



COMPLIMENTS

of the

Caughnawaga

KNIGHTS OF COLUMBUS CLUB



PRINTED IN CANADA



KATERI

NO. 65

NEWS FROM ROME
INVESTIGABILES DIVITIAS CHRISTI
FLOWERS ALSO
HOW MUCH THEY OWE HIM
A NEW KATERI STATUE
THE ANSWER IS PRAYER
RESTORATION OF THE MISSION CHURCH
BENEATH THE CHURCH

LILY OF
THE MOHAWKS

Summer • 1965

Caughnawaga, P. Q., Canada.



The Venerable Kateri Tekakwitha

Kateriana obtainable from
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(The Kateri Center)

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

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Special

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



KATERI : No. 65

Vol. 16 : No. 3

AIM

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

CONTENTS

Each issue of "Kateri" contains :

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

PRIVILEGES

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

1. A weekly Mass is offered;
2. The Vice-Postulator prays at the Memento of his daily Mass;
3. As benefactors of the Society of Jesus, 190,000 masses are offered annually;
4. The spiritual treasure of the good works of some 36,000 Jesuits is opened;
5. Extra graces are merited by working for Kateri's Beatification.

JUNE, 1965

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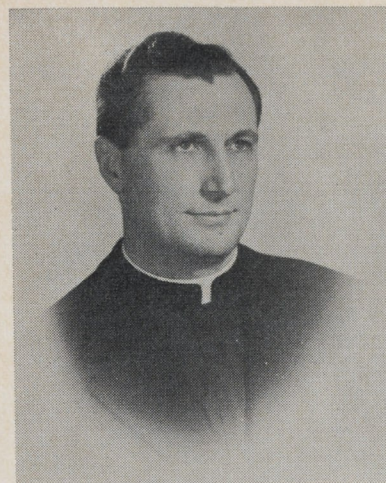
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Father Molinari

NEWS

FROM ROME

The Reverend Paolo Molinari, S. J., recently succeeded the Reverend Carlo Miccinelli, S. J., who was Kateri's Postulator General for many years. Father Miccinelli steered Kateri's cause through the initial Roman processes and, in record time, saw the Iroquois Maiden declared 'Venerable', the title now given to a Servant of God whose virtues have been recognized as heroic by the Holy Father. In January, 1943,

Pope Pius XII, on the recommendation of the Congregation of Rites, signed the decree concerning the heroicity of Kateri's virtues. This was no mean achievement.

Father Paolo Molinari, whom I had the pleasure of meeting in Rome three years ago, is in his early forties. He was ordained to the priesthood on September 6, 1952, after studying at the Philosophy Faculty of the Aloisianum at Gallarate in Varese (Italy), at the Theology Faculty of Casa S. Antonio in Turin, at Heythrop College (Chipping Norton, Oxon. England). He obtained his Doctorate in Theology in 1956 at the Pontifical Gregorian University.

Kateri's new Postulator General is currently occupied as Postulator General for all the Jesuit causes; he also holds the post of President of the Union of Postulators General, is Professor of Spiritual Theology at the Gregorian University and at the Casa S. Antonio in Chieri, Italy. He also is one of the *periti* or experts on the Theological Commission of Vatican Council II.

Father Molinari has already written considerably: *Julian of Norwich*, the teaching of the great fourteenth century English mystic (1958); *I Santi e il loro culto*, now done into German, Spanish and English (1962), and countless contributions to international encyclopedias, theological dictionaries and cultural reviews.

How fortunate are Kateri's devotees that Father Molinari is now in charge of the Lily of the Mohawks' cause!



*The Heart of Christ
will grant us the
grace of Kateri's
prompt beatification !*

THE BICENTENNIAL OF THE INSTITUTION OF THE FEAST OF THE SACRED HEART OF JESUS

Apostolic Letter "Investigabiles divitias Christi"

TO THE PATRIARCHS, PRIMATES, ARCHBISHOPS,
BISHOPS OF THE CATHOLIC WORLD

PAUL PP. VI

VENERABLE BROTHERS,
GREETINGS AND APOSTOLIC BLESSING.

"The unsearchable riches of Christ," which sprang from the open side of the Divine Redeemer at the moment of His death on the Cross when He reconciled to His Father the human race, have been so well brought to our attention during recent times by the worship given to the Sacred Heart of Christ that the richest fruits have ripened for the good of the Church.

In fact, the Savior, in His great mercy, after having offered Himself — as it is reported from the vision of the chosen religious, Margaret Mary Alacoque, in the city of Paray-le-Monial — asked with great urgency that all men, emulating one another in prayer, should honor His Heart, wounded out of love for us, and that they should make reparation of all kinds for the injuries which He has received. The cult of this Heart — already established in various places by the work and

inspiration of St. John Eudes — went through a period of great flowering among the clergy and the Christian people, and spread throughout the entire world. And the Holy See crowned this public devotion when Our Predecessor, Clement XIII of venerable memory, welcomed the pleas of the Bishops of Poland and of the Roman Archconfraternity of the Heart of Jesus by instituting on the 6th of February 1765 the liturgical feast, with Office and Mass, in honor of the Sacred Heart of Jesus, complying thereby with the desires of the valiant Polish nation and with those of the Holy Congregation mentioned above. He confirmed by this action the decree which the Sacred Congregation of Rites had issued on the 26th of January that same year. (cf. *Encycl. of Pius XII Haurietis aqua*, A. A. S. 48, p. 341; A. Gardinellini *Decreta authentica* S. R. C. T. II, 1856, n. 4324; T. III, n. 4579, 3.)

Thus, seventy-five years after the humble religious of the Visitation Order had entered into heavenly joy, the liturgical feast and the special practices honoring the Sacred Heart of Jesus became official. In fact, not only the King, the Bishops and the Faithful of Poland celebrated them together with the Roman Archconfraternity, but also all the religious of the Order of the Visitation, the entire city of Rome, the Bishops and the Queen of the noble French nation, the superiors and the members of the Society of Jesus, so that very soon the cult spread throughout the entire Church and produced remarkable fruits of holiness in the souls of the Faithful.

And now we learn with great joy that after the two centuries which separate us from this happy event, solemn commemorative ceremonies are being prepared. The celebrations will be undertaken everywhere, but particularly in the diocese of Autun, of which Paray-le-Monial is a part, and above all in the Church situated there, to which groups of pilgrims of all nationalities will go to venerate the sacred place where, it is believed, the secrets of the Heart of Jesus were made known in such an extraordinary way, and from where they have spread throughout the whole world.

We hope, and it is our express desire, that on this occasion the commemoration of the institution of this feast should be put in the brightest possible light, and be worthily celebrated by you, Venerable Brothers, Bishops of the Church of God, and by the

people confided to your care. It is our desire that, on one hand, the solid doctrinal foundations which reveal the infinite treasures of the love of the Heart of Jesus, should be explained in a way that is most suitable and complete, and that, on the other hand, special devotions should be promulgated to rekindle the fervor in this cult which is worthy of the greatest esteem. The end in view is that all the faithful, moved by a new ardor, should render to this Divine Heart the honor which is its due, and should expiate every kind of sin by intense homage, and regulate the course of their own lives by that authentic charity which is the law in all its fulness. (cf. *Rom.* 13, 10.)

In fact, the Sacred Heart of Jesus, "burning furnace of charity," is the symbol and expressive image of that eternal love with which "God has so loved the world that He gave His only-begotten Son." (*Jn.* 3, 16.)

In view of all this we are sure that the religious commemorations will above all help toward knowledge and understanding of the riches of divine love in all their depth. And we are confident too that all the Faithful will draw from these commemorations the strength which will enable them to conform their lives energetically to the Church, to correct their conduct eagerly, and to put into practice the precepts of divine law.

Our primary desire is that greater honor should be rendered to the Sacred Heart of Jesus, of which the Eucharist is the most wonderful gift, by participation

in this august Sacrament. In the Eucharistic Sacrifice, our Savior, "always living to intercede for us," (*Heb.* 7, 25) is truly immolated and received. From Him, whose Heart was opened by the soldier's lance, there has flowed over the human race a flood of His Precious Blood and water. On the other hand, in this august Sacrament, which is the summit and center of all the Sacraments, "spiritual sweetness is tasted at its source, and the unparalleled charity which Christ manifested in His Passion is recalled." (*S. Thomas Aq. Opusculum* 57.) It is therefore necessary — to use the words of St. John Damascene — "that we should approach Him with an ardent longing, so that the fire of our desire can be fanned by the blaze of His ardor which will consume our sins and enlighten our hearts, so that we can be enflamed by repeated contact with the divine fire even to the point of being deified." (*De fide orthod.* 4, 13; P. G. 94, 1150.)

This reasoning seems to Us altogether suitable to bring about each day a greater flowering forth of the cult of the Sacred Heart, which — we say it with sorrow — is little appreciated by some, and which should win the esteem of all as an authentic form of devotion, a form of devotion worthy of being approved and urgently pursued in our times, especially by the decrees of the Second Vatican Council with regard to Christ Jesus, "King and center of all hearts, who is

the head of the body, the Church... the principle, first-born among the dead, in order that he might win for all the primacy." (*Col.* 1, 18.)

Since the Holy Ecumenical Synod recommends strongly, "the exercises of piety for the Christian people, ... above all when they are ordered by the Apostolic See," (*Constitutio de Sacra Liturgia*, art. 13.) these ought to be preached, it would seem, before all others. As We have explained above, this consists essentially in the adoration and reparation offered to Christ Jesus, and it is founded above all on the mystery of the Holy Eucharist. Therefore, it is from the Eucharist, as from the other liturgical actions, that will "spring the sanctification of men in Christ and the glorification of God, to which tend, as to their last end, all other activities of the Church." (*Ibid.*, art. 10.)

Thus, it is Our desire that the celebrations which will be organized should lead above all to a lasting progress in Christ-like living. We call down on you, therefore, the richest gifts of the Divine Redeemer, and as a sign of Our care for you, We extend to you with all Our Heart, to you, Venerable Brothers, to all priests, religious families, and to the Faithful confided to your care, the Apostolic Blessing.

Given at Rome from St. Peter's, the 6th of February 1965, the second year of our Pontificate.

Paul PP. VI

✿ **Kateri's smile upon you Mrs. T.G.!**

Kateri helped me greatly! I was a competitor at the Quiz Program *Mot de passe*. I thought of Kateri and she helped me win \$83. As I have six children this amount was deeply appreciated, let me tell you. Here is my cheque for \$9. to carry out the promise I had made to her . . . (Montreal.)

✿ **Kateri's smile upon you, Bro. P. J., C. M.!**

May God bless your effort! It has been a "few" years since I last wrote you a letter. Like the cause of Kateri, I have been standing in one place. Now it is time to move on, and I hope, to take her cause along with me. The place I confidently hope to go to is Santiago, Chile in South America, the land of many Indians and the home of my other cause, St. Martin de Porrès. There she can join her Brother Martin and do wonders for the Church . . . (Lemont, Ill.)

✿ **Kateri's smile upon you, Rev. Father J. N. F.!**

Accept, please, my congratulations on the appearance and context of the latest edition of Kateri. I am sure the circulation will increase and your good cause advance quickly. Will you kindly send copies of this issue and for the balance of the year to the following seven addresses. Inclosed, my cheque for \$25. . . . (Totonto, Ont.)

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

Please find my cheque for \$60. for Kateri's cause. I have owed Kateri for a long, long time, a delay for which I am very sorry. It was through her intercession that my husband found employment and we are deeply grateful to her. Kateri's picture has been in our living room all these many years. I intend to keep on repaying my debt to her by sending you a monthly cheque to help her cause . . . (Ottawa, Ont.)

✿ **Kateri's smile upon you, Mr. A. O. S.!**

Enclosed \$5 is for the red seals and in appreciation for many favors which I feel certain came to me through the intercession of Kateri . . . (Chicago, Ill.)

During the Sacred Heart Bicentennial
read and have your friends read —

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Apostle of the Sacred Heart

by Henri Béchar, S. J.

Profusely illustrated (\$5.00)

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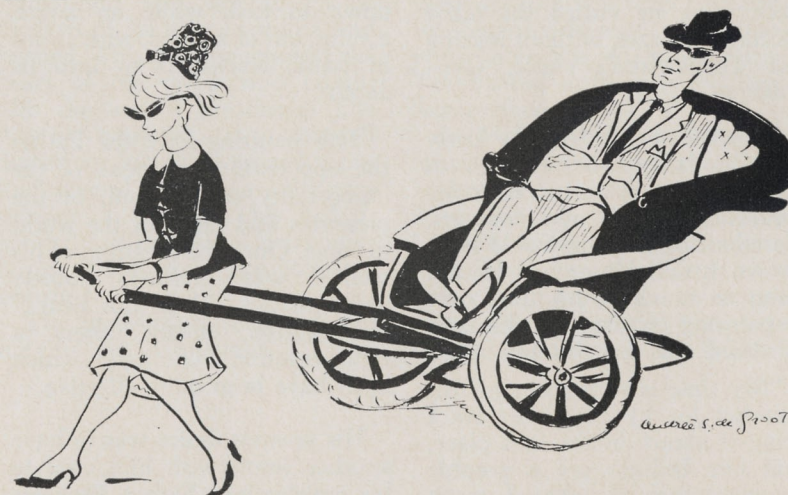
THE THREE FATHERS

Frémin, Bruyas and Pieron, departed from Andagoron, the village next to Gandaouagué, to converge on Tionnontoguen (Fultonville, N. Y.), rebuilt a quarter of a league from its previous site, where it had been destroyed by De Tracy the previous year. There, on the feast of the Exaltation of the Holy Cross, gathered together the entire population of the six Mohawk villages, men and women, old folk and children, including without a doubt, Tekakwitha¹.

¹ She was about twelve years old.

Father Frémin started the meeting with the *Veni Creator*, "the chanting of which was accompanied by the notes of a small musical instrument, which the population listened to with pleasure and wonder". He then harangued this general assembly of the Mohawks. He declared to them that he had come for the very purpose of teaching them to live as true men and then to become Christians. When he ended his talk, he was invited to choose the spot for his future chapel dedicated to St. Mary.

After she returned home, Tekakwitha certainly heard about



"We got a cheap car so we could subscribe to 'Kateri'!"

the new chapel after its erection by the Iroquois of Tionnontoguen for the missionary. Many Huron slaves faithfully attended mass and the instructions.

The missionary also exercised his ministry in the five other villages as he did in the little Tionnontoguen chapel. Tekakwitha must have seen him when he administered the sacraments at Gandaouagué. She often listened to her companions telling about the Blackrobe and his work. Perhaps she learned that every evening the Christian Huron women signed their children's forehead with the Sign of the Cross. How she must have wished that one of her relatives did as much to her!

In October 1668, Father Jean Pierron, who had gone to Quebec, returned to Tionnontoguen, where he replaced Father Frémin. Each week he visited the other Mohawk villages, without leaving out Tekakwitha's castle, Gandaouagué.

This missionary already knew Iroquois fairly well, enough to give instructions and to hear the confessions of his new converts. He admitted that he would have known it still better had he not given so much of his time over to painting pictures that he used as visual aids for this teaching:

"My time is well spent in this exercise; for by these pictures I bring it about, in the first place, that our Indians see a graphic representation of what I teach them, by which they are more powerfully moved."

Soon his new Christians became lay apostles. By listening to them explain his paintings to one another, Father Pierron bettered his knowledge of their tongue. When he spoke of God, the old men and women sometimes stopped their ears with their fingers and said: "I do not hear." The missionary artist unstopped their ears with his palette. He painted a just man dying a holy death, with hands joined holding the cross and his rosary. The angels and the souls of the elect came to meet him as he ascended to heaven. On the other side of the illustration, but a little lower, he drew a dying woman. Bent with age, she stopped her ears with her fingers so as not to hear the priest. But a devil, coming out of hell, took her arms and her hands, and placed his own fingers in the dying woman's ears. The devils dragged her soul down to hell, while an angel, coming out of a cloud, with sword in hand, hurled them into its depths.

This painting gave the Father the opportunity to speak of the immortality of the soul, of the pleasures and pains of the world to come. Once the meaning of his picture was grasped, nobody dared to say: "I do not hear!" He painted, among others, a representation of hell which must have been quite effective.

His greatest desire was to have another Jesuit with him, and to his satisfaction, Father François Boniface was appointed to the Mohawk Missions.

At the time his assistant arrived, the Iroquois were at war with the nine Loup Nations, whose territory extended from Manhattan to Quebec. Even so, the missionaries continued winning souls over to Christ. Two old men, to begin with, received baptism; and a centenarian, "a man of excellent judgment, who had been one of the first chiefs of the country was also baptized... despite the continued raillery of some of his nation who were still infidels."

These conversions occurred throughout the six villages of the Mohawk Canton. News travelled quickly and Kateri Tekakwitha heard of at least some of those conversions. A chief, ready to go on the war-path the following day, went to see the missionary in his chapel, built by the Iroquois in Tinnontoguen. He inquired of the Father what he should do and say to go to Heaven, if he were captured and burned. This inquiry touched the heart of the priest who taught him the act of contrition. The warrior repeated it to himself during an hour and recited it out loud several times before the missionary to be sure he had it correctly. Thus did Christianity begin to spread in the Mohawk country.

The unbelievers feared death; not so the Christians. "Those

who believe in God," said an Iroquois woman who had lain two nights all alone in the fields, in danger of being carried off by someone of the nation of Loups, "need not fear death, since it serves them as a passage to Heaven."

Less than two years after their arrival, the Jesuits who worked in this canton noted that many Mohawks had a veritable hunger and thirst after righteousness. Many learned their prayers in a way that seemed to border on the miraculous. Some Indian women who devoted themselves to the Blessed Virgin, passed their nights in prayer, and said their rosary many times each day.

The first thing these converted Christian women did each morning was to invite their companions to offer the rosary with them and then to add a great many jaculatory prayers to God. Among these apostles was surely Anastasia Tegonhatsihongo, who fifteen years later was to guide Kateri Tekakwitha on the way to Christian perfection.

In Holy Week of 1668, the missionary conducted the Good Friday service much as he would have done in France. All the Christians, old and new, adored Our Lord on the Cross. On Easter Sunday, he celebrated mass quite solemnly and gave Holy Communion to the faithful.



Father Thomas J. Coffey, S.J., stationed at the Martyrs' Shrine in New York, recently retired as Vice Postulator for the Cause of Beatification and Canonization of the Venerable Kateri Tekakwitha, after many years of devoted service. Father William J. Schlaerth, S.J., of Le Moyne College, Syracuse, N. Y., has been assigned to this post.

After Kateri's Tekakwitha's beatification, it will be possible to tell in detail all the fine work Father Coffey did for the Lily of the Mohawks. Kateri lovers everywhere will then realize how much they owe him.

The above picture shows Father Coffey (right to left), taken during the summer of 1963 with Sister Kateri, S. S. A., an Indian from St. Francis Regis, and Father Béchard, who is the Vice-Postulator for Kateri in Canada.



A NEW STATUE

On Easter Monday, April 18, at Hogansburg, N. Y., a statue of the Venerable Kateri Tekakwitha was unveiled and blessed in front of the catechetical Center of the St. Regis Mission. The pastor, Fr. Michael K. Jacobs, Iroquois Jesuit, realized the project with the special help of Mr. and Mrs. Thomas Diebow.

Dedication ceremonies began with a hymn entitled *Kateri, Lily of the Mohawks*. Fr. Henri Béchard, S. J., urged all to pray for the prompt beatification of Kateri. The Rt. Rev. Msgr. Morris Dwyer of Massena officiated at the Benediction of the Most Blessed Sacrament.

Following the unveiling of the statue by Mr. Diebow and by his daughter, Mrs. Sandra Terrance, it was blessed by the Very Rev. Jean-d'Auteuil Richard, Jesuit Provincial of the Province of Montreal. Excerpts from *The Song of Tekakwitha* by Robert E. Holland, S. J., were read by Mrs. Millicent Cook and by Miss Evelyn Martin. The Rev. William J. Schlaerth, S. J., then spoke on the merits of the Lily of the Mohawks. The ceremonies were brought to a close with the hymn *Kateri Tekakwitha*, sung in Iroquois by the Caughnawaga Choir.

◀ Fr. Michael K. Jacobs, S. J., and Fr. Francis Arsenault, S. J., his assistant.

Photo: Scott's Studio, Massena, N. Y.



▲ The Catechetical Center.

Photo: Nick Podgurski.

▼ Fr. Michael K. Jacobs distributes the Kateri quarterly to his guests.

Photo: Nick Podgurski.



Photo: Nick Podgurski.

Mr. Thomas Diebow unveils the statue.



Photo : Nick Podgurski.

After the blessing, Rev. Michael K. Jacobs, Rev. Henri Béchar, S. J., Very Rev. Jean d'Auteuil Richard, S. J., Rev. William J. Schlaerth, S. J., and the Rev. Francis Arseneault, S. J.

Nearly 400 guests were present, among them Sisters of many communities; in particular, the Sisters of St. Ann who teach at St. Regis and at Caughnawaga, Jesuit seminarians from Bellarmine College in Plattsburg, and the Indian Choir from St. Francis Xavier.

Photo : Nick Podgurski.



Photo : Nick Podgurski.

Kateri's own offer her flowers.



Photo: Nick Podgurski.

Fr. Michael K. Jacobs (holding documents) and the two Vice-Postulators, Fr. Henri Béchar, S. J., and Fr. William J. Schlaerth, S. J.

by Sister M. Joseph Clare, O. P.

THE ANSWER IS PRAYER

A group of New York World's Fair visitors were admiring the bronze images emblazoned on the main doors of St. Patrick's Cathedral on New York's Fifth Avenue. With a western drawl one of the women identified each image: Christ the Redeemer, Our Lady, St. John the Baptist, the Apostles, St. Joseph, St. Patrick, St. Isaac Jogues. Then she hesitated: "That must be Mother Cabrini. This of course is Mother Seton. I'd know her anywhere. But who is the Indian girl next to her?"

Unfortunately not all Americans recognize the American Indian girl called "The Lily of the Mohawks". An unusual title. But Kateri Tekakwitha earned it, and in January, 1943, Pope Pius XII, in pronouncing her Venerable, placed his stamp of approval upon her virtues.

Born at Ossernenon (now Auriesville, N. Y.), in 1656, Tekakwitha was to lead a life of suffering. In the smallpox epidemic of 1659, she lost her Mohawk father, her Algonquin Christian mother, and her baby brother. For any little girl of four, that is tragedy. Besides, the disease had left her with a scarred face; and her lustrous black eyes had



become so weak that in the bright sun she had to cover them with a blanket.

One of Kateri's uncles, a Mohawk chief, adopted her; and she went to live in his longhouse with his wife and sister. Eagerly the little orphan learned to serve others. She cooked, sewed, gathered wood for the fireplace. Gradually she became proficient in making moccasins of skins and belts from precious wampum.

As she matured, she was very normal in her desires for vanities, spending much time in making rings, necklaces, and bracelets. She colored ribbon with sturgeon-glue for her black hair. All this met with the approval of her relatives; for pockmarked Tekakwitha, they thought, would need much finery to attract a brave. To them that was very important.

When Tekakwitha was about eleven, the Marquis de Tracy burned the village of her belligerent people. In the treaty that followed, the Blackrobes were permitted to return. The Christians rejoiced. For political reasons, Kateri's uncle hated Christianity; and Tekakwitha dared show no interest.

In their new village, called Gandaauogué (now Fonda, N. Y.), Tekakwitha's life was for a time happy, but not for long. Her aunts wanted a young brave in the lodge, one who could supply them with food and pelts. Their protégée enjoyed playing with groups of children, but as for boys, she was not interested. This did not please her foster parents. They had "adopted" her; she should provide for their old age.

Without warning, one day her wily aunts brought an Indian lad into their lodge, telling him to sit beside their niece. The boy knew what that meant. All that was necessary for the wedding to take place was that the girl offered him some sagamité. Tekakwitha, also well aware of the custom, fled the longhouse and hid in the forest.

Finally, she had to return to the indignation of her uncle and aunts whom she had embarrassed. Never before had they heard of a girl's rebelling at marriage. They were now completely annoyed. At every turn she met with sneers, jibes, threats. Tekakwitha remained cheerful, even gay. She felt sorry for her relatives, but she simply refused to be forced into marrying. In her heart she had the great desire to be a Christian like her mother. If only she could speak to a Blackrobe.

Then one afternoon, having injured her foot, she was unable to go to the fields. A few old women were with her. Through the opened door she saw the missionary pass. Wearily she watched him. Then suddenly as if on an impulse, Father de Lamberville turned toward the forbidden longhouse. Hesitantly he entered. With a quick movement, Tekakwitha jumped to her feet with the cry of "Father!" It was a cry of joy.

To the amazed missionary, Tekakwitha spoke quickly, telling him of her desire to embrace the faith of her Algonquin mother. The priest's spiritual vision told him he had found a treasure.

When Tekakwitha recovered from the accident, she began quietly to attend prayers at the little chapel. Finally, she told her uncle and aunts of her desire to receive baptism. Strangely, they did not oppose her.

Now nineteen years old, Tekakwitha spent the winter in preparation for baptism. And on Easter Sunday, 1676, Father de Lamberville christened her Kateri (Catherine in honor of the virgin saint of Sienna).

At first the girl was unmolested. In fact, she was admired as "The Christian". But when she began to practise her religion and to observe the Sabbath, she was made to suffer. "If you won't work, you don't eat!" screamed her aunts. The girl had worked doubly hard the day before, but they refused to acknowledge that. She was a rebuke to them, and they began to treat her as a slave. Many women in the village now sarcastically taunted her with "The Christian". Children, whom she loved, threw stones at her. She showed no resentment.

Further trials awaited her. One day without warning, a young brave rushed in upon her as she sat in the dark longhouse. He lifted his tomahawk to strike her. Not at all frightened, Kateri fingered her beads as she prayed to God's Mother. Suddenly the warrior lost courage. The girl's supernatural strength had unnerved him, and he fled.

Then her aunt accused her of familiarity with her uncle. She even went to the missionary with the story. But the priest knew the girl was innocent. He decided it

was time for Kateri to join the Christians at La Prairie, Canada. Kateri, however, feared telling her uncle, who had become sullen over so many of the converted Indians leaving the village. Especially had he resented the conversion of the Oneida Chief Hot Ashes. The latter was the chief who had the village drunks thrown into the pigsty until they become sober.

Finally, the propitious day arrived. Kateri's uncle was at Fort Orange bargaining with the Dutch. Hot Ashes with two companions had arrived at the Valley of the Mohawks to plead with the Christians living there. Kateri drank in the words of the great warrior. Then she ran to the Blackrobe, telling him of her great desire to leave the village for Canada. Her uncle was away; she could now go.

The priest spoke to Hot Ashes who, though he himself intended going to another village, arranged with his two companions to set out with the girl under cover of darkness. For Kateri it was a fascinating though perilous trip, for her enraged uncle followed them. But with Indian skill they evaded the old chief, who in disgust returned to his village.

After two weeks of travel, when Kateri arrived at the Praying Castle of St. Francis Xavier Mission, she felt herself at perfect peace. And when Anastasia, an old friend of her mother, embraced her, she knew she was at home.

On Christmas Day, 1677, a few months after her arrival, Kateri received her First Holy

Communion. The priests at the Mission agreed with Father de Lamberville, who had written them: "I send you a treasure; guard it well."

To all outward appearance the days of the newly converted Indian girl were spent as any devout Christian. However, secretly hers was an austere, penitential life. She wished to make reparation for "her sins" (her possible love of adornments before baptism) and for the sins of her people.

She and a new found friend, Marie-Therese, a converted alcoholic, even thought of becoming nuns like the Hospital Sisters at Ville Marie (Montreal). When they told Father Cholenec, in charge of the Mission, of their plans to establish a hermitage on a lonely island, he dissuaded them.

The Indian women said Kateri should marry. Even Anastasia, for the girl's own security, tried to induce her to wed. Gently she refused, saying that her wants were few and she was able to care for herself.

Again, she had to be severely tried. A Christian woman, "somewhat given to backbiting," accused the girl of trying to win her husband's affections. Questioned by Father Cholenec, Kateri revealed her desire never to marry but to consecrate her virginity to Christ. The missionary said, "This is a serious matter. Take three days to think it over." In ten minutes Kateri returned. "I do not need any more time. This has been the desire of my life." The priest, recognizing the pres-

ence of the Holy Spirit, gave his consent.

On the feast of the Annunciation, after receiving Holy Communion, the unsullied lily of the Mohawks gave herself completely to God, renouncing marriage and promising perpetual virginity.

From then on, Kateri seemed to belong to another world. Changing her scarlet blanket to blue, she continued to walk her simple way. She helped with the sick, cared for the children. And when not working, she knelt before the Blessed Sacrament. The common saying was that "Kateri is either at home or in church." Yet the more she tried to live for God alone, the more she attracted others to her. Everyone, Indians and French, loved her.

Kateri had arrived at the age of twenty-four. Because of the severity of her penitential life, she had become weaker and weaker. On Tuesday of Holy Week, 1880, she lay dying. No longer could she visit church; so our Lord visited her. Followed by all the Indians then in the village, the priest carried the Holy Viaticum to their "little saint". The dying girl begged her people not to neglect their work. She would send for them.

On Wednesday, at about ten o'clock, she sent for Marie-Therese, who with a few companions rushed back from the fields. Kateri encouraged her friends never to give up mortification, and promised to pray for them in heaven. Then she "lay as one in contemplation." The Blackrobes prayed beside her, and

the men and women as they returned from their work, encircled her. At three o'clock, Kateri looked at each one present, then with a whispered "Jesus, Mary," she died.

A quarter of an hour later, Father Cholenec, still on his knees, cried out in astonishment. The Indian girl's swarthy countenance, ravaged with smallpox and austerities, had grown white and beautiful. Not a mark was left upon it. Disfigurement had served its purpose. Now the inner beauty of soul was there for all to see. The Indians, hearing the priest's cry, ran back to the lodge. They too understood the meaning of the radiant change, and with simple faith kissed Kateri's hands.

For almost three hundred years pilgrims have visited Kateri Tekakwitha's grave. The Blackrobes are still in charge of their Iroquois flock at the Mission of St. Francis Xavier at Caughnawaga, Canada. Their Iroquois Christians continue to speak, sing, and pray in the language Kateri knew and loved.

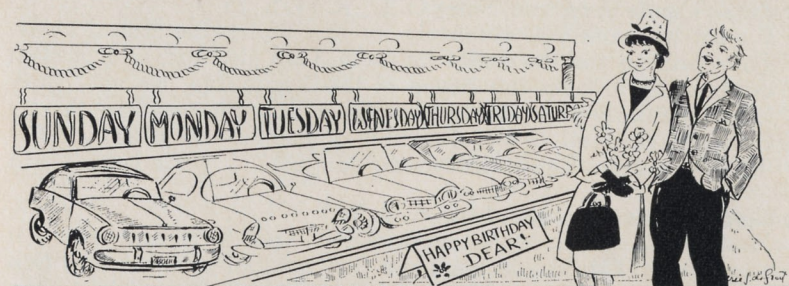
Kateri promised to pray when in heaven, and she kept her word.

Sick persons have been cured; sinners have been converted. She has passed the first hurdle toward canonization. After years of investigation, Holy Mother Church calls her *Venerable*. The next step is beatification.

It may not be widely known but a dramatic moment occurred at the Vatican in 1961 when Camillo Corsanego, Dean of Consistorial Advocates, petitioned Pope John XXIII "to hasten the day when this white flower of the Mohawks, first of a sorely-tried North American Indian family... might be elevated to the title of 'Blessed'."

When asked about the speeding up of the canonization of Pope Pius X, Pope Pius XII replied, "THE ANSWER IS PRAYER. PRAYER WILL BRING MIRACLES. MIRACLES WILL BRING THE APPROBATION OF THE CHURCH."

During the coming session of the Ecumenical Council, will His Holiness Pope Paul VI beatify the Lily of the Mohawks? THE ANSWER IS PRAYER.



He: "Happy Birthday, dear! One for each day of the week!"
She: "Plus, of course, a subscription to Kateri!"

✿ **Kateri's smile upon you, Mr. R. A. C.!**

I recently sent in my Kateri renewal and some extra and now I enclose \$2. for the Kateri seals which were sent me. Your note, Father, was appreciated, for I can realize how busy you are. I had made reference to Miss R., I too being a Rice descendant with some Mohawk blood. My maternal grandfather was of the Catholic faith, but why I am not, is a long story. But I have one son, two daughters-in law, and ten C. grandchildren who are of your faith. And I love each one of them dearly. All this is personal, I know, but I pray that Kateri will eventually help in bringing all churches, once again, into the Mother Church, and that there will be no separation ever again . . . (Tulsa, Okla.)

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

Enclosed check for \$100. to help in the "Process for dear little Kateri". I have been greatly helped, I know, due to her intercession. I hope she will continue to help us. Kindly include us in your prayers . . . (Chicago, Ill.)

✿ **Kateri's smile upon you, Mr. J. A. W. C.!**

Find enclosed \$20. postal money order to be applied in whatever manner you wish towards Kateri's cause. I wish to be remembered in your prayers as well as Kateri's for a safe journey which we will be taking shortly . . . (Lachine, P. Q.)

✿ **Kateri's smile upon you, Mr. and Mrs. D. P.!**

Please find money order for \$11. Ten is for an important favor received and \$1. is for enrollment. Please send me another Novena book as the one I have is pretty well exhausted. I have been praying to Venerable Kateri for eight years now and she has been more than generous to me and to my family . . . (Staten Island, N. Y.)

✿ **Kateri's smile upon you, Sister G. L., R. H. S. J.!**

I want to thank you sincerely for the Venerable Kateri seals. I am sending you the dollar for them. I am also adding a modest contribution to help the cause of the Venerable, whom I pray to, particularly now, to help settle a difficult problem in our Catholic Hospital. It's a question of justice and charity. May the Venerable Kateri intercede for us! . . . (Windsor, Ont.)

✿ **Kateri's smile upon you, Mrs. A. J. W.!**

First of all, we received your Kateri quarterly and enjoy it very much. Could you send me five colored pictures and five touch relics so we could spread knowledge about Kateri. She is a wonder worker. To cover the expenses, I am enclosing a \$2. check. God bless you and your work . . . (Chicago, Ill.)



Photo: A. Dailleboust.

RESTORATION OF THE MISSION CHURCH

Work was begun on the restoration of the Mission Church of St. Francis Xavier on January 18, 1965. The next day, on ripping up the floor, the workers were startled to discover more than a hundred wooden crosses. The site of the present church was a veritable cemetery. Most people, acquainted with Caughnawaga, knew that Father Joseph Marcoux, the builder of the present church, was buried there with his parents, one or two Indians, and Mrs. Adèle Perrono, who esta-

¹ 8 = w.

blished the Daughters of the Heart of Mary in Canada, and founded at Caughnawaga the *Sacré-Cœur Hospital*, now known as the *Kateri Memorial Hospital*.

On consulting the Mission registers, unfortunately incomplete, I did, however, discover, along with more than two hundred names of the faithful buried beneath the church, several interesting facts. The first recorded burial beneath the church is that of a French Canadian child, the son of Charles Bourdon and of Marie Louise Fouché (the maiden name of the mother is always given in the legal documents of Quebec). Soon after its birth and baptism, the child died and was buried beneath the church on February 16, 1773.

During the following ten years, quite a few Indians deceased at a very ripe old age. They rest in the cemetery. Many of them lived in Kateri's time. Take for example Ignace Thaisserha, "more than one hundred years old", buried on February 19, 1763. And on July 18 of the same year, noted as "very old" a widow, Cécile Otsiogo; on October 14, Philippe Tegannoïak¹; on May 3, 1764, Anne Otsiragete, wife of Kannegorhaksen, a member of the Holy Family Association. Towards Christmas of that year, Satogarenhes died in the north country. On January 22, 1765, François Xavier Ar8sen; and on September 2, Marie Gaha8aia8aks, another Holy Family Associate, were laid to rest. Still another member, Pierre T8atasariag, was interred on March 14, 1768, and on Au-

gust 28, a woman named Anne, "aunt of Ia8enta".

That same year, on October 2, Louise Guillord, widow of Cuillierier Ribercourt, was buried in the cemetery: she died at approximately 90 years of age. The Guilloris and Cuillieriers were known to have been devotees of Kateri and to have obtained favors through her intercession.

Anastasie Tegasinnontie, died on November 13, 1768, "at a very great age" and on May 20, 1771, it was Ignace Honnonra8ete's turn; "he was more than one hundred years old". On August 24, 1773, died Catherine Tsionnag8annen "who was at least one hundred years old". Finally, among those who could have lived in Kateri's time, we have Jean Baptiste Skannegorhaksen.

Worthy of mention is Marie Ionrak8en, who died on January 24, 1764 and was buried on the 28th. She was 30 years old, the adopted daughter of Tehoiak8en. She was murdered by Alexis, son of K8itre, for not having satisfied his brutal passion. This is a story like that of St. Maria Goretti, which took place long before the young Italian martyr gave up her life.

In the course of the Revolutionary War, three of the Caughnawagas were "killed by the Bostonians" and their remains were brought back to the Mission: Pierre Shonnio8annen, Ignace Thannonsongota, both aged about 26 years, and André Shotsienoh8annen, approximately

48 years, "died of wounds received at Fort John."

Father Joseph Hugué, S. J., died in 1783, and was one of the last Jesuits at Caughnawaga. Father Bernard Well, S. J., wrote: "On May 6, was buried in the church on the side of the chapel dedicated to St. Joseph, the body of Reverend Father Hugué, Jesuit missionary of this Mission, in the fifty-eighth year of his age, and in the thirty-ninth since his entry into religion." On the 12th of November, the chiefs of the village had a solemn mass sung for the repose of the soul of Father Hugué and on the 13th, for that of Father Antoine Gordan, S. J., founder of St. Régis.

Among many others, this mention of an illustrious departed draws attention: "On February 17, died Nicolas Daillebout Desmusseaux, Esquire, Reformed Captain of the Troops of the Marines of His Most Christian Majesty. He was nearly ninety years of age." At the end of the last century, Msgr. Forbes, then pastor at St. Francis Xavier's claimed the captain's descendants were legion: "A good many are unaware of the noble blood of their D'Ailleboust and of their De Saképé ancestors..."

In the first quarter of the eighteenth century, Jacob Hill was taken a prisoner in the vicinity of Albany, N. Y. He died on September 7, 1783, while his wife, also a captive, died on December 17, of the same year. In 1900, they already had 1103 descendants in Caughnawa alone!

Burials Beneath the Mission Church

1773

16.2: Son of Charles Bourdon and Marie Louise Fouché, baptised at birth by surgeon.

1783

6.5: Rev. Joseph Hugué, S. J., 58 yrs. * 10.12: Daughters of Senoresse, Marie aged 8, and Marie aged 1 yr and a hf. * 12.12: Daughter of Senoresse, aged 6 yrs. * 20.12: Two daughters of Shonorese, one of 7 yrs and the other of a yr and a hf.

1784

14.3: Son of Thomas Haracointhé and Agathe, approx. 1 yr.

1786

20.6: Philippe Sonores, 53 yrs.

1787

22.12: Jean-Baptiste, 9 yrs.

1788

7.4: Marguerite Bétournay, 91 yrs. * 18.4: Boy from St. Régis Mission, 1 yr. * 4.6: Marie daughter of Paul and Ganatarirhon, 5 yrs.

1792

18.4: Marie Joseph, daughter of Thomas Orakointhe and Agathe, 1 yr.

1804

2.4: Cécile, daughter of Thomas Arak8entha and Agathe, 7 yrs. * 21.4: Anne Gondarasenni, wife of Paul Adennaratie, 24 yrs. * 10.10: Ignace Sakahese, husband of Marie Anne Skadennati, 30 yrs and 9 mths.

1805

26.6: François-Xavier Onasategan, head chief, husband of Catherine Gassinontie, approx. 80 yrs.

1807

17.8: Dame Marie-Angélique D'aileboust Desmusseau, wife of Mr. John Stacey, Agent for the Seignior of Saut St. Louis, 54 yrs.

1808

9.5: Martine Gondarakdenni, widow of Jean Baptiste Kanakdasé, approx. 70 yrs.

1809

12.6: Ignace Aientonnis, approx. 70 yrs. * 17.6: Martin Ak8irahes, approx. 64 yrs. * 9.11: Louise, daughter of Mr. Charles Gamelin Gaucher and of Catherine Lorimier, 4 days old.

1810

5.1: Louise Lorimier, wife of Louis Demers, 27 yrs.

1811

20.3: Charlotte Tsiononra, wife of Gervais MaComber, 22 yrs.

1813

20.1: Marguerite Tsiosahaton, wife of Martin Saionnikare, approx. 70 yrs. * 9.2: Thérèse Tsio-karion, widow of Ignace Aientonnis, approx. 80 yrs. * 11.2: Jean Stacey, widower of Angélique Desmusseau, 78 yrs. * 13.2: Thomas Stacey, husband of Louise Tsiahosio, approx. 50 yrs. * 1.7: Marie Ossennenha8e, wife of Thomas Kanatinha, 27 yrs. * 22.10: Catherine Esther Gaucher, daughter of Charles Gaucher, Indian Agent, and of Catherine de Lorimier, 1 yr. and 2 mths. * 20.11: Charles Gamelin Gaucher, Indian Agent, husband of Catherine de Lorimier, 36 yrs. *

1814

26.1: Charles Karhoharon, husband of Marie Magdeleine Gaienaie, approx. 56 yrs. * Marie Anne Tiinyona, wife of Michel Skana8ati, 70 yrs.

1815

17.1: Marie Kanonsa G8egon, widow of Joseph Anhisere, approx. 70 yrs. * 21.6: Lieutenant Guillaume de Lorimier killed 15 mths before at the battle de Crystler's farm, husband of Mrs. Louise Lile (no age). * 30.7: Jacques Tahontagehe, husband of Louise Tarontion, 48 yrs. * 11.11: Anne Garagenrat, daughter of Thomas Gaienton and of Marie Magdeleine Ti8agohse, 15 yrs. * 27.11: Catherine Gagenratas, wife of Pierre Sategaronnis, 26 yrs.

1816

4.5: Benjamin Giasson, son of Mr. Giasson and of Marie de Saguépé, 4 yrs. * 8.9: Louis Ate8enarikon, son of Joseph Atsiheinton and of Marie Thérèse Kon8aroniotak8en of St. Régis, 19 yrs.

1817

13.1: Cécile Ganon8agenra, wife of Pierre Tegnonsogen, 29 yrs. * 28.7: Agnès Ka8enesta, wife of Louis Ahentaritha, 24 yrs. * Mrs. Louis Valiquet, wife of Mr. Jacques Perrigo, merchant, 21 yrs.

1818

31.3: Ignace Samson, Blacksmith, 66 yrs. *
24.4: Joseph Taiaaserha, 24 yrs.

1819

19.2: Mr. Louis Dufresne (no age). * 15.3: Michel Ositagehté, sacristan, son of Thomas Osarg8a and of Louise Gon8aiaiki, 16 yrs. * 18.3: Jacques Tsio8irati, son of Ignace Kanasatiron and of Martine Skanhentioha, 19 yrs. * 16.6: Catherine Ga8ennison, daughter of Lazar Sahontageragen and of Marie Anne Tionaktiio, 3 yrs. * 13.7: Marie Anne Sgon8aieren, daughter of François Xavier Anatahesa, 2 yrs. * 14.7: Charlotte Kahetagenhhas, daughter of Thomas Sahontariagon and of Madeleine Kahentiaks, 2 yrs. * 1.8: Louis Katsihara8en, son of Thomas Sahontariagon and of Marie Madeleine Kahentiaks, 5 yrs. * 2.8: Catherine, wife of Joseph Skaronhiati approx. 30 yrs. * 1.9: Suzanne, daughter of Jacques Perrigo, merchant, and of Marie Baker, 1 mth and a hf.

1820

7.1: Ignace Giasson, 58 yrs. * 20.7: Antoine, son of Gervais Macomber, merchant and of Angélique Giasson, 17 mths. * 18.10: Jacques Tareha, husband of Marie Onong8irohon, head chief, drowned Sept. 26, 1816, in Lake Superior (no age) * 31.10: Marie Anne Gon8asenniio, wife of Louis Ateriahata, 62 yrs.

1821

19.2: Susanne Orag8inon, wife of Jean Baptiste Ahnetenre, 24 yrs. * 20.3: Marie Ga8ennihe, daughter of Thomas Osarag8a and of Louise Gon8aiaiki, 6 yrs. * 13.6: Marguerite Adélaide Angelle, daughter of Vincent Paul Ducharme and of Madeleine Adélaide de Lorimier, 13 days. * 30.6: Catherine Gaiatitakhe, wife of Michel Teganenrane, 23 yrs. * Louis Perthuis, alias Sagoie8atha, husband of Cécile Kanenstenha8i, 72 yrs. *

1822

32.8: Adélaide Olympiade, daughter of Paul Vincent Ducharme and of Madeleine Alélaide de Lorimier, 2 mths. * 11.12: Mrs. Catherine de Lorimier, widow of Gédéon Gamelin Gaudier, 46 yrs. * 31.12: Félix, son of Ignace Te8aserage and of Marguerite Hubert.

1823

3.5: Joseph Tharonhioten, son of François Xavier Anatahes and of Agathe Kanatires, 7 yrs and 3 mths. * 25.6: Jacques Maccomber, son of Gervais Maccomber and of Angélique Giasson approx. 3 yrs. * 6.8: Louis, son of Louis Te8asasasere and of Agnes Gon8agenronni, 1 yr and a half. * 2.11: Catherine, daughter of Pierre Kanataakta and of Thérèse Onata8as, 1 yr.

1824

2.1: Susanne, daughter of Jacques Atog8a and of Anne Gon8aha8ense, approx. 2 yrs. * 15.1:

Pierre Kanataakta, husband of Thérèse Onata8as, 26 yrs and 1 mth. * 5.7: Elizabeth, daughter of John Tindale and of Marie Bowman, 10 days. * 24.8: Louis, son of François Xavier Anatahes and of Agathe Kanatires, 4 yrs and a half. * 19.11: Pierre Sotok8en, head chief, husband of Marie Kon8enniserontion, 86 yrs.

1825

26.1: Joseph, son of Thomas Sahontariakon and of Marie Magdeleine Kahetaks, 2 mths. * 9.3: Marguerite, daughter of Joseph Arirhon and of Marie Anne Kanataiason, 38 days. * 29.3: Michel, son of Louis Arenhot and of Catherine Kaiakon, 1 mth and a hf. * 26.5: Marie Magdeleine Tsionaktiio dayghter of Louis Te8asasasere and of Agnes Kon8akenronni, 8 yrs and a hf. * 31.5: Michel son of Lazar Tekanatsiasere and of Cécile Tekaha8itha, 5 mths. * 7.6: Claude Nicolas Guillaume Chevalier de Lorimier, Esquire, husband of Anne Gregory alias Skawennetsi, 81 yrs. * 17.6: Guillaume, Xavier, son of Louis Desparois and of Louise de Lorimier, approx. 4 mths. * 20.6: Marie Ononk8irohon, widow of Jacques Tareha, 60 yrs. * 22.6: Catherine Takenentsa, widow of Thomas Karonhiontie, approx. 70 yrs. * 5.7: Agnes I Kaa8enniio, wife of Lazar Taieka8ehe, approx. 30 yrs. * 9.7: Ignace, son of Jean-Baptiste Iacon8entsio8ane and of Marie-Anne A8enhokon, 8 mths. * 20.7: Marie Susanne, daughter of Louis Te8asasasere and of Agnès Kon8akenronni, 16 mths. * 9.9: Thomas Arak8ente, husband of Agathe Tekaiak, 73 yrs and 2 mths. * 31.9: Michel, son of François Xavier Anatahes and of Agathe Kanatires, 3 wks.

1826

13.1: Jacques, son of Louis Arenho and of Catherine, Kaiakon, approx. 4 yrs. * 9.3: Agathe Tekaiaks, widow of Thomas Arak8ente, 74 yrs. * 22.5: Ignace, son of Thomas Asarak8a and of Louise Kon8aiaiki, 6 yrs and a hf. * 22.5: Thérèse, daughter of Louis Siorak8isen and of Marie Tsitsia8enso8an, 6 yrs. * 28.7: Marie Joseph Kanaieson, wife of Pierre Tsio8eresen, 40 yrs. * 9.10: Michel Chevalier de Lorimier, Jr., Medical student, died in Montreal, 17 yrs and 4 mths. * 5.12: Angélique Kaiatitakhe, wife of Pierre Tiohak8ente, approx. 30 yrs. * 23.10: Marie Thérèse, daughter of Pierre Ka8enoke and of Thérèse Kakariesere, 1 yr. * 13.12: Marie, daughter of Pierre Tiohak8ente and of Angélique Kaiatitakhe, 40 days.

1827

4.1: Marie Kon8enniserontion, widow of Pierre Sotok8en, 75 yrs. * 20.10: Régis, son of Thomas Asarak8a and of Louise Kon8aiaiki, 5 yrs. * 29.3: anon. daughter of Thomas Sakokahte and of Catherine Kaiakon, 1 day. * 15.6: Mrs. Marie Louise de Saképé, widow of Mr. Ignace Giasson, 56 yrs. * 7.6: Joseph, son of Pierre Tiohak8ente and of Angélique Kaiatitakhe, 8 mths. * 12.8: Ignace, son of Louis Tiorak8isen and of Marie Tsitsia8enso8ane, 10 mths. * 2.12: Marie Anne, daughter of Jacques Ato8a, approx. 1 yr.

(To be continued.)

With best wishes for Kateri's prompt beatification!

MOTHER PROVINCIAL RELIGIOUS OF JESUS AND MARY

Sillery, Quebec

<p>THE SISTERS OF THE PRESENTATION OF MARY</p> <p>9302 St. Michel Boulevard Montreal (Quebec)</p>	<p>ECOLE SECONDAIRE MARGARITA</p> <p>1150, rue Gordon Verdun, Montréal-19</p>
<p>GREY NUNS OF MONTREAL</p> <p>1190 Guy Street Montreal 25 (Quebec)</p>	<p>ST. EUSEBE SCHOOL</p> <p>41 Laurentia Street Valleyfield (Quebec)</p>
<p>CHAMBLY BOARDING SCHOOL</p> <p>56 Martel Street Chambly (Quebec)</p>	<p>ECOLE SAINTE-BERNADETTE</p> <p>90, rue Ontario Sherbrooke (Québec)</p>
<p>LES MESSAGÈRES DE JÉSUS</p> <p>11960 l'Acadie Boulevard Montreal 12 (Quebec)</p>	<p>ECOLE SAINTE-ANASTASIE</p> <p>155 ouest, boulevard Saint-Joseph Montréal-14 (Québec)</p>
<p>CHATEAUGUAY BOARDING SCHOOL</p> <p>Chateauguay Quebec</p>	<p>MARGUERITE BOURGEOYS NORMAL SCHOOL</p> <p>309 Ontario Street Sherbrooke (Quebec)</p>
<p>ST. JOHN'S BOARDING SCHOOL</p> <p>St. Johns (Quebec)</p>	<p>ECOLE NORMALE DE VICTORIAVILLE</p> <p>131 ouest, rue Notre-Dame Victoriaville (Québec)</p>
<p>IBERVILLE BOARDING SCHOOL</p> <p>Iberville (Quebec)</p>	<p>ECOLE NOTRE-DAME-DU-PERPETUEL-SECOURS</p> <p>6000, rue Briand, Montréal-20 (Québec)</p>
<p>ST. CUNEGONDE SCHOOL</p> <p>2520 Albert Street Montreal 3 (Quebec)</p>	<p>CONGRÉGATION DE NOTRE-DAME</p> <p>Boucherville (Québec)</p>
<p>ECOLE SECONDAIRE SEUR-SAINTE-ANNE-MARIE</p> <p>10755, rue Georges-Baril, Montréal-12 (Québec)</p>	<p>ECOLE LÉOPOLD-GRAVEL</p> <p>Régionale Duvernay - Rue Saint-Paul Terrebonne (Québec)</p>

<p>INSTITUT PÉDAGOGIQUE</p> <p>4873 Westmount Ave. Montreal 6 (Quebec)</p>
<p>ST. PAUL ACADEMY</p> <p>11 Ct. St. Antoine Montreal 6 (Quebec)</p>
<p>HÔPITAL SAINT-JEAN-DE-DIEU</p> <p>Montréal - Gamelin (Québec)</p>
<p>ECOLE SECONDAIRE SOUART</p> <p>1825, rue Champlain Montréal-24 (Québec)</p>
<p>MOTHER HOUSE, SISTERS OF MISÉRICORDI</p> <p>12345, avenue de la Miséricorde Cartierville (Quebec)</p>
<p>ECOLE SECONDAIRE CLASSIQUE</p> <p>127, rue Saint-Georges Sorel (Québec)</p>
<p>MAISON PROVINCIALE DES SŒURS GRISES</p> <p>5633 est, rue Sherbrooke Montréal-5 (Québec)</p>
<p>MARIANAPOLIS COLLEGE</p> <p>3647 Peel Street Montreal 2 (Quebec)</p>
<p>LES SŒURS SERVANTES DU SAINT-CŒUR-DE-MARIE</p> <p>37, avenue des Cascades, Beauport (Québec)</p>
<p>CHANOINESSES HOSPITALIÈRES-DE-SAINT-AUGUSTIN</p> <p>2285, chemin Saint-Louis, Sillery, Québec</p>
<p>SŒURS DE CHARITÉ DE SAINTE-MARIE</p> <p>3530 est, boulevard Gouin Montréal-Nord 39 (Québec)</p>
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The Kateri Sympathy Cards!

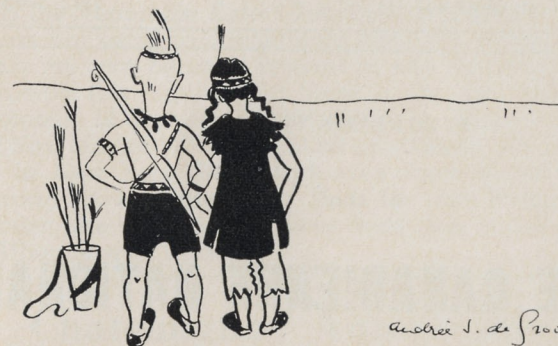
5 GOOD REASONS for having a box on hand all the time.

At the occasion of the death of a relative or friend all you have to do is to sign them and send them. We confirm your sympathy offering in a personal letter, and enroll the departed one in the Kateri Guild, for whom:

1. A Weekly High Mass is offered at the Mission of St. Francis Xavier;
2. An Intention is reserved daily at the Memento of the Vice-Postulator's Mass;
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Write to the Kateri Center,
Box 70, Caughnawaga, P. Q.,
Canada for a free sample card.

One dozen cards boxed: one dollar. Each yearly enrollment in the Kateri Tekakwitha Guild: one dollar.



André J. de Broit

HOT ASHES: "He promised, if he took a big fish..."
FIREBRAND: "...to subscribe to KATERI!"

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Weekdays telephone : 525-3611
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Weekends : 637-2391
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✿ Kateri's smile upon you, Mrs. A. D.!

I am sending you \$2. To be sure, I haven't sent you anything for the Kateri seals for I've just found them. I would like to have a novena and a few small prayer cards of Kateri. May the good Lord see to it that she be soon canonized! One morning I got up and I could barely move my right arm because of the intense pain. I had the impression my shoulder was being dislocated at every little movement. After having prayed to Kateri and applied the relic, the pain disappeared. She obtains favors for me every day . . . (Stanbridge East, P. Q.)

✿ La sonrisa de Kateri sobre vuestras días, Snra C. F. de A.!

Le mando esta limosna de 12 dollars para Kateri. Le estoy muy agradecida y llevo siempre su medalla. Pídale por mí que ya tengo 81 años y la tumba abierta a los pies como decía el P. C., S. J. Mi hijo estuvo en Loyola colegio y yo estuve también para visitarlo. Esto hace más de 30 años. Tengo mi hija religiosa del Sgdo Corazon. Es la economa del convento en Guadala-jara; la otra, casada con nueve hijos y la última en Europa para asistir al centenario de la M. Barat. Una oración por todos mis hijos y por esta anciana. Dejándoles todo bien se despida respetuosamente . . . (México, D. F.)

✿ Kateri's smile upon you, Mr. A. G.!

Enclosed you will find \$2. that I owe you on account of my negligence . . . Please pray for me for I am a poor sinner . . . [Editor's note: Aren't we all?] (Montreal.)

✿ Kateri's smile upon you, Mr. K. T. S.!

I learned in an article in the latest issue of the *New Mexico Register* about the work of the Committee of the Founders of the Church in Canada. I should like to know if the Committee includes among those whose beatification it is promoting the Venerable Kateri Tekakwitha. [Editor's note: No, Kateri is on her own: no official help from any organization!] It is not only my own personal interest in and devotion to Kateri which prompts this inquiry, but there is also the matter of the great potential of devotion to her among the large Indian population of New Mexico which might be considered. My permanent home is in New York State, and even there Kateri is not as well known as she might be. Here, in the Southwestern United States, she is, as far as I have been able to learn, unknown . . . (Albuquerque, N. M.)

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