried to dissuade them from thinking that she had done anything to mortify herself . . . And when she went to pray to God near a little brook which she had made her place of prayer, it was her custom to chastize herself harshly with rods . . . She did this especially on feast days . . ."

At the Mission, on the Feast of the Purification, Kateri walked in a procession through the fields barefoot, in snow up to her knees, saying her beads several times. Once, while carrying a heavy burden of wood, she slid on the ice and fell down a hill. At the time, she was wearing a girdle of iron with long spikes, fastened around her. The fall pushed the spikes well into her flesh. But she only laughed and would not give her burden to her companion, but picked it up and went to her longhouse and hid her injury so well that no one suspected it.

Elderly Anastasia, Kateri's instructress at St. Francis, told her one day that the fire of hell should cause her more fear than all else that God had made to punish sin. That night the Indian maiden lay long awake. When all around her were sound asleep, she burned herself from her toes to her knees with firebrands. Though her legs were burned, she spent the rest of the night in church.

Another time, her friend, Marie Thérèse, wished to brand herself as a slave by placing an ember between her toes while saying a Hail Mary. Then she hesitated and finally abandoned her idea. The next day, Marie Thérèse saw Kateri in her cabin and admired her courage at the sight of the large hole in her foot, "a thing which she could not have done without suffering great pain."

Although she worked hard every day, on Wednesdays and Saturdays, this little lover of Christ ate nothing. When the women of her lodge discovered her fasting, they would not let her leave for work in the fields "until the soup was ready." She thereupon mortified herself in eating by mixing her soup with cinders, especially during Lent.

She prepared her confessions very carefully. On discovering that her companion punished herself for her sins by beating herself with rods, she hastened to the nearby cemetery and gathered a handful of them. When she was alone with her friend, she threw herself on her knees and begged her not to spare her. At first the other refused, but Kateri finally persuaded her to do as she asked. Later they went to church filled with joy and their shoulders covered with blood.



PHOTO: Fr. J. de Hollander, S.V.D.

(Mission Church of St. Francis Xavier, Caughnawaga, Que.)

Each Saturday they resorted to a wooden cabin in the cemetery to prepare themselves for the reception of the Sacrament of Penance. They began by making an Act of Faith. Then Kateri knelt down for her chastisement, but was in turn succeeded by the other. The third stroke drew blood. When they stopped, together the two girls said the

rosary of the Holy Family and divided it at intervals in each of which they gave themselves five strokes more. Towards the end of these devotions, they ceased to count the blows.

"My Jesus," Kateri would cry out, "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." Then again: "I am very much afflicted by the three nails which fastened Our Lord to the cross; they are but a symbol of my sins."

A few months before her death, Fr. Peter Cholenec mentioned before her St. Aloysius Gonzaga's mortification. If mortification were good for him, she thought, they must be good for her! Straightway she plucked a large bundle of big, pointed thorns. That night, when all were asleep, she strewed them upon her mat and then lay down upon it, leaving only her blanket over her body. "She had the strength," recalls Cholenec, "not only to roll herself all night long upon the thorns, but to do this for the three following nights also, the pain being unimaginable, as she afterwards informed me."

One of her little group shrewdly suspected that Kateri was perhaps mortifying herself excessively, and told her that she would be offending God by undertaking this excess without the permission of her confessor.

"She sought me out immediately," the missionary wrote, "and approached me with these words: 'Oh! Father, I have sinned!' Then she told me the whole affair, and although in my heart I admired her, I pretended to be displeased and reprimanded her for her imprudence, and in order to prevent her from renewing it, I commanded her to throw these thorns into the fire, which she did with the greatest submission. She possessed this virtue in an eminent degree, always ready to do or to omit, equally content to be on either side, without being attached to her own will, an infallible proof of the Spirit of God which governed her."

Thus did the Lily of the Mohawks, with the same love as the Apostle of the Gentiles, "help to pay off the debt which the afflictions of Christ leave still to be paid, for the sake of his body the Church" (Col. 1-24). This is a generally unknown facet of her life. The life of an Indian girl whom a Jesuit of her times described as "gentle, honest, affectionate, and even gay of spirit, kind, and always ready to lend a helping hand . . ."





Introducing —

HOT ASHES!

Your life will never be quite the same again.

With his perky little feather atop his head, Hot Ashes will bounce out of the pages of the Kateri bulletin. He will now haunt your every day and night, in town and out of town; at work in your office or in your bulldozer; at meals in a snack bar or in the ritziest of four-star restaurants; at play up on the Laurentian or Rocky Mountain ski-jumps or down on the windswept boardwalks of your ocean resorts . . .

He inherited his name from the great Oneida chieftain of long ago, who helped Kateri escape from paganism. The present Hot Ashes is also devoted to her. Unreservedly.

He is forceful. (A polite word for violent.) "Ever since John the Baptist's time, the kingdom has opened to force, and the forceful are even now making it their prize."

He is armed with a bow, a quiver of arrows, and a razor-quick tongue. Please forgive him his fiery temper. Deep down, it's a form of love.



Introducing —

FIREBRAND!

Not a cinder by any means.

See how beautiful, how alluring she is. Look at those exotic almond-shaped eyes as deep as the ravine at Ossernenon! . . . She is quite the opposite of Hot Ashes.

A New Testament Judith, indeed, who, on sighting a new prospect, after having pleaded with the Lord in prayer, "Anointed herself with the finest myrrh, parted and tied her hair. The garments of happier days she donned anew, put on her sandals, took a bracelet and necklace, ear-ring and finger-ring; decked herself with every ornament she had. The Lord himself lent grace to her mien; . . . and he would enhance her beauty till all beholders should vow there was never a woman so fair."

Beware! Firebrand works for Kateri! Where her twin, Hot Ashes, fails, she succeeds. Don't say you haven't been warned.

THERE KATERI BELONGED!

A yearly account of the foundation of the Mission of the
Sault up to 1685

by CLAUD CHAUCHETIÈRE, S.J.

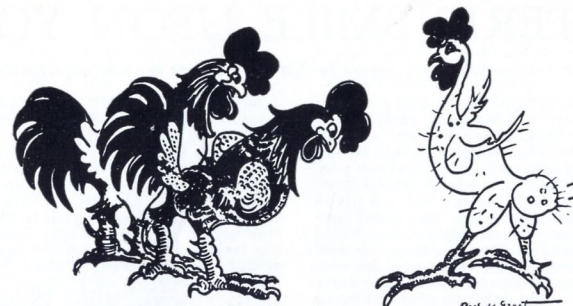
Spiritual Adviser of Venerable Kateri Tekakwitha

A.D. 1678

SINCE the powers of hell were thus unleashed against the Mission, God inspired many of our new Christians to go and wage war openly against the vices of their homeland following the example of young Skandergoraksen, who, three years previously, went to the Mohawks to deliver his comrade from drunkenness. For them, he who is called the Great Mohawk had broken the dykes which the elders of the nation opposed to the establishment being made at the Sault.¹

But I can say that the most celebrated journey was Hot Ashes', captain of the Oneidas who live at the Sault, and his two comrades'. This captain, recently baptized, wishing to go to the Oneida country, passed among the Mohawks. As soon as he arrived among them, all the leaders went out to greet him. This new convert told them no other tidings than those of the faith, which greatly surprised the gathering although they allowed him to hold forth. The elders withdrew; many from the village remained, however, and listened to what this man had to say. And after all was over, having preached everywhere along the way, he received naught but abuse. Nevertheless he shook many in their beliefs because he was quite agreeably and naturally eloquent. It is chiefly since that time that many were seen coming down with the intention of living at the Sault.

These new apostles succeeded so well that one may see by the baptism papers the number of persons they won to God. Before any Indian had thus ventured to preach the Gospel, at best seventeen persons a year were baptized at the Sault. But since the Indians themselves had gone to their homeland to convert the others, each year baptisms are counted by the sixties: they are adult baptisms. But the greatest result which this preaching has given is to have acquired for us a treasure², which we keep precious in our church — the body of a virtuous maid who died here in the



Some give up EVERYTHING for Kateri :

odor of sanctity, as we shall tell. This year, during the summer, three of our Indians, whom we have just mentioned, put it [the treasure] on board their canoe. Her life is amply enough described.

All the noise that hell caused through the utterances of the elders, who inveighed perpetually in their councils against the Mission of the Sault, and all the clamor the Gospel made through the utterances of those who preached, I mean our Christian Indians, produced in the minds of those who listened to both sides speaking, the desire to see for themselves what was taking place at the Sault. And having seen it, they began to take a liking to it. Thus God sowed among them the grace of calling them; some immediately obeyed; others returned later, and, each year, hell lost its conquests of old.

The powers of hell carried its anger further: they endeavored to undermine the Mission at its foundations. It was founded simply to overcome drink; it was maintained only by the destruction of drink; it goes on only by fighting against it.

Many Frenchmen, supported by Monsieur de Frontenac's³ authority, undertook to run a tavern at LaPrairie, which is the former abode of the Indians. It is at present a parish four-fifths of a league⁴ from the Sault. After four or five private individuals got all hot and bothered in favor of the tavern, some fifty parishioners petitioned against it. After the petition was ill received by Monsieur de Frontenac, the petitioners were sentenced to a fine. They appealed against Monsieur de Frontenac to Monsieur de

(Continued on p. 13)

1. *The Mission of St. Francis Xavier of Sault St. Louis.*

2. *Kateri, who came to the Mission during the autumn of 1677.*

3. *Governor of New France from 1672-82 and from 1687-98.*

4. *The old French league was the equivalent of 2.76 English miles.*

KATERI'S SMILE UPON YOU!

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

HAMMOND, IND., Dec. 9, 1957: Some-time ago, about last January 1957, I promised Kateri Tekakwitha some sort of compensation if she would help me in my request for the recovery of my brother who had a serious ailment in his neck and arm. Diagnosis by several doctors did not prove satisfactory, and suffering was most unbearable. I prayed to Kateri for help! About the month of May or June, a satisfactory treatment took effect and he was placed on the road to recovery; he has done well ever since. My delay in giving Kateri the recognition I promised her for the answer to my prayers can hardly be forgiven. I do not deserve to be called 'her friend'. However, I will, in the future, try to do better towards her and make known to others the benefits received through her intercession. Enclosed is ten dollars which you may use to further her Cause. Miss A. St. A.

MONTREAL, P.Q., Dec. 31: I am sending you an offering of one dollar, for I asked my friend Kateri to have the abscess on my index come to a head. It was making me suffer terribly. Today, Monday morning, December 30, 1957, at 2:30 A.M., it burst. I believe that Kateri heard my plea. For this dollar I desire absolutely nothing in return and I am leaving all up to you. Say thank you to Kateri for me. You are so near to her. Mr. F.D.

MONTREAL, P.Q., Dec. 13: I promised to write to you so that you could have published the cure of my sister after a novena to Kateri. My sister was in an automobile accident on last August 3. After a fifteen days' stay in the hospital, she still suffered from pain for she had two ribs and her sternum broken. We began a novena with her five children so as to avoid an operation. During the novena, she felt a great change, after which she began to work as she had before. Enclosed one dollar. Mme G.B.

LEBANON, N.H., Dec. 28: Last summer, I went with the pilgrimage from Lebanon, N.H. to Kateri's little church. You told us to ask her for something hard. Well, my son has been hunting deer for nineteen years and always came home disappointed. So I started to pray to Kateri and promised to send a dollar. He got his deer and also, one of my grandsons did too. So I am sending two dollars. Mrs. A. LaB.

NOTRE-DAME-DE-GRAVE, P.Q., Jan. 7, 1958: This is an offering of \$15.00 from a group of hunters who promised Kateri a dollar for every deer they got. Messrs. R.M., E.G., B.P., G.D.

MONTREAL EAST, P.Q., Dec. 5, 1957: Enclosed you will find the sum of six dollars for the Kateri bulletin and to help you work for the Cause. This is for the favor she obtained for me when I asked her to save my eyes. I was about to become blind. I asked her also for the cure of my daughter who spent a year in the hospital. Now she is back to health. Kindly pardon my writing for I am an old lady, 79 years of age and very weak. Mme E.L.

BLOOMFIELD, N.J., Dec. 9: Please accept this ten dollar check for favor granted. I promised Kateri to send ten dollars if my daughter found a suitable house. She has been living in her new house for two months with her five children. The house is just grand. Thank you to Kateri! Mrs. A.E.

MONTREAL, P.Q., Dec. 6: I am writing you a few words in a rush to tell you that my little Kateri has cured my feet and my side. All pain has disappeared. She follows me everywhere I go. I always carry about with me a little sachet with earth from her tomb. I am 87 years old since last October. I do not forget my rosary each day. I am sending you five dollars for the beatification of Kateri. Mme. J. J.

BINGHAMTON, N.Y., Dec. 10: I am sorry that I neglected to write for so long. Enclosed is one dollar bill for renewal of "Kateri". Wish I could send more, but I am not able at present. I have been unemployed for three months. My eyes were quite bad but they are much better now, and I should return to work next week, but I hope that through Kateri's help I can find something different to do since my work is responsible for the greater part for my eye condition and general health. Mr. F.P.

LES SAULES, P.Q., Nov. 28: I am sending you a dollar for my subscription. Last March I asked a cure or at least an easing up of pain caused by liver trouble, at least once a week. At the end of June, I felt well enough to undertake a long trip to Abitibi which the doctor had forbidden until then. I came back on October 1. I attribute my change of health for the better to Kateri and I thank her very much. M. A.V.

MONTREAL, P.Q., Jan. 14, 1958: Several months ago, my sister-in-law's mother, who is a diabetic, was stricken with gangrene in one of her legs. It appeared to be spreading and she was threatened with amputation. I prayed to Kateri for help and a short time later I received a letter from my sister-in-law saying that the doctors had tried a new injection and

had been successful in halting the gangrene. Now her leg is mending and while she is still under the doctor's care, she is much improved. I am sure Kateri was instrumental in bringing about this cure. I am enclosing ten dollars towards her Cause, in thanksgiving for numerous favors. Miss G.F.

WALLINGFORD, CONN., Jan. 14: Enclosed you will find \$10.00 for our dear Kateri. I was rushed to the hospital with a hemorrhage and I had lost quite a bit of blood. The doctors ordered a transfusion and several days of X-rays. I prayed so hard to our miraculous Kateri that the X-rays wouldn't show anything. And thanks to her I haven't got anything. But I do have to watch my diet, for my blood pressure was 260. I brought my medals and several pictures of Kateri with me to the hospital. I am home now, but a bit weak. I pray every day to our dear Kateri, and I know I will soon be well again. If possible, Father, please publish this letter in the book, for I am so grateful to our Kateri. Mrs. F.G.

HAMILTON, ONT., Jan. 22, 1958: I wish to acknowledge a most wonderful favor that I asked of Kateri Tekakwitha. My brother, who is seriously ill of a blood ailment, is now recovering. He had a slight chance of recovering and after three weeks we are informed that he is now getting well. I asked her (Kateri Tekakwitha) special help and promised to write to you as soon as we received the good news. I will always say a special prayer for her speedy beatification and canonization. She is truly a powerful Saint to me and always will be. Mrs. L.G.

MENDOTA, ILL., Dec. 23, 1957: I am enclosing a check for five dollars in thanksgiving for a favor received. After praying for the happy death of my mother who was suffering tremendously, she died peacefully in her sleep. This was the first time I had prayed to Kateri. Mrs. L.J.K.

MONTREAL, P.Q., Jan. 16, 1958: Herein find my subscription to the Kateri bulletin in thanksgiving for a favor obtained for a young man who successfully passed his Bar examinations. Please, dear Kateri, protect him in his new position. Mrs. L.B. VERDUN, P.Q., Jan. 16: My son passed his examinations successfully, far more successfully than we had ever hoped. Thank you to Kateri and to the Mission. May I request your help once again for his final examinations in May. I am

enclosing a money-order of forty dollars for the Cause of Venerable Kateri Tekakwitha. Mme O.M.

MONTREAL, P.Q., Dec. 21, 1957: I am enclosing a check of ten dollars in thanksgiving for a great grace of faith obtained through the intercession of little Kateri. A change for the better in another family also. I am also asking for another similar favor. Pray for me for these conversions. Mr. H.P.

MONTREAL, P.Q., Dec. 13: It is with great pleasure that I am sending you this Christmas offering (five dollars) in honor of Kateri. She is our business-manager, and let me tell you she is splendid. She obtained a new job last June for my husband and now she has gotten him a good increase in salary. Speaking of an increase, there will be one next month in our little family. We know that Kateri will see to it that everything comes off without complications. Many thanks to Kateri for all the graces she has sent us. M. & Mme R.C.

MIDDLETOWN, N.J., Dec. 30: Thank you so much for the notice about our three-act play, TEKAKWITHA, THE MAID OF THE MOHAWKS (KATERI, June, 1957). We have been getting requests for the script and wonder if at all possible to mention our change of address from MARY PRODUCTIONS, 100 Randolph Avenue, Dumont 2, N.Y., to 58 Lenison Avenue, Belford, N.J. Mrs. M.-E. S.

SPALDING, NEBR., Oct. 22: Am enclosing a check for ten dollars to use for the Cause of the beatification of little Kateri. I want to relate several ways little Kateri has helped me and others I prayed for. Recently I had the flu and was traveling. I asked Kateri in her prayer to help me to be able to come on home. I was able to carry out my plans and was better. It meant much to me. I was quite sick since with uncomfortable intestinal trouble and about discouraged. I promised I'd send five dollars extra if I'd get relief. I went to the doctor yesterday and got a good report of my condition and helpful medicine and am better than I was. I prayed for a sister to little Kateri. This sister is greatly bothered with insomnia and post-operation complication. She writes me she is feeling better and sleeping better which surprises me very much. I can hardly remember all the favors I have received. I have said her prayer so often. Miss M.L.

THERE KATERI BELONGED, (Cont'd.)

Frontenac who had prohibited, in his ruling of four years past, taverns and liquor which some intended to barter with the Indians.

The appeal gave the devil part of what he demanded, for permission was granted to run a tavern at LaPrairie, but in secret. And trading with the Sault Indians was forbidden, which has always been maintained until the arrival of troops.



FIREBRAND: Must we hang him?
HOT ASHES: Of course; he didn't help Kateri's Cause

THE SINEWS OF WAR

Shortly before her death in dire poverty, Kateri borrowed a simple blue dress from a friend to receive the Last Sacraments.

Today her Cause is poorer than she was, since it has a debt of several thousand dollars.

Kateri's Cause does not have any regular revenue nor any official aid. A few years ago, the Very Reverend Gérard Goulet, Provincial of the Jesuits of Lower Canada, ordered the Vice-Postulator to resign from a modest teaching job which brought in a little more than four thousand per annum, to devote himself to Kateri's salary-less Cause. That is the Society of Jesus' contribution to Kateri here in Canada.

This Cause cannot afford the expensive but quite helpful means of radio, television, and cinema to make the Lily of the Mohawks better known and invoked. Here at the Mission, it cannot even afford an efficient office set-up....

It would be so much more agreeable not to have to palaver about money. The Vice-Postulator does not aim to pile up coin and bluebacks (greenbacks in U.S.A.). He simply wishes to find enough financial assistance so that the Cause will not continue to mark time. Don't forget, Kateri's beatification will be a godsend to all the non-white Missions of the world! It will prove concretely, once again, that the Catholic Church is not fundamentally a white man's Church — but the Church of all nations as Christ wanted it to be! For this, much prayer is necessary, and, unfortunately, some money — the sinews of war!

If the Vice-Postulator did not draw this hard fact to your attention, he would be ripe for hanging. With Hot Ashes as hangman.

The Visions of Bernard de Hoyos

As a 1958 Lenten penance, may I suggest that you help Kateri's Vice-Postulator publish his manuscript on Father Bernard de Hoyos, S.J., one of the greatest apostles of the Sacred Heart that ever lived? By means of this book, he hopes to call down the Sacred Heart's blessing on Kateri's Cause.

Last December 22, the following letter came to the Vice-Postulator's desk from Michigan:

Dear Father;

Sometime in the past, I pledged the sum of fifty dollars (\$50.00) to aid in the publication of the forthcoming book on Bernard de Hoyos. I should like to send the fifty dollars at this Christmas-tide. (I have it now, and mightn't at a later time.) Were I to get a reply before New Year's Day, I could have it in your hands on, or about, the Epiphany. Are you ready for it at the present time? How should I make out the check?

Sincerely,
(Name withheld)

It was followed by another letter dated January 10, 1958:

Dear Father Béchard:

Enclosed find the check for fifty dollars. It is made out in your name. Thanks for replying.

As I said before, I will not bargain or huckster with God, so I shall not ask you to remember "this or that". It is simply given in thanksgiving for "His Mercy".

Sincerely,
(Name withheld)

Now, Father Béchard is not asking you to do the same. However, he would be very grateful to you, if you signed the following pledge and sent it to him. (It's the mailing of it, that's the hardest!...)

PLEASE DO NOT SEND FUNDS NOW

I promise to pay Kateri the special price offered to her friends (approximately \$3.50 a copy) upon reception within the next year and a half of

The Visions of Bernard de Hoyos, S.J.,
Apostle of the Sacred Heart

Copies: 1 — 2 — 3 — 4 —

Name.....

Street.....

City or Town.....

Province or State.....