

*For ever
let His name be used in blessing,
a name to endure
while the sun gives light;
in Him
all the tribes of the earth
shall be enriched,
all the nations
shall extol Him.*

PSALM SEVENTY-ONE

WRITE TO KATERI, CAUGHNAWAGA, P. Q.



11



KATERI



Volume 12, No. 2
March, 1960

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



KATERI

Vol. 12

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 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 to their friends.

PRIVILEGES

Your contribution (\$1.00 a year, as long as possible) enrolls you among "Kateri's Friends" for whom

1. A weekly Mass is offered;
2. The Vice-Postulator prays at the Memento of his daily Mass;
3. As benefactors of the Society of Jesus, 190,000 Masses are offered annually;
4. The spiritual treasure of the good works of some 31,000 Jesuits is opened;
5. Extra graces are merited by working for Kateri's Beatification.

MARCH, 1960

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Ottawa

Published with Approbation of
the Ordinary and Permission
of Superiors

Caughnawaga, P. Q.

if

the hard shell of the world
is to be cracked . . .
more lay saints are needed.

if

you seek a model
for the laity . . .
take the Lily of the Mohawks!

if

you wish to aid
the Foreign Missions . . .
keep in mind Venerable Kateri's Cause.

if

you make her glorification
your business . . .
she will soon be called "St. Kateri".

✿ **Kateri's smile upon you Mrs. L. de B.!**

"I am happy to inform you that through Kateri's intercession, my husband had just obtained a position much better than we had expected. As a result of financial difficulties, my husband had only an ordinary job and no answers from the many applications he had put in for something better. With my children, I began a novena to Kateri. The first day of my novena, my husband received a letter from an important firm, requesting that he set the date for an appointment so they could get to know him. The last day of the novena, he was hired at a very good salary. The future of the family is assured. I thank Kateri, and we shall all go together to visit her . . ." (Montreal North.)

✿ **Kateri's smile upon you, Third Graders of Notre Dame School!**

"... In the last issue of "Kateri", you suggested that one dollar from each friend of Kateri would be a Christmas gift to the Lily of the Mohawks. One class of third graders saved their pennies to contribute a dollar. One child is sending a dollar herself . . ." (Malone, N. Y.)

✿ **Kateri's smile upon you, Mother Provincial, C. N. D.!**

"... I am indebted to Kateri Tekakwitha through whose intercession we were able to sell our house and buy another. Let us hope she will favor us in the future with other financial favors, such as the acquisition of some land, the collection of a debt. If Kateri finds these favors too material, she surely will not hesitate to intercede for us with the Lord for the spiritual benefits which we need . . ." (Sherbrooke.)

The Forlorn Lover

In an amphitheater of pine and oak at Indian River, Michigan, pilgrims visit a Shrine. As yet it has no patron saint. When your prayers obtain Kateri's beatification, it will be known as the Blessed Kateri Tekakwitha Shrine.

Father Charles D. Brophy was the soul and drive behind it. Father Charles F. Decker and Father Edgar Therriault of the Society of Mary, who were entrusted with the Shrine in 1954, brought to effect Father Brophy's project that a fourteen-ton wooden cross be planted on the grounds. Erected on August 5, 1955, the redwood cross, 55 feet in height and 22 feet in width, stands out from the twenty-foot high Calvary Hill, an earthen mound atop a bluff overlooking Burt Lake. It is the largest wooden cross in the world. Already, during the summer of 1952, Father Brophy had brought ground from Kateri's grave in the Province of Quebec, and placed it in the sands of the Hill.

On August 16, 1959, Bishop Babock blessed the five-ton, thirty-one foot bronze figure of Christ, before it was lifted from the ground by a giant crane, carried gently upward, and bolted into place.

Venerable Kateri Tekakwitha, as the official prayer for her glorification proclaims, was "a lover of Jesus and of his cross". After her death, she appeared to her old friend Anastasia who had inspired her with the spirit of penance.

Her instructress was awakened one night with the words: "Mother, arise!" She recognized Kateri's voice. "Far from having any fear," wrote one of the missionaries, "she immediately raised herself into a sitting position and, turning to the place whence the voice came, she saw Kateri, brilliant with light, standing beside her. Half her body was engulfed in this brightness, and the upper part was as bright as the sun. She carried a cross in her hand which was more brilliant



than everything else, and from it shone forth so much light that she thought there could be nothing more beautiful upon earth".

"Mother," she said affectionately to Anastasia, "look at this cross and see how beautiful it is. It was the source of all my happiness during my life, and I counsel you to make it yours also".

Kateri's words, echoing the Savior's are also meant for us. Jesus loved each and every one of us so intensely that He took up his cross and after carrying it to Calvary, stretched Himself out upon it and let Himself be nailed to it.

Kateri's extreme penitential spirit was never morbid as she was known for her level-headedness. It was an outpouring of love for Christ, a search for identification with Him, a spiritual harmonizing within herself of the strong Iroquois pattern in which her life was integrated.

Kateri fasted, for since the Bridegroom has ascended into heaven, it is time for fasting.

Kateri mortified her will and her intellect, her imagination and memory, and all her senses, for by our sufferings we are able through a divine dispensation to help complete the sufferings of Jesus Christ.

Lent is the proper time to take up one's cross, whatever it may be. Sickness, abstention from some legitimate pleasures, alms-giving, moral trials, solitude and lack of human affection... What are these compared to the all-encompassing anguish of Jesus, the forlorn Lover?

Kateri, if we but listen closely, will teach us anew the long-known and perhaps half-forgotten lesson concerning the necessity of suffering. This, I believe, is the meaning of the huge cross at the Indian River Shrine.

Kateri's Cross at Indian River, Michigan
Photo : Gregg Smith



FIREBRAND : It's not worth helping him !...
HOT ASHES : He didn't help Kateri's Cause !

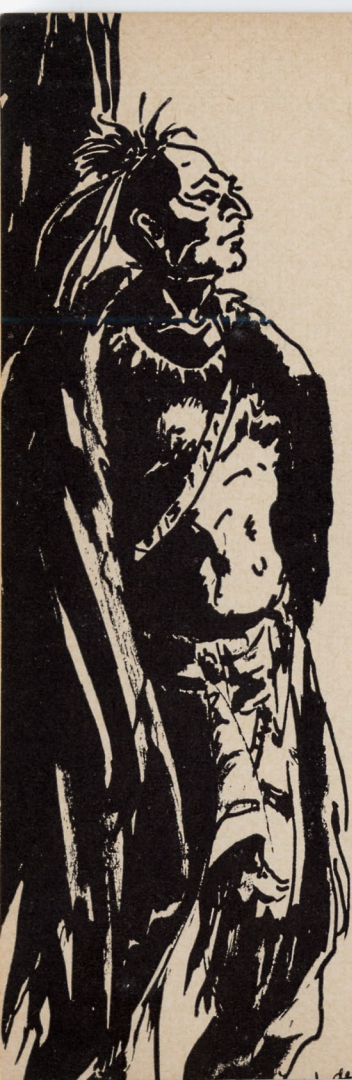
Ultimately the drowning man will be rescued! Firebrand and Hot Ashes were mistaken, for each day he recited the official prayer for Kateri's Beatification and, in his will, he had left something to her Cause. When he will be breathing freely again, he will add a daily decade of beads for this intention. He will also be firmly determined not to modify his will, save, perhaps, to add a little more for the Lily of the Mohawks.

✧ Kateri's smile upon you, Mr. N. S., Q. C.!

"... A little something for Kateri (\$50.)" (Caughnawaga.)

✧ Kateri's smile upon you, Mrs. R. D.!

"... Two years ago, we lost our first son right after birth. My life, also, was in the balance and my mother prayed to Kateri that it might be spared. A prayer which she, in her goodness answered. That was our first experience with Kateri. Although I appreciated her help, I was careless in my prayers to her. About seven or eight months later, I became pregnant again and was close to having a miscarriage. It became necessary for me to stay in bed, flat on my back. However things did not improve. So I went to the hospital. The doctor was sure I would lose my baby... My heart was broken and I am ashamed to say I couldn't even pray, my fear for my baby was so great. In spite of my hemorrhaging and the baby being so low, he was very strong and alive. Three days I stayed there without even a drop of hope... That third day, the girl who was in the room with me lost her little girl. I prayed, but not for myself—only that God would give her the strength to bear her cross. Then Kateri came to my mind again, and I asked my new friend to pray to her for help. At this time, I couldn't pray for my baby, only for my friend. Without my knowledge, she and my parents were praying to Kateri for my little one. The following day they told me of their prayers... Finally I asked Kateri and my first son (Michael) for aid. The next day I went home. I had to spend a total of nine months in bed. But I gave birth to a husky, healthy little boy... At his birth he was dedicated to Kateri and we all call him our little Kateri baby. He wears her medal all the time for all to see..." (Johnston, R. I.)



KATERI'S CONTEMPORARIES

MARTIN
SKANDEKONRAKSEN

ONCE, AND TWICE AGAIN

FATHER FREMIN'S eyes were red. He had just attended a meeting at the Mission of St. Francis Xavier shortly after Christmas 1675. *No group of religious, anywhere in the world, he thought, could speak better than his Indian converts of God and of Our Blessed Mother.*

One of his men had recently died at the hunt. The ancient pagan custom of burying the deceased's effects with him had been abandoned by the Caughnawagas. Instead they distributed the dead person's belongings to the poor. This time, moreover, his relatives and the important chiefs of the town had been invited for the distribution.

The Great Mohawk, the chief who presided at the reunion, had begun his harangue by offering the assembly a beautiful wampum belt. He informed his audience of the dying wishes of Martin Skandekonraksen. Holding the belt aloft for all to see:

"Behold, my friends," he cried out, "the voice of our dead brother! Look at it well, listen to it! He wants it to remain everlastingly among you, either as a continual reproach of your false-heartedness, if you give up your Faith, or as a precious token he is leaving you, of the reward we shall all enjoy with him in paradise, if we listen to the voice of God and, also, to his!"

Skandekonraksen, a handsome Indian brave, was only eighteen years old when, in 1673, he found his way to the Mission of St. Francis Xavier through the efforts of his near relative, Kryn the Great Mohawk. Venerable Kateri Tekakwitha, only a year younger than he, certainly knew him in her native Gandaouagué.

Sixty years later, Father Luke Nau, Superior of the Mission, in a letter to a Jesuit across the seas, furnished him with a description of the typical Iroquois, which will help us visualize Skandekonraksen:

"Generally speaking," he wrote, "you nowhere could see finer looking men. The Indians are of better build than the French, but side by side with the Iroquois, other Indians seem dwarfed. Nearly all the men of our mission are nearer six feet in height than five. Their countenance is in keeping with their stature, and their features are regular. The children especially are diminutive, picturesque types, transparency of color being alone wanting. Their complexion is of an olive shade, but not so tawny as that of other tribes, not differing much from the Portuguese . . . They would for the most part be as clear-complexioned as the French, were it not for the effects of the smoke in the cabins . . . Their hair is trimmed somewhat like that of the Recollect Fathers, with this difference, that they raise in a bunch the hair of the crown by means of a kind of wax mixed with vermilion, and allow three or four hairs to protrude above, to which they fasten a wampum bead or so, or a feather of some bird seldom met with..."

Skandekonraksen's disposition harmonized with his appealing exterior. His first biographers heap laudatory adjectives on his memory. "He was naturally good," they noted, "peaceful, tractable, obedient and diligent." His whole being thirsted for Christianity.

With others of his people, he asked Father James Frémin, S. J., Superior of the Mission, to be baptized. As military in bearing as the Great Condé in far-away France, as blunt as Count de Frontenac in Quebec, and at the same time, as kind as St. Vincent de

Paul who had died in 1661, not long after his return from France, this Jesuit knew his Indians and his Indians knew him. He took an instant liking to the youth from the southland and accepted him as a catechumen.

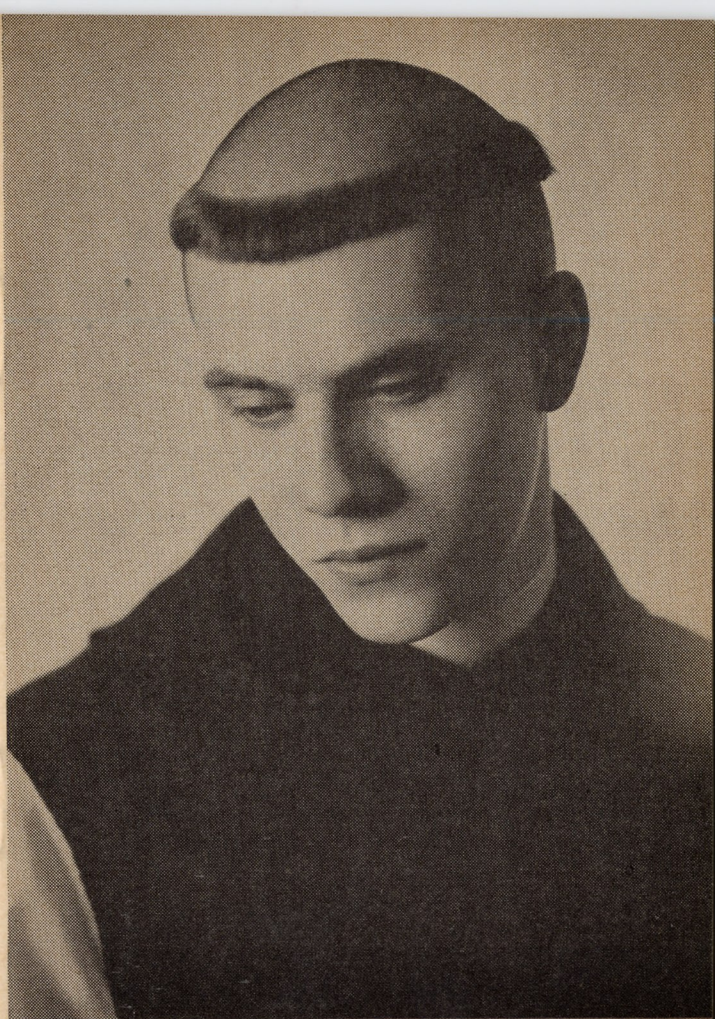
By his fervent attachment to the faith, Skandekonraksen soon put to shame those who were already Christians. Baptism of adults was then generally deferred two or three years. The youth's understanding of the divine truths and his corresponding conduct were such that the missionary demanded from him only two months' probation.

Father Frémin judged Skandekonraksen even more accurately than he had foreseen. Martin, as he was christened, would have delighted Thomas Merton. At four o'clock in the morning, he found his way to the church where he prayed and heard two masses. Three hours later, he returned to his longhouse and worked about the place or in the cornfields until ten when he made a visit to Our Lord in the Blessed Sacrament. At one o'clock in the afternoon, at three, at sundown with the other Christians, and finally at eight or nine in the evening, he was to be seen in meditation before the tabernacle. The French settlers who could not pronounce his Iroquois name or who did not know him, referred to Martin Skandekonraksen as "the young man who prayed with such fervor in the chapel at almost every hour of the day"!

His prayer sprang from the heart. Several years ago, in Quebec, a photograph of a young Trappist was taken unawares, the day of his Ordination. The planes of his youthful features, the downcast eyes — without the least hint of affectation or ostentation — the lips ever so slightly parted, the narrow circlet of soft brown hair setting off the shaven crown bespoke of complete attention to a Presence. Martin, as he signed himself with Holy Water and genuflected on two knees before the Holy Eucharist all unwittingly told of the same Presence.

At home, as he labored, he chanted his prayers or recited aloud the rosary. He was not stiff and never wore the "holier than thou" look. His companions, who were fond of him, often remained to say their beads with him. This was exactly what he had planned. *How much better, he thought, then gossiping or spreading malicious rumors about others!* There was no question of smutty stories,

A Young Trappist...
Photo: Audet, Quebec



for none of the "praying Indians" either in or out of Martin's presence would have tolerated them. The Jesuits of the period often compared the neophytes of St. Francis Xavier to the early Christians. Their lives flowed as surely towards God as the St. Lawrence River, separating them from Montreal, flowed towards the sea.

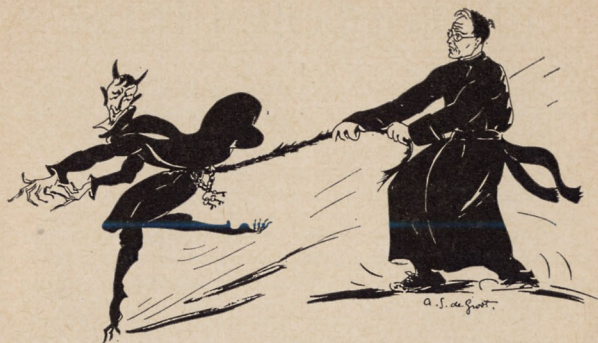
Martin, it must be allowed, had one idiosyncrasy which raised many a smile. Most of the Indians wore their rosaries about their necks, but Martin wound his around his head. Perhaps he did this to rid himself of the evil fantasies, which so contrarily peopled his imagination. We know that like St. Benedict and St. Ambrose he often went through "furious temptations".

During 1674, the Superior of the Mission judged it was high time to introduce his flock to sacramental marriage. Until then, after the baptism of a pagan couple, their wedlock was simply ratified by having the husband promise never to abandon his wife. Now all the new converts were to be married in Church. About this time, some of the matrons decided Martin Skandekonraksen would make an ideal son-in-law. The ballet of customary visits and counter-visits began, ran on for a while, and always ended with his pertinent inquiry:

"Am I a burden in this longhouse? Don't I work as hard as any woman in the fields?"

A few years later, Venerable Kateri Tekakwitha would have the same question put to her by the same busy matchmakers and her answer would not greatly vary.

The fear of offending God was deeply rooted in Martin's breast and he carefully avoided the slightest wilful venial sin. For the necessary grace to carry on, he went to confession weekly and occasionally more often. When he returned to the Mission after a hunting trip or an absence of any notable length, he sought out the priest for confession immediately, or at the latest, the evening of the same day. He was readily admitted to Holy Communion, which he was permitted to receive frequently according to the standards of the times. In this respect, Father Frémin appears to have been more lenient with him than Father de Lamberville was with Kateri Tekakwitha at Gandaouagué. Whenever Martin went to Communion, his piety made the missionaries wish all the distant friends of the Indian Missions in France could see the young Mohawk during his thanksgiving. *(To be continued.)*



A LESSON IN FRENCH

Le vice-postulateur tire le diable par la queue !

Word for word, it reads in English : **The vice-postulator is pulling the devil by the tail !** Not a smithereen of sense to it.

Properly translated, it signifies: **The Vice-Postulator is hard up.** A perennial hard-uppishness, too. A situation that only Kateri's friends can remedy. If you are one of them and if you think Lent is a good time to do it, perhaps you would be willing to pay for his room and board for a day (\$2.00), for his monthly electricity bill (\$3.40), or for his monthly telephone bill (\$36.50). A humble, practical way to help Kateri's Cause, which would leave the vice-postulator in better position . . .

FROM OUR FILES

1, BROAD STREET PLACE,
LONDON, E. C., ENGLAND,
4TH DECEMBER 1913.

Dear Father Rector,

Having promised Kateri Tekakwitha, in answer to a very great spiritual favor received, to do anything in my power to promote her cause for Beatification and Canonization, I write to you to beg of you a relic of Kateri, who is, I am sure, enjoying the bliss of Heaven.

I am a very great admirer of her and to have a relic of her, no matter how small, is my ambition. I ask you, Father Rector, to send me this.

I am a young man and God has called me to Him so I am now making arrangements to become a priest and I owe this to the prayers of Kateri Tekakwitha whom I have vowed to honour until death. Through a relic of one obviously so pleasing to God, I may be able to promote her cause at Rome . . . Do this then, Father, and God will bless you, and Kateri the Indian "Saint" will soon be honoured at Rome through our prayers—poor though they are.

Yours very sincerely,

Basil PEARS.

P. S. — . . . I will have twelve masses said in her honour in England . . .

✻ **Kateri's smile upon you, Miss D. C.!**

"During the holidays, I found some X-rays which had been lost for many years. After I returned to this country after three years of service in the Army Nurse Corps overseas (1945), I was employed in Federal Nursing Service.

"In February of 1947, I developed a sudden swelling in my neck. The first X-rays taken on February 25 failed to locate the difficulty, but on February 27, the films showed a stone in the parotid gland in the neck. As I was living in the nurses' quarters and was being treated as an out-patient, the doctors then advised me to be hospitalized immediately as they considered the situation serious. I believe this was on a Friday. I decided to apply the relic of Kateri which I had carried through my foreign service. The doctor very reluctantly agreed to let me stay in residence over the week's end, if I promised to go immediately to the hospital if any changes were noted.

"I applied the relic Friday eve and upon awakening Saturday morning, the swelling had receded considerably. By Monday morning it was almost entirely gone. The doctors were much surprised and took additional X-rays which showed the stone had broken in two. I have never had any further trouble.

"When I asked the doctor for an explanation, he said it must have been a crystal. Perhaps it was true, but I believe that Kateri accomplished a real cure for me

"I asked for the X-rays and they were given to me (a rather unusual procedure) and I planned to bring them to the Mission. Frequent diligent search failed to locate them. Now, I finally found them so I am sending them to you for your consideration . . ." (Chicago, Ill.)

✻ **Kateri's smile upon you, Members of the Holy Rosary Society!**

"Here are 18 subscriptions to "Kateri" for our members . . ." (St. Regis Mission.)

The relics of Kateri
may be seen at
Caughnawaga.
They are kept in
a glass-covered
wooden chest
in a little hall
off the Sacristy
of the Mission Church.

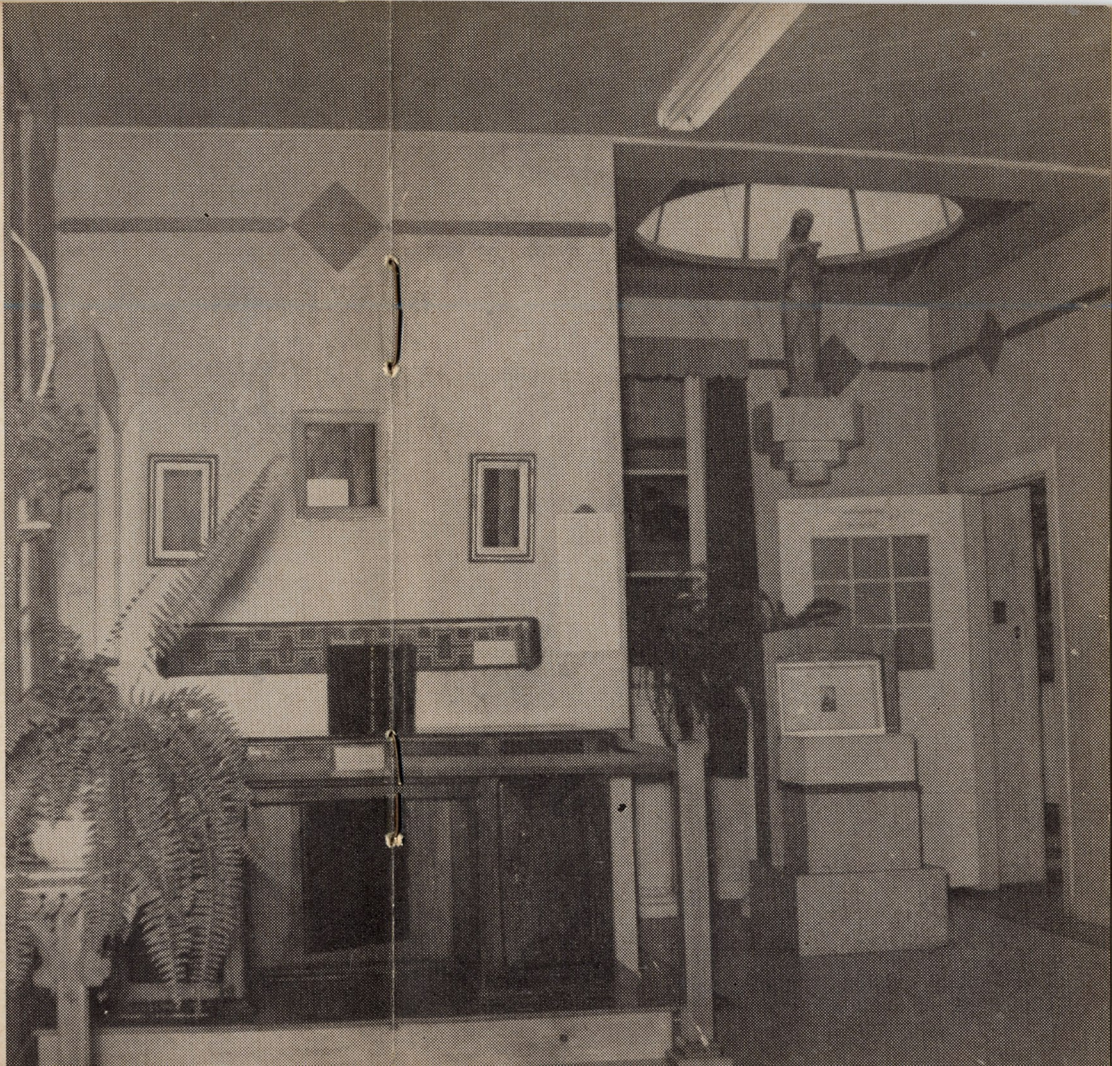
Above it
appears
a hand-carved statue
of Kateri Tekakwitha.

To the left
may be seen
Father de Charlevoix'
writing table
which he used in 1722
— to take notes on the
Lily of the Mohawks

His work, the
"History of New France"
published in 1744,
stands upon the desk.

On the wall
hangs the wampum belt
sent to the Mission
by the Hurons
in 1677,
the same year
Kateri Tekakwitha
arrived.

Known as the
sermon-belt,
it teaches that the
Commandments of God
and of the Church
lead to the Cross,
the Door of Paradise.



Kateri Says : Thank You! to...

- The Very Reverend Paul Meilleux, S. J.
Director of the Russian Center
Fordham University
for **American Saints and Heroes** (In Russian)
by E. A. Isvolsky
New York, 1959
- Miss Clara Case of Toronto
for **Star of the Mohawks, Kateri Tekakwitha**
by Francis Macdonald, Benziger Brothers, Inc.
New York, 1958
- Mademoiselle Marie Baboyant of Montreal
for **Le Lys de la Prairie Indienne**
by Dom Gaspar Lefebvre, Marie André
and Paul Catrice, Editions Catholicité
Lille, 1947
- Notary Wilfrid Guérin of Montreal
for **Kateri Tekakwitha, Le Lys des Mohawks**
by R. Rumilly, Bouasse-Jeune & Cie
Paris, 1934

Kateri Says : If You Only Could...

- The Jesuit Relations** (Thwaites Edition)
The original edition has just been offered to
Kateri for \$400.00.
- Handbook of American Indians in Two Parts**
Edited by Frederick Webb Hodge
Washington, 1907.
- A History of the New York Iroquois**
by William M. Beauchamp, S. T. D.
Albany, 1905.

*An Eyewitness's Account
of Kateri's Mission*

THERE KATERI BELONGED!

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

by Claude CHAUCHETIERE, S. J.
Spiritual Adviser of Venerable Kateri Tekakwitha
A. D. 1681 (Cont'd.)

As a contrary term ordinarily leads to a better understanding of its contrary equivalent, the inveterate impurity of the pagan Indians who came here to visit and who diffused the stench of their vice in the village, only served to make apparent the virtue of the Sault Christians. Already three years ago, one could see that people detested their sins to such a degree that they did not even want to marry although the law [of God] so permits. They even wished to do what the religious do to consecrate themselves to God. Several have persevered until death; several others are still alive and have persevered and are now beyond the age of marriage. Married couples come and offer themselves before the altar and live as brothers and sisters and, after having lost their children, which they had had in the holy state of matrimony before they took up the state of continence, they did not wish to return to their initial state. The beautiful mirror of chastity is so clear at the Sault that the slightest spots are not allowed on it and the Indians are excessively sensitive on this point.

1682

As most of the above facts, which have been related, were accomplished by those whom we call of the Holy Family, they have established this association as quite commendable among the Indians. This body of upright persons, living a Christian life,

sustains all the Mission with the care that they take to improve themselves and by what they are doing to convert others; since, however, most of them should have their lives written up, nothing



Help Kateri's Cause !
Prayers, sacrifices and alms
are needed.
The bird in coattails is the
Vice-Postulator in disguise.

more about them will be said here. Once again drunkenness returned to the charge this year. As yet no drunks had been seen entering the village; two had appeared and were immediately punished as will be seen elsewhere.

The blessing of the first bell of the Mission took place in June. The Holy Family [Association] alone bought it for the public's convenience because the one we had was too small and the fields too

distant from the village. This bell weighs 81 kls and was called *Mary*. We also began the method of teaching catechism on Sundays before benediction. The Father explains the Christian Doctrine and is afterwards questioned by the Indians who submit their doubts to him. The Father also questions them on what he has taught.

1683

At last all the monsters of hell, unable to stand it any longer, made a final effort in the month of August; and at midnight in a gust of wind, overthrew the chapel, a fall remarkable in all its circumstances. All the articles of sacred furniture were completely preserved, except five crosses which were broken. The statue of the Blessed Virgin, which was at an elevation of eleven feet, was simply overthrown. There were three Jesuit Fathers in the chapel; one below ringing the bell, two [in the room] above the chapel; all three were saved by a sort of miracle. The one who was below was saved and thrown from the place where he was, where a great hole was made by the beams which, in falling, broke the planks on which he was kneeling. He found himself in a place of safety without fear, without injury, praying to God and kissing the relics which he wore about his neck. Another of the Fathers was thrown into the air with the rafters, which formed a sort of cage for him. The third of the three Fathers also fell, but was badly hurt. He got up, however, from beneath the ruins and soon recovered. All three without communicating their devotions to one another had gone to pray at Kateri's tomb in the evening before going to bed, and one had said the Mass of the Blessed Trinity to thank God for the graces He had bestowed on her during her life. The poor Indians were much afflicted at the loss of their chapel, saying that God was driving them from the church because they did not deserve to enter it. But they were inconsolable at seeing their Fathers injured and sick; and said that these Fathers were suffering from the sins of their children who did not want to listen to them and live as good Christians. (*To be continued.*)

Why not begin today?

During Lent, and even after, don't miss the opportunity to make a sacrifice to help Kateri's Cause.

- ★ Make one *Way of the Cross* a week and hasten Kateri's Beatification.
- ★ Cut down your smoking 50% and send the difference to Kateri.
- ★ Go to Communion once a week to hasten Kateri's Beatification.
- ★ Take one beer, one Bloody Mary less a week, and send the difference to Kateri.
- ★ Dissolve the sharp retort in love and offer it to hasten Kateri's Beatification.
- ★ Go to one movie less a month and send the difference to Kateri.
- ★ Now that fasting is reduced to four days a year in the Province of Quebec, more than ever watch your calory diet carefully and send the difference in savings to Kateri.

Why not begin today? Priests, Sisters and Brothers are helping the Cause. But Venerable Kateri Tekakwitha belonged to the laity . . .

Fire of the Spirit

The generous girl (Venerable Kateri) expiated her sins with many scourgings before she declared them to the priest in the church. She bewailed them with floods of tears and bitter sobs, and though they were insignificant, she thought them most serious, for she believed she carried a great load of them and was a very miserable girl. This was the source of the zeal she had for chastizing her body, both then at the beginning and to the end of her life. Indeed, we believe that the various penitential devices she used, even before she heard a word of those in practice among Christians, were shown to her only by the Holy Ghost. It is no wonder she frequented this Sacrament of sorrow and penitence with such devotion, since she approached the Sacrament of love and joy with a sweetness and burning desire born of heaven. She seemed wholly burning with desire, and as sometimes is the case with holy persons approaching the Holy Table, her very flesh felt the fire of the spirit.

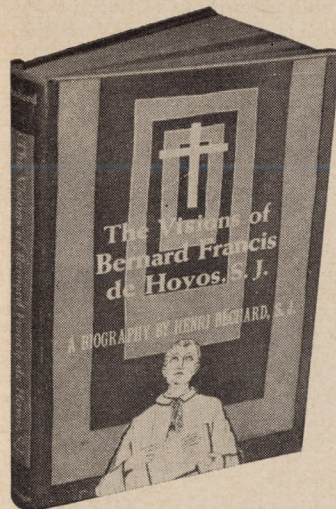
Peter Cholenec, S. J., *Letter and Life of Kateri Tekakwitha*, to Father Michael Angelo Tamburini, General of the Society of Jesus. September 26, 1715.

AN INTIMATE OF THE SACRED HEART

The Visions of Bernard Francis De Hoyos, S. J. by Henri BÉCHARD, S. J., 1959; New York; 178 pages; price \$3.90 postpaid.

Though called a biography, this book on a saintly Jesuit priest is chiefly concerned in relating his mystical experiences. What helps to convince the reader of the authenticity of the priesthood candidate's mysticism is the absence of external sensationalism. During the long years of Jesuit training, Brother Francis was a model of humility and obedience. A fellow Jesuit who had lived with Brother Bernard for five years testified: "Nothing singular or extraordinary appeared in him, although he was always so completely adjusted to our rules that I ever considered him, novice, student or priest, as a living copy of them..." □ Early in his mystical experiences Brother Bernard had learned "the law of God's spouses: Love God with all your heart, and admit not of affection for created things except through Him." Our Lord had also informed him: "All perfection consists in a holy liberty of spirit and in meekness and humility of heart, in a word, in being the flawless copy of this teaching: 'Learn of me, because I am meek and humble of heart'." On the feastday of the founder of the Jesuits, Brother Bernard was told: "Bernard, to be indeed my son, it is necessary merely to observe punctually all the rules; and to become one of my most beloved sons, observe them in their perfection..." □ Probably outside Spain this book will inform many readers for the first time that Bernard de Hoyos ranks with St. Margaret as Spain's propagator of devotion to the Sacred Heart. It is amazing what was accomplished through this humble zealous Jesuit scholastic who in the short space of seven years prior to his ordination was awarded so many intimacies by God and the saints. Though he died in 1735,

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

by Henri BÉCHARD, S. J.

\$3.90 postpaid

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The spring of the year is a good time
for spiritual reading.

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shortly after ordination at the age of twenty-four, he had labored tirelessly on behalf of public devotion to the Sacred Heart. □ Fr. Béchard, the author, presently stationed at the Iroquois Mission of St. Francis Xavier near Montreal, is well known as an editor and writer; he is vice-postulator for the canonization of Kateri Tekakwitha. The twenty-three full-page glossy prints in his latest book help recreate eighteenth-century Spain.

James W. GRAY, O. S. B.,
in *The Prairie Messenger*

Muenster, Saskatchewan
July 30, 1959.

■ **From Norfolk, Va., Mrs. H. C. Land comments:**

"I received the two copies of THE VISIONS OF BERNARD DE HOYOS, and after reading it, passed one to our pastor. I was pleased and happy for many of the quotations solved several questions that were in my mind. Truly the book has helped me understand many of the trials that confront me from time to time... May I have another copy mailed to my address?..."

■ **From Lancaster, Ont., Mr. Angus H. McDonald comments:**

"I have read the book, THE VISIONS OF BERNARD FRANCIS DE HOYOS. It is grand. One of the best books I have ever read..."

■ **From Montgomery, Ind., Miss Mayme B. Ryan comments:**

"I'm very happy about my book because my special love is the Sacred Heart. If you ever write a book on "How to Love the Sacred Heart", bill me for a copy."



HOT ASHES: His razor's not working...
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Medals

1. Obverse: Kateri; reverse: Mission of St. Francis Xavier. Silver plated: 15c each—\$1.50 per dozen.
2. Aluminum: 5c each—50c per dozen.

Pictures

1. Sepia-colored with prayer in English or French: 5c each.
2. Colored picture by Mother Nealis: 10c each.
3. New colored picture by Sister M. Fides Glass: 5c for two.

Earth from Kateri's Tomb

In small cellophane packet: 20c each.

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Small Kateri picture with silk applied to relics: 20c each.

Novena

In the form of a short biography: 25c each.

Statues

Colored 8½": \$3.75.
Colored synthetic rubber 4¼": \$1.10.

Books

"Kateri of the Mohawks" by Marie Cecilia Buehrle: \$3.25.
"Kateri Tekakwitha Mohawk Maid" by Evelyn M. Brown: \$2.10.
"The Visions of Bernard Francis de Hoyos, S. J." by the Vice-Postulator: \$3.90.

Kateri Sympathy Cards

One dozen cards boxed: \$1.00. (Then for each enrollment, send the name and address of your addressee with \$1.00 to *Kateri*. The addressees will be officially notified of the enrollment in the Tekakwitha Guild.

A Whispering Campaign

WHISPERING campaigns to harm prominent people sometimes sweep the country. Unfortunately they are often effective. May I suggest a whispering campaign to hasten Kateri's Beatification?

This campaign, I would be happy to entrust to the Kateri Quints, who will constitute the vanguard of Kateri's friends. Easy to form, a Quint group: a president or chairman and four others. (The chairman is responsible for the distribution of the Kateri magazines.)

Every Quint is faithful each day to the official prayers for Kateri's Beatification and encourages others to do the same.

The Quints get enrollments (\$1.00 a year) for the *Kateri Guild*, Caughnawaga, P. Q., Canada, or for the *Tekakwitha League*, 30 West 16th Street, New York 11, N. Y.

The Quints could perhaps find new friends willing to pay a Kateri subscription to many missionaries and religious houses in the Far East and in other countries (we have plenty of addresses in our files), who would thus learn more about the Lily of the Mohawks.

Incidentally, when the Quints hear of friends who wish to send in mass stipends, they advise them to indicate the number of masses they wish to have said. Regulations quite often differ from one diocese to the other. As many as possible of these masses are said by the Vice-Postulator, others are said in Rome or in the Orient. But there is little or no delay.

May we also suggest that the Quints make the official (private) novena beginning on April 8th and ending this year on Easter Sunday, April 17th, 280th anniversary of Kateri's saintly death? Of course, this novena can be made any time of year.

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

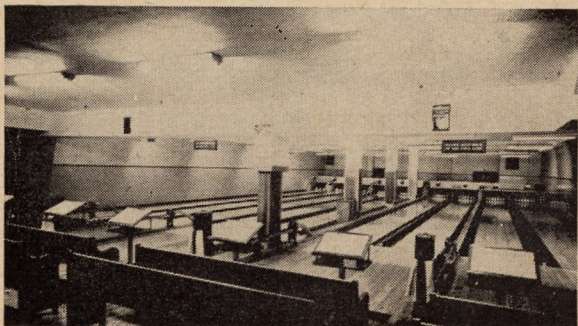
"Enclosed please find three dollars to be used for the Cause of Venerable Kateri . . . We are in the United States Air Force and have recently moved here from Schenectady, New York. We often went to Auriesville to the Shrine of North American Martyrs where we and our children visited the Kateri Museum. It is a very beautiful spot and we miss it very much. I would appreciate the quarterly bulletin again, if it is possible. I used to receive it a few years ago, but with moving in the service, I lost track of it. (San Antonio, Texas.)

❖ **Kateri's smile upon you, Brother M. S., O. C. S. O.!**

"You will find enclosed \$1.00 for a subscription to KATERI in Brother M. S.'s name. Devotedly yours in Our Lord, The Trappists of Notre-Dame-de-Mistassini. (Village-des-Pères.)

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

"Please accept the enclosed contribution for your worthy cause. I hope to send you a small contribution from time to time, at least once a month, to help you meet Kateri's office bills. (Chicago, Ill.) (Editor's note: A special thank you for the subsequent December and January donations!)



Where is everybody gone?
... To Kateri with their donations!

A Look in My Mirror

The Very Reverend Robert Picard, S. J., Rector of the Jesuit Seminary in Montreal, and Señor Don Carlos de Fernandez-Shaw, Spanish Consul in the same city, with the Señora and a group of friends, made up in good part of members of the Business Women's Unit of the C. W. L., were present at the launching of *The Visions of Bernard Francis De Hoyos, S. J.* The reception was held on the evening of November 25, 1959 at the Kateri Center. Father Rector spoke of Father de Hoyos's work in Spain towards promoting devotion to the Sacred Heart; Señor Fernandez-Shaw talked of Spain in Father de Hoyos's time; while I, as Kateri's Vice-Postulator, stressed devotion to the Sacred Heart as the most efficient means of hastening Kateri's Beatification. A Spanish *vin d'honneur* was served as the guests conversed in Spanish, English, French and, Glory be!, a few Nova Scotians, in Gaelic! May the Sacred Heart reward those who helped to make the gathering a success!

❖ Incidentally, instead of the Mexican picture of the Sacred Heart,

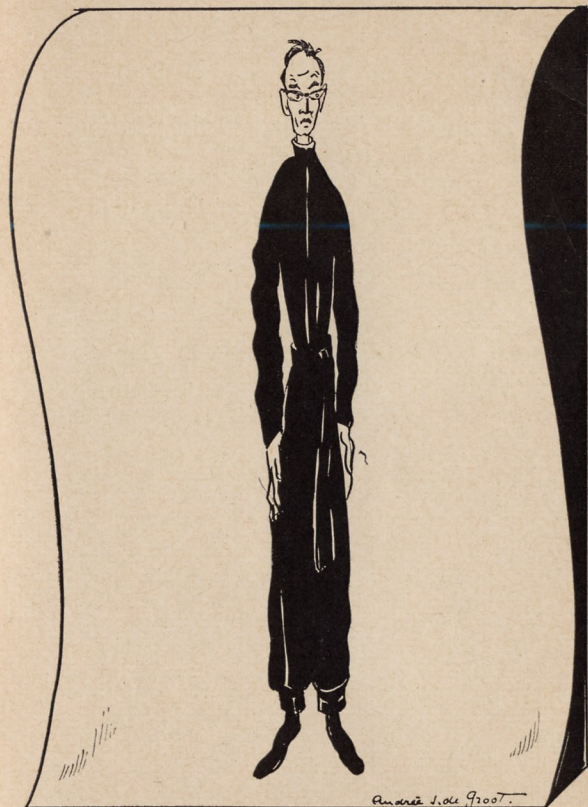


Sra. Da Ilda de Fernandez-Shaw; Miss Emily Charest, Past President Business Women's Unit, C. W. L.; the V.-Postulator, Rev. Henri Béchar, S. J.; Very Rev. Robert Picard, S. J.; Sr. D. Carlos de Fernandez-Shaw.



Seated: Mr. L. Reig, S. J., Miss E. Charest, Sr. D. Carlos de Fernandez-Shaw, Very Reverend R. Picard, S. J., Sra. Da. Ilda de Fernandez-Shaw, Rev. H. Bé-
 chard, S. J., Rev. J. Côté;
Standing: Miss Patricia Mullally, President Business Women's Unit, C. W. L.,
 Mr. and Mrs. J. B. Shanahan, Miss M. Glenister, Miss K. Pidgeon, Mr. and
 Mrs. H. McDevitt, Miss L. Macdonald, Mrs. H. G. Pickel, Mrs. C. A. Charlebois
 Mrs. E. Gross, Miss M. K. Macdonald;
Third Row: Mr. C. Montobbio, S. J., Rev. H. Lalonde, S. J., Mr. A. Lazare.

mentioned in the last issue of Kateri, (\$1,000.00 for 50,000 copies). I have found a new Spanish Sacred Heart, which would come to about \$500.00 for the same number of copies. Anyone care to help me in this project? The pictures are to be included free of charge in all Kateri mail. ❀ At a Communion Breakfast on Sunday, December 20, attended by a hundred Tertiaries of St. Francis at their Dorchester Street headquarters, it was my pleasure to speak of the Lily of the Mohawks. ❀ The next day, December 21, the Kateri staff was honored to receive His Excellency the Most Reverend Conrad Chaumont, D. D., Assistant to the Pontifical Throne, and Auxiliary Bishop of Montreal. The Monseigneur, over eighty, has been a priest for more than sixty years. His keen wit and youthful zest, perfectly blended with his Christian charity, endears him to all who come into contact with him.



The Vice-Postulator looks into his mirror—the mirror of his debts!