



COMPLIMENTS  
of the  
Caughnawaga  
KNIGHTS OF COLUMBUS CLUB



PCIL  
CSN 11



# KATERI

NO. 68

WHY?  
WHY PRAY TO THE SAINTS?  
FLOWERS ALSO  
"GOOD MORNING, FATHER!"  
THE CAUGHNAWAGA K. OF C.  
A WORTHY COMPANION  
BURIALS BENEATH THE CHURCH  
SINGLE FILE

## LILY OF THE MOHAWKS

Spring • 1966  
Caughnawaga, P. Q., Canada.





# The Venerable Kateri Tekakwitha

*Kateriana obtainable from*  
**Office of the Vice Postulation**  
(The Kateri Center)

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

## Medals

Aluminum: 5c each — 50c per dozen.

## Pictures (prayers in English or French)

1. Colored picture by Mother Nealis. 10c each.
2. Colored picture by Sister M. Fides Glass. Spanish prayer also. 5c for two.
3. New heliogravure picture of Kateri. 5c each.

## Touch Relics

1. Small Kateri pictures with silk applied to relics. 20c each.
2. Heliogravure picture with touch relic. 15c each.

## Ceramic Plaque

A four inch square enamel picture of Kateri on mushroom colored tile to blend into any background. By Daniel Lareau. \$2.25.

## Novena (English or French)

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

## Statues

Colored 8½". \$3.75.  
A wood carving 6½". \$15.00. (Limited Supply.)

## Books

*In English* — "Kateri Tekakwitha, Mohawk Maid", by Evelyn M. Brown. \$2.50.

*In French* — "Kateri Tekakwitha, vierge mohawk", by Evelyn M. Brown, translated by Maurice Hébert of the Royal Academy of Canada, illustrated by Simone Hudon-Beaulac. \$2.25.

— "Kateri, vierge iroquoise", by Pierre Théoret. \$2.10.

— "La Vénérable Kateri Tekakwitha, jeune vierge iroquoise, Protectrice du Canada", by Canon Paul Thône. \$1.50.

— "Kateri Tekakwitha, la petite Iroquoise", illustrated album by Agnès Richomme. \$1.00.

*In Italian* — "Caterina Tekakwitha", by Dr. Fernando Bea, 176 pp. \$3.00.

— "Il Giglio degli Iroquesi", by Dr. Fernando Bea, 62 pp. \$1.50.

*In Spanish* — "¿Una India en los altares? Kateri de los Mohawks" by Maria Cecilia Buehrle, 180 pp. \$2.50.

## Special

*In English* — "The Visions of Bernard Francis de Hoyos, S. J.", by Henri Béchar, S. J., 178 pp., profusely illustrated, \$5.00; or five one-dollar subscriptions to "Kateri".

## Recordings

*In Iroquois*, Two records (45 rpm), of the Mixed Caughnawaga Choir. For both: \$3.50.

## Film-strip

Kateri film-strip in color; four reels with captions in French. \$25.00.

## Sympathy Cards

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

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

## Birthday Cards

Same conditions as for Sympathy Cards.



Compliments

of the

KNIGHTS OF COLUMBUS

Lachine Council 1776





KATERI : No. 68

Vol. 17 : No. 2

#### 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.

MARCH, 1966

Published with Approbation of the Ordinary and Permission of Superiors

Copyright by the Rév. Henri Béchar, S. J., Vice-Postulator  
Authorized as second-class mail, Post Office Department, Ottawa

CAUGHNAWAGA, P. Q.

## WHY?

Our correspondents often ask this question: "Why isn't the Lily of the Mohawks beatified and canonized?" The answer is simple: not enough folks pour out their hearts before the Lord, pleading with Him daily to glorify His servant, the Venerable Kateri Tekakwitha.

Kateri has old and faithful friends, no doubt about it, who pray for her beatification at least once a day. God love them! Many others, however, who claim they are fond of her, do nothing towards advancing her cause. Still others (I have in mind all those worshippers of the one, true God here in North America, among them approximately 45,000,000 Catholics) never commend this intention to God. Millions of men, women and children would join the ranks of those who pray for the Indian Maiden's earthly beatification, did they but know her.

A holy bishop wrote to me lately to suggest that the Kateri

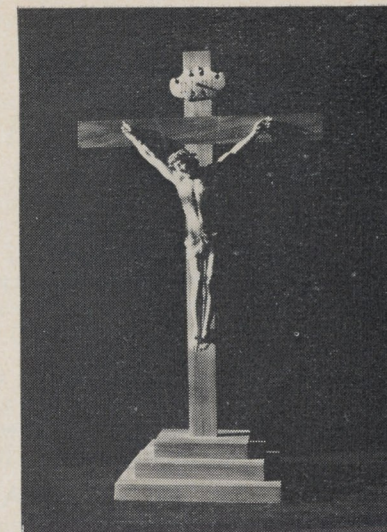


Photo: Bob Acciaro

Center launch a discreet campaign of prayer to hasten Kateri Tekakwitha's beatification, thereby honoring the Amerind.

One more miracle is needed for Kateri's beatification. Miracles cannot be obtained with anything else than faith, hope (prayer), and love.

The ivory crucifix pictured on this page was recently restored and remounted. It is old enough to go back to Kateri's time. Perhaps she prayed before it. She could teach us to devoutly say the Our Father or the Hail Mary. Our prayers would touch the Heart of the Savior and soon, we would have our St. Kateri Tekakwitha.



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

Enclosed is a check for \$10 in thanksgiving for a job promotion which I had been promised but had almost given up hope of receiving. Please use it in whatever way will best help the cause of Kateri . . . (Washington, D. C.)

✱ **Kateri's smile upon you, Miss J. E. F.!**

I am a foreigner from the Island of Trinidad, W. I., a Roman Catholic by religion. During my short stay I have heard of the miraculous works of Kateri. I have a grave personal problem, which made me decide to pray to Kateri. I promised if my favour were granted, I would send a contribution of \$5. My favour was granted . . . (Montreal, P. Q.)

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

I am proud and happy to be able to help the cause of our dear Venerable Kateri. I am a Kiowas. My wife is a Navajo. Enclosed is \$1 for a subscription . . . (Chicago, Ill.)

✱ **Kateri's smile upon you, Mrs. A. R. C.!**

The enclosed \$1 is in thanksgiving in honor of Kateri. May she be canonized soon! . . . (Mission, B. C.)

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

I am enclosing a small donation in thanksgiving for the recovery of my grandson who was quite ill. Please pray for all the members of his little family . . . (New Orleans, La.)

✱ **Kateri's smile upon you, Mr. P. G.!**

I want to inform you of my recovery from retention of urine . . . Herein you will find \$5 for this cause which is so important with regard to Kateri's canonization . . . (Lasalle, P. Q.)

✱ **Kateri's smile upon you, Miss M. F. McD.!**

I am enclosing \$10 in thanksgiving for dear Kateri's intercession in my behalf for a favor granted. I recently received a permanent promotion in my work. Please use this thanksgiving offering in whatever way you choose to help Kateri's Cause . . . (Jamaica Plains, Mass.)

✱ **Kateri's smile upon you, Miss R. B.!**

I am sending you \$20 for Kateri's cause. This was a promise I made. I was sick for five years and unable to work. Now I am working again and I'm fit as a fiddle . . . (Ste. Marie Salome, P. Q.)

✱ **Kateri's smile upon you, Miss Y. S.!**

I am writing to inform you of a conversion. I have said the prayers to Kateri Tekakwitha with promise to report the conversion . . . (Rochester, N. H.)

*Some questions are hard to answer. But not this one.  
The reasons are convincing and inspiring.*

## *Why PRAY to the Saints?*

by Lawrence A. Castagnola, S. J.

**I**N THIS ECUMENICAL AGE, Catholics and Protestants should strive to understand better the truths and beliefs of their respective faiths. In particular, Catholics should study those particular dogmas which Protestants find difficult to accept. One such dogma is the veneration and invocation of the saints. Many non-Catholics find it difficult to understand why Catholics pray before a statue of St. Jude or light a vigil lamp before the statue of St. Francis Xavier. They find it difficult to reconcile these devotions with the adoration that is due to God alone.

Sometimes Catholics feel embarrassed and apologetic about the Church's devotion to the saints. For this reason every Catholic must learn to distinguish what has historically been an abuse of veneration to the saints and understand that an individual's superstition or ignorance does not invalidate the deposit of faith.

A basic general principle behind the veneration and invocation of the saints is the fact that in God's providence men help other men to their eternal salvation. This does not mean that human beings take Christ's

unique role as Mediator between God and men. Only Christ is the way to the Father. But as St. Paul's development of the Mystical Body indicates, all of redeemed humanity plays its part in salvation history. Christ united with the members of his Body brings the universe to its destiny. This is the general scriptural basis for the veneration of the saints.

Christ Himself praised John the Baptist. And when a woman from the crowd praised his Mother, Christ gave us the principle on which to base our praise of any human being: "Blessed rather are those who hear the word of God and keep it" (St. Luke XI, 28). The Virgin Mary or any person is worthy of honor on the basis of their spiritual solidarity with Christ.

Chapter II of the Epistle to the Hebrews is devoted entirely to recounting the praises of the heroes of the Old Testament for their faith. Chapter 5 of the Apocalypse portrays the solidarity of all believers with Christ. It shows the Church on earth worshipping in faith and hope and joining with the blessed in heaven presenting the prayers of the Faithful on earth to Christ.

St. Paul in several Epistles asks for the prayers of his fellow Christians. For example, he writes to the Romans: "I appeal to you, brethren, by Our Lord Jesus

*Reprinted with the kind permission of the Sacred Heart Messenger, New York, November 1965, Vol. 100, No. 11.*



Christ and by the love of the Spirit, to strive together with me in your prayers to God in my behalf" (Romans XV, 30, 31). Similar appeals are made to the Corinthians (II Corinthians I, 11), the Colossians (IV, 2, 3) and Ephesians (VI, 18, 19). If St. Paul asked his fellow Christians for their intercession with God, how much more should we ask the intercession of those who are with God! St. Jerome made this obvious conclusion in his polemic against a certain Vigilantius who denied the utility of invoking the saints: "If the apostles and martyrs while still alive can pray for others at a time when they should be concerned for themselves, how much more will they pray for others after their victory, crown and triumph!" (Contra. Vig. 6).

#### Ancient Traditions

The most ancient traditions of the Church uphold the practice of honoring and invoking the saints. The second-century writing, "The Martyrdom of Polycarp," speaks of adoration due to Christ as the Son of God and love for the martyrs as ones who greatly loved their Master. St. Cyprian in the third century writes of commemorating the feast-days of Sts. Lawrence and Ignatius and offering the sacrifice of the altar on their behalf (Ep. 39, 3). Cyril of Jerusalem in the fourth century instructs the people in his *Catechesis* to recall the patriarchs, prophets, apostles and martyrs that God might accept our prayer through their prayers and intercession (Cat. 23, [myst. 5], 9). And St. Au-

gustine in the fifth century clearly explains the relationship between veneration of the saints and worship to God and how there is no contradiction between the two. One venerates the martyrs on their feast-days not to give them the adoration due to God alone, but to benefit by their merits, to be inspired to imitate them and to be helped by their prayers (cf. *Contra Faustum*, 20, 21).

#### European Christianity

Historically, the cult of the saints was given a new emphasis after the fall of the Roman Empire in the West in the fifth century. Society was agricultural and tribal. The center of Church life was the monastery. The great Irish missionaries and others who converted Central Europe had to appeal to an uneducated peasantry with their pagan beliefs and local deities. It was part of the genius of these missionaries to replace their pagan idols with the veneration of Christian heroes.

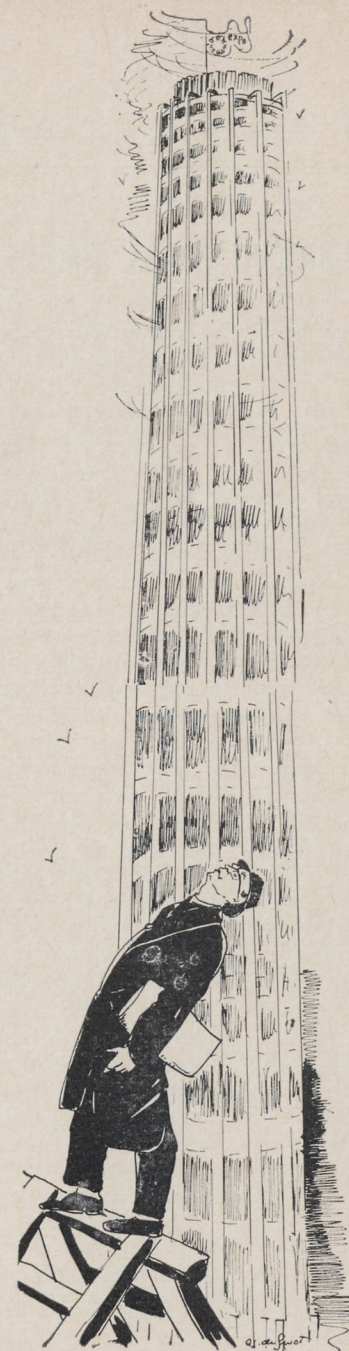
However, as history has shown, the cult of the saints was abused by individuals, especially at the time of the Reformation. Luther's friend, Frederick the Wise, Elector of Saxony—through ignorance or misguided devotion—collected hundreds of relics, many of them obviously spurious, such as a twig from the burning bush of Moses. In the late Middle Ages, individuals had obviously lost sight of the fact that relics were memorials of Christian sanctity and instead became collector's items.

Luther's early years as an Augustinian Friar might serve as an example of how popular piety strayed from the correct notion

of veneration of the saints. The Protestant biographer, Roland H. Bainton, states that Luther had twenty-one patron saints, three for each day of the week, whom he appealed to in the hope of escaping the just punishment of an angry God ("Here I Stand," 44). Obviously it would be an abuse of the veneration of the Saints to turn to them for mercy which one does not find in God. One should not pray to a saint because he or she is more human than Christ or more understanding than Christ. This is obviously heresy. And the Council of Trent was very careful to point out that veneration of the saints cannot be prejudicial to the veneration due to the one Mediator between God and men.

Sometimes one hears an ecumenically minded Catholic say that the cause of eventual reunion demands that the Church tone down her stress on devotion to the Virgin Mary and the saints. This attitude, though well meaning, could be dangerous to the Church as well as to the cause of reunion. Catholics should stress the totality of their beliefs with the proper emphasis. Certainly to stress devotion to the saints out of the context of devotion to Christ is meaningless.

When Catholics and Protestants take the trouble to examine the teaching of Scripture, the Fathers of the Church and the teaching of the Church concerning the veneration of the saints, there could possibly be one less point of friction and misunderstanding.



"How can I get all those folks to pray for Kateri's beatification?..."



"Don't you know I'm a Christian ?..."

## Flowers Also

AFTER John Tegannahkouahsen's death, Father Pierron had him carried into the chapel. He was exposed there for some time. The priest lit tapers around the body. The crowd was so great the chapel could not hold them all. Father Pierron then spoke simply and movingly :

"My brothers," he said to them, "you weep, and you are overcome with grief at the death of your relatives; but as for us Christians, we sing and rejoice, just as you see us doing now, when any of our people die. The blessed souls that are in heaven have already joyously received that of this man whose body you see there. It is crowned with a joy that will never cease. These candles which you see lit are as the stars of heaven, where he is now crowned with glory. And this fine stuff with which I have covered him, is only a feeble representation of the admirable and shining robe with which God has clothed him. Moreover, we have come here and have left our relatives, our property, and the comfort of our native land, only to procure for

all the same happiness—which I promise you in God's name and which will infallibly be yours..."

Later on the Christian Indians bore him to his grave with all possible solemnity, carrying a banner, an emblem of his baptismal innocence.

A few days later, a little tot, one of the dead man's near relatives, was baptized and went to join him in heaven.

John's death touched his mother so deeply that she publicly came to urge the priest to allow her to become a Christian. Although she was well instructed, the missionary decided to defer her baptism still longer.

"It was my opinion," he wrote, "that I could not use too much precaution in granting this favor—which is the more esteemed, the more it costs to obtain it!"

Soon afterwards, in the same cabin, six persons, adults as well as children, died after having been baptized. All these deaths saddened the priest, but the one which grieved him the most was that of an elderly woman, the support of the new born Church. She had always preserved her innocence in the midst of most unchristian surroundings. Her greatest fault was that she sometimes became angry with those



FIREBRAND: "We'll all be swallowed up..."  
HOT ASHES: "...by the Vice-Postulator's debts!"

who spoke ill of the Faith. She was so zealous that she used to preach whenever she found a willing ear. She was especially appreciated when she gave instructions in the chapel and explained the pictures that were shown there for this purpose. She often went to find Father Pierron, with nine or ten young girls that she had won over to the Faith :

"Here my brother," she would say to him, "here are some fine children whom I bring to you. Teach them well the principles of Christianity and finish what I have begun."

She generally began and ended her talks by insisting most earnestly that there was nothing in the world of greater importance to anyone than the Faith and

the service of God. Even when she was near death, this was almost the only sentiment that she sought to impress on her two daughters—doing it with so much zeal and unction that they never forgot it. Sometimes Father Pierron would come upon them when they were engaged in these pious reflections to discover the mother and the daughters in tears, tears of joy.

Although this woman was seriously ill and to such an extent that she could hardly leave her cabin, yet she never failed, mornings and evenings, to go and pay her respects to Our Lord in the chapel. No matter how intense the pain she felt and however bad the weather might be, she always remained a half an hour before the Blessed Sacrament.

"God is the Master of our lives," she would often repeat, "I'm always ready to give it back to Him, whenever He pleases, for it is He who gave it to me."

As the result of her faith, a great love for purity sprang up in her soul. The least suggestive word she heard was promptly squelched :

"Don't you know that I am a Christian, and that my Faith is a thousand times more precious to me than life?"

Our Lord's presence had become so familiar to her that she continued to talk to Him up to the moment of her death. She expired after receiving the Last Sacraments, leaving the priest and the other Christians with

*Editor's note: Among the thorns of pagandom, blossomed many flowers... Kateri's background becomes more intelligible.*



regret at her loss and consolation at the happiness which they all believed she is enjoying in heaven.

Despite these encouraging conversions, the Dutch at Fort Orange were a thorn in the missionary's side.

"It is beyond belief," he noted, "how much the neighborhood of the Dutch injured the Faith—both on account of the brandy that they sell to our Indians, which is to the latter an unending source of debauchery, and because they try to give them a bad impression of our religion. It is true that for some time the Dutch have been more guarded in this matter, because they have found out by experience that the firmness and ability of our Christians took from their opponents all hope of being able to shake them."

One of these Christians wore an image of the Blessed Virgin, that she might never lose sight of her in whom, next to Jesus Christ, she placed all her hope. They did everything they could to make her discontinue this holy practice. Many Indian women wore their rosaries around their necks—a public profession of their religion. The Dutch tried by every means to turn them from this practice :

"Is it not worshipping idols," they asked, "to render to a created being the honor that is due to God alone? And are you not unfortunate having fallen into the hands of people, who, instead of reclaiming you from idolatry, engage you in it anew? In what passage of Scripture did they see

that God orders us to pray to Him over some little pieces of wood, such as you wear...? These things are works of the human mind, and not laws of the Lord!"

One of the pious Christians answered without hesitation : "You certainly show either that you have very little sense or that you believe us to be very little enlightened in our Faith. Do you imagine that we honor the Blessed Virgin as the Mistress of our lives? You are wrong. We know too well the worship that we owe to God, to bestow it on a creature. We are not ignorant that it is He alone who has made all things; therefore it is He alone whom we ought to honor as our sovereign Lord."

*Your best friend  
financially*

**LIONEL E. FOURNIER**

350 Graham Blvd., Apt. 207

Montreal 16

Tel. 739-7419 or 866-6371

*Investors*  
**SYNDICATE LIMITED**

Distributors for

**Investors Mutual  
of Canada Ltd.**

**Investors Growth Fund  
of Canada Ltd.**

**Investors International  
Mutual Fund Ltd.**

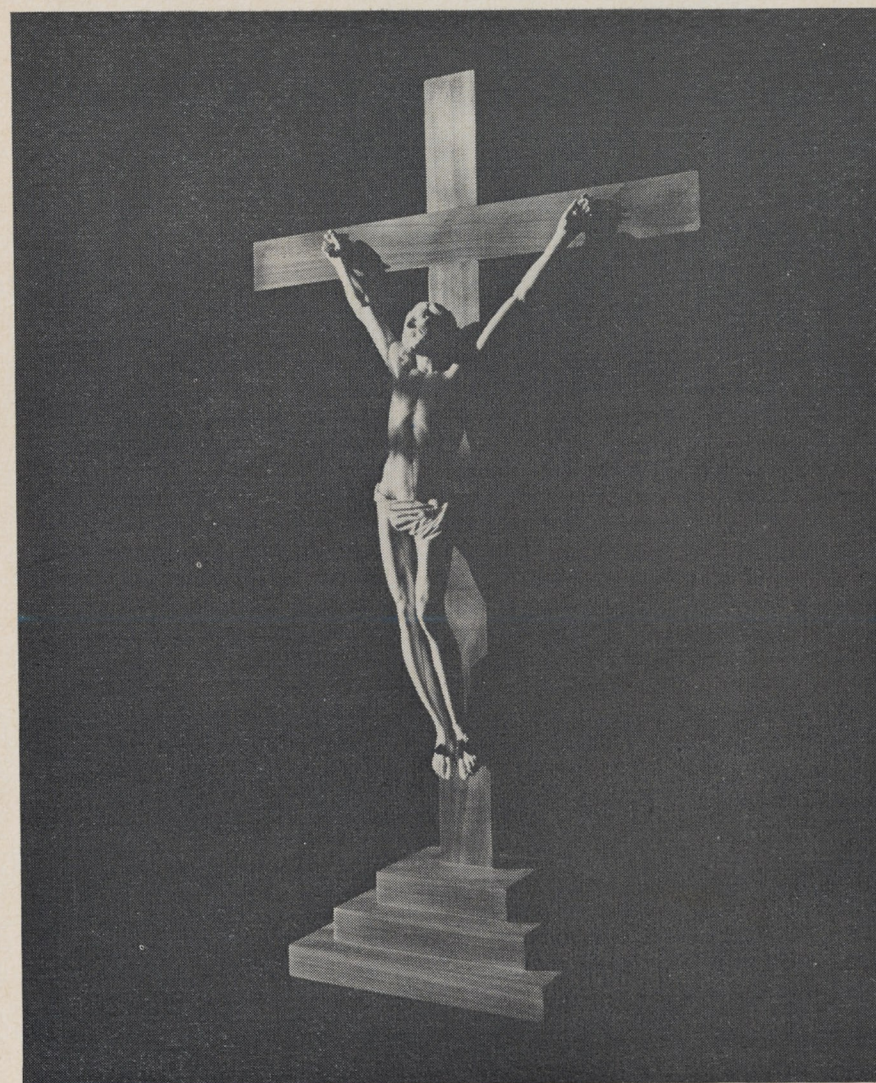


Photo: Bob Acciaro

In the mission vault, this exquisitely carved seventeenth century ivory crucifix lay dismembered with a foot broken off and some of its fingers chipped. It was recently restored. For even the best of us, too often Christ is laid away, shattered in the utmost recesses of our minds. Lent is the time to put on Christ anew.





Rev. Henri Lalonde, S. J.,  
Mr. Rosaire Tremblay,  
S. J., Rev. Léon Lajoie,  
S. J., Pastor, Mr. Donald  
V. Flynn, S. J., Rev. Har-  
old J. Sommer, S. J.

Harold J. Sommer, S. J.

## "Good Morning, Father!"

### The Jesuits in the Classroom for Catechism at Kateri Tekakwitha School in Caughnawaga

"Good Morning, Father!" This joyful and enthusiastic salutation explodes around us as we step into the classroom. It is the exuberant musical greeting given by Indian children at Kateri Tekakwitha Grade School in Caughnawaga. But why the spontaneity and extra enthusiasm? "Father's here for Catechism."

This event occurs every other Thursday during the school year. There are 5 of us Jesuits: Father Léon Lajoie, S. J., pastor, and Father Henri Lalonde, S. J., curate, of Saint Francis Xavier Mission in Caughnawaga, joined by 3 scholastics from Collège de l'Immaculée - Conception in Montreal. Arriving on Wednes-

day evening we prepare for the catechism classes and are thus able to be "on deck" for their early morning beginning. Thursdays are regular days of repose for us so there is no conflict or interference with our studies in theology. Although it might appear at first blush that teaching Catechism results in the loss of this holiday, this pleasant task and change in surroundings affords a most agreeable respite.

Catechism (or religion class) is a 30 or 40-minute daily period in the school. It is regularly taught by the respective classroom teachers. Text-books are used, with each grade having its own applicable edition.

And now several questions might be posed: Why does Father come on the scene for his religion period? What does he do during his class session? What significant contribution can be made by the Jesuit priest or scholastic during one religion period in relation and addition to what is taught during the other nine preceding periods conducted by either a Sister or lay teacher?

The teaching of Catechism is primarily an explanation of the teachings of the Church, but it is also the presentation of the Good News of the salvific teaching and redeeming work of Christ AND HOW WE ARE TO RESPOND TO IT. This means an underlining of definitions and the logical presentation of Catholic doctrine, as well as the emphasis on an understanding of what God's love for us means.

Now when the priest does this work he is continuing the work of Christ the Teacher in a very special way, for no one else is so closely associated by sacramental character with Christ, the Great Catechist. The scholastic, a cleric not yet ordained to the priesthood until his third year of theology, is developing more and more fully towards this state with the help of God's grace, seminary studies and formation, and by his own acts of virtue. Certainly he must appear to the children as an image of Christ in bringing His Message to them.

Three things make a good catechist: what he is, what he teaches, and how he teaches. In the first two qualities or characteristics the priest and cleric is

usually far ahead of everyone else. He has either acquired or is in close pursuit of the sacramental character of the priesthood of Christ; he possesses a specialized knowledge of the Message of Christ.

But to teach Catechism is an acquired art. The work is not easy and it does require preparation. We have, however, an advantage on entering the classroom since the children have, for the most part, the same teacher during the entire day. Since there is not too much variation, the arrival of the Jesuit shakes them out of a routine. Hence they look forward to our arrival and their "Good morning, Father!" is full of meaning. Being greeted with those smiles of genuine happiness we are able to capitalize on this eagerness by being properly prepared with material for a good class. We have the advantage of their attention from the start.

Although it is only an occasional contact—one religion class out of ten—it assures the children of our concern for them, our approachability and the loving-kindness of the Church which to them we represent. It affords the opportunity of the simplest introductions to an appreciation of their Faith, and to the beginnings of spirituality in their lives. Yet it is a deliberately prepared and executed duty; not a mere social call.

But we must teach. We are there to enlighten their minds, to impart an understanding of what God's love for us means and how we must respond to it. We



give them knowledge in the Faith but we focus our attention on inspiring these children to lovingly accept the teachings of Christ, to turn their lives in His direction and follow Him in the activities of even these, their younger days. We attempt to bring the Church into school so that they can take it home with them, convincing the youngsters that what they learn about God is not just for recitation in the classroom, but rather for their entire life.

We do not take over part of the regular teacher's religious syllabus directly. But knowing in advance which section each class has reached in their catechism textbook we are thus able to reiterate some points circumspectively for clarification, increased understanding and application to daily living. But the subject matter presented usually varies from that with which they have been engaged in their regular catechism lessons. We work under a general theme for each year, preparing sessions on various topics which are thought to be important, interesting and applicable to them. Examples of these are "The Council and the Church", "The Life of Christ", "The Mass", "Holy Eucharist", and "Penance".

But the topic is flexible. Because of the approach of a special feast or new season of the Church Year, First Friday, First Holy Commu-

nion, Confirmation, a confession day, a funeral Mass, etc., we might devote the entire period to certain relevant aspects. An accident occurring in the vicinity of the village, the occasion of the death of someone known to the children, a particular television program, or even a simple question posed by one of the children, often provides the spark which ignites a glowing and fruitful subject for little interested minds. Then too, there are always those little moral questions which demand clarification and explanation.

And what about the Indian children themselves? Well they are very much like any others. Teaching must begin at the point at which the child is living, and a subject seems to have the most meaning for the Indian child when it is taught in terms of his environment. These children have to work and study as much as anyone else. It is readily apparent that they receive this training and sound education at Kateri Tekakwitha School in Caughnawaga, competently conducted by the Sisters of Saint Ann. They are happy, polite and disciplined youngsters. Their joyful spirit and intensive Catholic formation is due in such a large part to the effective and loving guidance of their devoted teachers. Blessed Mother keep them close to you in the spirit of your child Kateri, always.

## Chateauguay Automobile, Ltd.

Pontiac — Buick — Vauxhall — G. M. C. Trucks

WEST END BOWLARAMA

692-6796-7-8

## The Caughnawaga Knights of Columbus

For over fifty years, there have been Indian Knights of Columbus from Caughnawaga. For the last twenty years or so, Council 1776 of Lachine, P. Q., has inducted more and more members. Today they number over 150 men. To speak only of the deceased, Attorney Norman Saylor, Q. C., and Mr. Alexis Beauvais, were generous Kateri benefactors and fourth degree members.

On February 8, 1959, Council 1776 granted the Caughnawaga K. of C.'s the right to operate as an independant and self-supporting subsection. At the same time a provisional President and Vice-President were installed. The next day, with 15 Brothers in attendance, an agenda for the course of action to be followed was outlined and action committees were organized. The triple purpose of the subsection was pinpointed: the building of a K. of C. Hall, the fostering of youth activity in the community and last, but not least, helping the Church.

The Caughnawaga Knights then set to work. From Father H. Labranche, S. J., who since died in a tragic automobile accident, they obtained a five year lease on Kateri Hall as temporary quarters for the club. On September 12, 1959, it was resolved to renovate Kateri Hall before the cold weather set in and to look for a proper site for the future hall. The Christmas present for Kateri Hall was a new furnace.

After much thought, on February 27, 1961, land was purchased for the K. of C. Caughnawaga Club on the old highway. In June, the Building Committee was chosen: Messrs. Gene Lahache as Chairman, Clarence Saylor as Treasurer, Richard Dearhouse, Wilfred Rice, Norman White and Paul Lahache as Advisers. By September the work was well under way. Two years later, August 17, 1963, the official grand opening took place, a truly gala affair with more than 250 couples in attendance.

The Caughnawaga K. of C.'s have been consistently generous to worthy causes—to the restoration of the Church (See issue No. 66), to the Caughnawaga United Church when it was struck by lightning, to the poor of Caughnawaga and to the La-salle Disaster Fund. From June 1961 to September 1965, in advertising, etc., the Caughnawaga Knights donated \$2,230.00 to Kateri's cause. And some people ask: "Are the Indians interested in Kateri?"



"Put a tiger where you will, but put the Kateri quarterly in the hands of all your friends!"





Photo: John Taylor

# ***The K. of C. Caughnawaga Club***

Caughnawaga's steel-working Indians naturally chose steel as a construction material for their K. of C. community and recreation hall. They also desired a pleasing design at a reasonable cost, for which a pre-engineered building provided the answer. Of clear span rigid-frame construction, it measures 62'0" wide x 122'0" long and provides two floors for recreational and community activities. A Marathon packaged boiler supplies the heating. This building, a "turn-key" job, is typical of the pre-engineered buildings produced by a well-known Montreal Company for many and varied activities.





#### The Auditorium. ▲

Photo: John Taylor

Mr. Melvin Diabo and Mr. Charles Lazare discuss some on-coming event with Fr. Harold J. Sommer, S. J. In February 1964, moving picture projectors were installed. The auditorium is available for socials. Last year, while the old church was being renovated, it made a very convenient chapel.

#### The Lobby. ►

Mr. and Mrs. Leslie Beauvais, Mrs. Thomas Lazare and Mr. Joseph Albany enjoy a few moments respite before the Sunday movies.







Photo: John Taylor

Tenpins or duckpins ?

Father Sommer tries a tenpin... (The score was censored.)

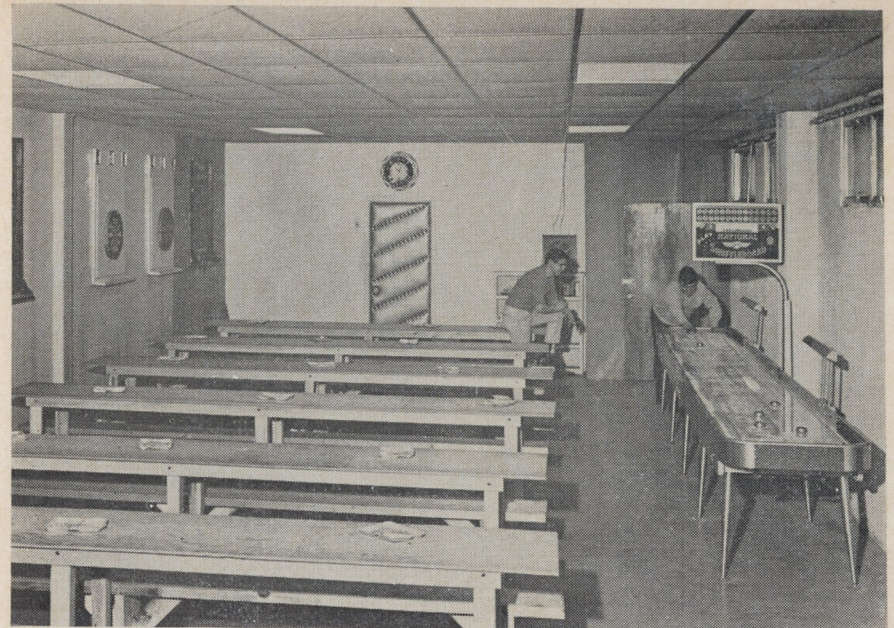


Photo: John Taylor

Shuffleboard and cards

Mr. Charles Lazare, Father Sommer and Mr. Melvin Diabo at a game of billiards.







Photo: John Taylor

Messrs. Leslie Beauvais, Melvin Diabo, Joseph Albany and Paul Rice comment the success of a Caughnawaga K. of C. Project.



*A complete choice of curtains, draperies,  
bed-spreads and window shades.*

1651 Mount-Royal St. East  
6602 St. Hubert Street  
6595 St. Hubert Street  
4028 Ontario St. East

Shop at Home Service ... Tel. 384-3600

BUDGET PLAN

Buys well who buys at LECOMPTE's of Montreal

**PAYETTE RADIO LTD.**

**730 ST. JAMES W. MONTREAL 3**

**UN. 6-6681**

## A WORTHY COMPANION

Kateri's Contemporaries : Margaret Gagoiithon

IT WAS Thursday, April 16, 1680. The snow of the long Canadian winter had not yet disappeared. At twilight, if Charles Diel or any other pioneer from Laprairie with snowshoes had passed through the woods near the neighboring mission, he would have heard a strange noise. Certainly not that of a beast of prey. Yet there it was; constant and intriguing. Then, if he would have moved carefully through the trees, now bare of their leaves, he could have slipped very near... With eyes probably as large and round as those of an owl, he would have been astonished by a sight startling enough to have defrayed the conversation in the village for many weeks... There she was, a beautiful Indian of about twenty years of age, her shoulders exposed to the cold, chastising herself with the discipline. Energetically. For a good quarter of an hour. And to the point that blood spurted forth.

It was the custom of members of the Holy Family Association to sit up with the sick when death was near. They unselfishly took their turns beside the dying person. But that evening, the last night on earth for Kateri Tekakwitha, Father Cholenec had assigned two of the most fervent to do this charitable task. Their names and origin were to remain unknown for a long time afterwards. They were Onondagas;

the oldest one, whose Indian name we still don't know, was called Mary; while the other, the youngest member of the Holy Family Society, was Margaret Gagoiithon.

On this evening these two women had gone to commend themselves to the prayers of the Mohawk maiden who had firmly encouraged both of them to make advances in the spiritual life. Following the evening prayers in the chapel of St. Francis Xavier, Margaret had gone to find Father Cholenec and request the permission to conceal herself on the verge of the forest and do penance. She thereby wished to obtain the graces of a happy death for this sick girl whom she loved so much and who, she knew, loved her in return. The missionary readily granted her the permission and she had not wavered in proceeding.

But Kateri, stretched out on her mat, had the feeling that her friend was undergoing penance for her. She turned towards the woman who was keeping vigil beside her and asked if she would go and get Margaret as soon as possible. She met Margaret as she was approaching her longhouse in which to conceal her discipline.

"Kateri is asking for you," she told her, "and I am coming to get you on her part." Both women then made their way back to the dying girl's bedside. Kateri whis-



pered to the one who had scourged herself :

"Come here, my sister, so that I may say a few words to you."

Having something to tell her in secret, she then enjoined her in a low voice to let the other take some rest. Although she had difficulty in speaking, Kateri had Margaret Gagoüithon come close to her and, as she pressed it, said : "Courage my dear sister, continue with the same fervor with which you have so well begun !" In the meantime the elder of the guardians had begun to doze.

Margaret immediately began to protest that her friend did not know her well; that she was only a poor sinner. But Kateri tightened her grasp on her arm and answered : "My sister, I know well what I say. I even know well the place from which you have come and I can assure you that all that you do is well done and is most agreeable to Our Lord. Be of good courage, persevere constantly and pray fervently for me at my death so that I will be free from purgatory as soon as possible. I will make it up to you, believe me !"

What do we know about this Margaret Gagoüithon, this Onondaga who was such a good friend of Kateri? She had for a first cousin—considered by the Iroquois as a brother—the second captain, "the pillar of the mission". According to the procedure of her people's customs, which reserved to the mother the privilege of choosing the husband of her daughter, Margaret had

been given to the eldest war captain of the Christian Indians. In 1679, this young woman of twenty-one, belonging to one of the most important Iroquois families, was married to the moody old man. But she was pious, this being an indispensable moral quality for admittance to the Holy Family Society. Handsome young men were not lacking in the village, the majority of them being good Christians, and they cast many a side glance at this pretty young woman. And thus one day—was it perhaps one of those beautiful days at the end of spring—Margaret Gagoüithon succumbed to the advances of a warrior. It was known immediately throughout the mission. Some held their hand to their mouth and said to one another, "How strange that a member of the Holy Family should do such a thing !".

Everyone, however, treated her kindly. Her conversion was admirable. "It began," writes the same Father, "with several talks I had with her, during which I spoke familiarly but firmly. I described the four last ends and led her, as they say, before all the courts of the other world..."

As a result of these serious reflections on her life and conduct Margaret was led to make a general confession to Father Frémin, her ordinary confessor. Due to the sentiments of piety which she manifested, Father Cholenec, after a few days, permitted her to receive Holy Communion secretly, having obtained the approbation of the superior. As the priest had anticipated, the

Lord Jesus placed a seal of extraordinary grace on her good resolutions. Margaret was stimulated by the example of Mary the Onondaga, whose conversion was related to her by Father Cholenec without the mention of her name. During the thanksgiving following this communion, Margaret made several offerings, one of which was the gift of her soul to Jesus Christ in the Blessed Sacrament of the Altar. Then, before the termination of this thanksgiving, the missionary offered her one of the two copper crucifixes which he had received from a French priest. He had done the same thing for Mary at this stage. Margaret reverently kissed Christ on the Cross and as was evident from her conduct afterwards Father Cholenec mentions that "all her sentiments were plunged into God's grace".

But just as the priest arose to leave, Margaret grasped the bottom of his cassock and implored him to be seated for another moment. With the crucifix in her hand she said :

"I today promised four things to Our Lord during my communion: firstly, I will never adorn myself again; secondly, I will not gamble again; thirdly, I will dance no longer and I will not be present at any of those gatherings; fourthly, I will go out no longer on nights to take part in any games of chance played in the cabins."

Now this was not without merit since she was passionately attached to these activities. But she faithfully kept her four resolutions. The missionaries, being

well aware of the ways of the Indian, feared for her. They worried about the bad temper of her elderly husband. Then, without consulting each other, both Father Frémin and Father Cholenec encouraged her to add a fifth promise which was to be the touchstone of her spiritual life. No matter how badly her husband would treat her, she must never answer him back; better still, she must not leave her cabin as she had done on several occasions in the past. Being assured that this would be a sacrifice infinitely more pleasing to God than the other four, she readily made this fifth promise without qualification. Furthermore, she kept it faithfully.



**FIREBRAND:** "This way, the Vice-Postulator will reach new subscribers quickly..."

**HOT ASHES:** "If our pogosticks hold out !"



## KATERI'S FRIENDS

are invited to the Mission of St. Francis Xavier founded in 1667. Come alone or come with friends to venerate Kateri's relics (private devotions). Mass or Benediction may be arranged in our newly restored church for sufficiently large groups. Notify the KATERI CENTER beforehand.

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

Phone:

weekdays: 525-3811 (Montreal); weekends: 637-2391 (Caughnawaga)

*Always mention KATERI in your correspondence.*

Compliments

of the

KNIGHTS OF COLUMBUS

Resurrection of Our Lord Council 4368

Montreal, P. Q.

## At LES FILLES DU ROY

in period surroundings, you will be regaled with the best  
in French cuisine of long ago.

415 St. Paul St. East in Old Montreal — Reservations: 849-6556

### ✿ Kateri's smile upon you, Mrs. W. T.!

Please add this donation to the funds being used for Venerable Tekakwitha. I made a novena to her to have her help find a job for my husband who is past 50 and was out of work for twelve weeks when his company sold out. After the novena to her, he got a fairly good job with a livable wage for his children and myself. Many thanks to Venerable Tekakwitha for her help! (Chicago, Ill.)

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

Again I'm late in sending the \$5 I promised of my first pay in September if my sore foot would get better so I could go back to my work as a teacher in the Parochial School. My foot got better, so did a sore back which followed the sore foot. Favors multiplied so my offering will be larger . . . I like your new larger Kateri publication and greatly enjoyed the pictures of the restoration of your church. The story of the discovery of the graveyard beneath the church was most interesting . . . (St. Mary's Pa.)

### ✿ Kateri's smile upon you, Mr. and Mrs. R. McG.!

To Kateri (\$10), to thank her for having protected us during our trip! (Beauharnois, Qué.)

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

I would like a subscription to "Kateri" for my young daughter, Jane (who has some trouble with her leg and could well provide Kateri with a miracle toward her canonization). I myself heard first about Kateri years ago in Montclair, N. J., where I believe a camp was named for her, and just today in reading *Fatima Findings*, learned the story of her life for the first time and am quite impressed with her heroism . . . (Washington, D. C.)

### ✿ Kateri's smile upon you, Mrs G. S.!

Kateri helped me like a sister in all my problems—there are many of them. So I am asking her to help me again. Enclosed find five new subscriptions . . . (Village Huron, P. Q.)

### ✿ Kateri's smile upon you, Mr. S. L. E.!

Enclosed find one dollar for the new stencil because of the Zip Code . . . I got a true thrill from the article on Ste. Marie Among the Hurons as I've been to the Martyrs' Shrine at Midland, Ont. I've been to Auriesville annually now for several years. New York State is much closer than Ontario to us . . . May 1966 see great advancement in the Cause of Venerable Kateri Tekakwitha . . . (Amesbury, Mass.)

LAUNDERERS  
CLEANERS

*Jolicoeur*

4132, PARTHENAIS ST. — Phone: 521-2161



✱ **Kateri's smile upon you, Miss G. F.!**

A few weeks ago, I was called home to find my Mother seriously ill. I immediately prayed to Kateri to make her well. About an hour after she was rushed to the hospital, she began to respond to treatment; within two days she was out of danger and the doctors were amazed at her recovery. She is now home and is gaining daily in strength. Please ask Kateri to grant that she will be completely well again.

While in the hospital, my Mother told one of her room-mates about Kateri; she was suffering terribly from certain treatments and she feared serious results from her X-Rays. After she started to pray, the treatments were stopped and she was told cancer was not present. So Kateri has gained another friend. I am sending a cheque (\$20) in thanksgiving. Please pray to Kateri for my Mother and her friends, also for my brother in the Air Force who is starting a course on a new plane in February. I have promised Kateri to be more regular in my prayers . . . (Montreal, P. Q.)

✱ **Kateri's smile upon you, Miss T. M. W.!**

About two years ago I sent in a petition for my nephew. Upon examination they found he had had brain damage due probably to a birth defect . . . He had been under very strict medication for a year and a half. The last six months he had been taken off the medication. When he had an examination a few days before Christmas, he was dismissed by the doctor, and he was proclaimed normal. He has a very high I. Q., but under pressure, at test time at school, his hand would shake so that he was unable to write legibly. I know Kateri was instrumental in curing him. He will be 14 years old in May and will graduate in June . . . Enclosed is my check in the amount of \$5 to further your work. Thanks to Kateri . . . (Chicago, Ill.)

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

I am so happy to send you my copy of *Fatima Findings*. As I told you it is through this that I learned of your book "The Visions of Bernard de Hoyos, S. J.", which I am anxious to have for our Carmelite daughter . . .

In regard to Kateri—I am now fifty-five years old, but when I was about thirteen or so until I was around seventeen, I had great devotion to her. In reading your literature on Kateri, the reference was made to her not being white and the different types of so called Christians. How true it is and how much we will have to answer for. I am enclosing a dollar. I wish it could be more but we have an arthritic son and his wife and five lovely children. God hasn't given us of worldly goods but many crosses, which we know are His precious blessings . . . (Bellflower, Calif.)

## Burials Beneath the Mission Church

(Concluded)

### 1865

7.4: Joseph, son of Pierre Thaënnoken and of Thérèse KanSatsienhontien, 2 yrs. \* 12.4: Jean Baptiste, son of Ignace Karhakenhiate and of Anne KasennenaSi, 1 yr. 10 mths. \* Anne Mathilda KonSaniontani, daughter of Pierre Thaënnate and of Scolastique Kaniserentha, called Picard, 11 yrs. 4 mths. \* 2.6: Marie KenSatieha, wife of Paul Nioherashen, called Laronde, 42 yrs. \* 29.6: Marie Zoë, daughter of Onésime Plante, and of Marie Kaneratisation 1 yr. 2 mths. \* 31.7: Anon., son of Mathieu Karhaienton and of Marie KenSatonyi, 1 hf. day. \* 2.10: Louis Ambroise Narcisse Arthur, son of Edouard Charles De Blois and of Catherine Desparois, 9 mths. \* 10.12: François Xavier, son of Alexis Thairi and of Cécile KonSanerataienni, 16 mths. \* 17.12: Monique Karihoetha, daughter of the late Charles OtiohkSanoren and of Thérèse Osontio, deceased in Chicago, 14 yrs. \* 26.11: Edouard Albert Gédéon De Blois, son of Edouard De Blois and of Catherine Agathe Desparois, 2 yrs. and a hf. \* 30.11 Michel, son of Jacques Kaneratakaron and of Marie Joseph Kahentinetha, 3 mths. \* 3.12: Marguerite, daughter of Michel Otsitsiatakon and of Anne Katenies, 3 mths. \* 12.12: François Xavier, son of the late Joseph KahonSakenrat and of Catherine Kahteraks, 8 yrs. \* 22.12: Thomas, son of Jean Baptiste Sakokenhiatha and of Marie Kanesenha, 4 mths. \* 23.12: Marie, daughter of François Xavier Atoharison and of François Kaënnison, 1 yr. and a hf.

### 1866

14.1: Joseph, son of François Xavier Ahnetenre and of Thérèse Bahiarenk8as, 8 mths. \* 28.1: Michel, son of Thomas TehonSakanere and of Monique Kaënnontie, 1 mth. \* 9.2: Marie Joseph, daughter of Jean Baptiste Karonhiaktatie and of Catherine Sakoha8ison, 4 yrs. \* 12.2: Cécile KonSanerataienni, wife of Alexis Thairi, 26 yrs. \* 19.4: Michel, son of Pierre Sakohre8atha and of Marie Joseph Kahenra8aks, 10 mths. \* 20.4: Thomas, son of François Xavier Kaneratiio and of Anne KonSakenhrenni, in U. S. A., 10 mths. \* 21.5: Arthur Albert, son of Charles Edouard De Blois and of Catherine Agathe Desparois, 11 days. \* 7.6: François Xavier, son of Pierre Thaënnoken and of Thérèse KonSatsienhontien, 9 mths. \* 27.6: Angélique, daughter of Louis Kentsionko8a and of Thérèse Kaënnaris, 1 yr. \* 10.11: Gervais Macomber, husband by a third marriage of Pauline Vincent, deceased accidentally from a fall, 94 yrs. \* 13.12: Marie, daughter of François Xavier Tekaneraterisere and of Cécile Kaianentha, deceased in Chicago, 3 yrs.

### 1867

6.6: Martin, son of Michel Otsitsiatakon and of Anne Katenies, 1 mth.

### 1874

24.11: Marie-Thérèse Kanoniiostha, widow of Pierre Atsinaton, 100 yrs. 4 days.

### 1928

22.12: Mrs. Adèle Perronno, 89 yrs.

### Madame Perronno

On December 18, died in the Lord, a woman of a superior intelligence, of a great heart, and of an activity that death alone was able to stop. She was known as Mrs. Adèle Perronno.

She was born in France, at La Pommeraye (Anjou), on October 23, 1839. In 1867 she married a Monsieur Perronno, a notary of Vannes (Morbihan); she became a widow in 1872. Being childless, she returned to her family.

Eight years later, with her father, she boarded a ship for America, settled down in Buffalo, and taught music and French there for a few years.

Craving to devote herself to others, she joined a society of women (Daughters of the Sacred Heart of Mary) devoted to the different good works of teaching, charity, missions. Everywhere she displayed a keen and penetrating mind, an intellect lifted up towards God as towards the rays of a lighthouse on a reef, and a tenaciousness which never gave up, once it had recognized the Will of God.

In Ontario, she was noted for promoting small and humble establishments among the isolated Indians, to which two or three of those admirable teachers from Wikwemikong, were assigned. Only once a month were they visited by the missionaries, and were consequently without the divine presence of the Savior. Soon however they were superbly cheered up by a rescript from Rome, allowing them, even under the above conditions, to keep in their homes the adorable Host of the tabernacle . . .

In 1905, she was to be seen conducting with as much prudence as perseverance the bringing in of her companions to the Caughnawaga Reserve, taking under her care one of the schools and founding the hospital in which hygiene of the soul was on an equal footing with that of the body.

There it was that Madame Perronno passed the last years of her long existence of eighty-nine years. It was the same life of zeal, of smiling charity and of intelligent superiority. When her advanced age did not allow her to remain at the direction of the establishment, she found refuge in a life of silence, of prayer, and even then of continual work. The last moments of this beautiful soul were that of a vigil lamp, which for lack of oil, peacefully dies out, by throwing on the tabernacle last rays of its mystic flame.

F. M.

\* \* \*

### Statistics

One of Kateri's frineds, Miss Antoinette Cormier, took the time to study the list of burials beneath the church. Here are the results: Men, 180; women, 187. Grand total: 367, who await the Lord in the hope of the Resurrection.



✧ **Kateri's smile upon you, Rev. M. L., O. M. I.!**

Grande Cache is about 100 miles north of Jasper. I am here with Indians who speak the Cree language, but who are descendants of the Iroquois. These Iroquois, Ignace and Louis Kwarakunte came from Caughnawaga at the end of the eighteenth century with another Iroquois whose name was Waniyandie. That is how the names are spelt today. In your list of burials in the Church at Caughnawaga, I find in 1831... "Marie, daughter of Pierre Taronchia8akon" and Anne Karak8-entha, and in 1847... alias Onakarakente. The last two names are close enough to our Kwarakunte. These Indians at Grande Cache are still very good. I commit them to Kateri's care. May she protect them from our up-side-down civilization!... Enclosed \$20 for Kateri material and for her cause... (Grande Cache, Alberta.)

✧ **Kateri's smile upon you, Mrs. J. K.!**

... Enclosed is a check for \$5 I promised it to Kateri if I got my operation. I had a tumor removed from my intestine. At my age it was serious—I'm 75 years old. I thank God and the Venerable Kateri. I am well. She has been more than generous to me and to all my family... (East Elmhurst, N. Y.)

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

I am quite happy to forward you \$10 which I promised to good Kateri. She obtained an important favor for me. I have a son, aged 23 years who was out of work. He could find no employment. One fine morning I prayed to Kateri. I told her she could find a good job for my son at a good salary. Well, Father, two days later he got the job. Over a month has passed and his salary has been increased... Please, Father, publish this favor in "Kateri"... (Lachine, P. Q.)

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

Please accept the enclosed check (\$10) for the Kateri seals. Please send me the novena in the form of a short biography. Mine is about worn out. I say the prayers every day and pray each day at Mass for the canonization of Tekakwitha. Over the years she has obtained many favors for me... (Texarkana, Texas.)

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

A few months ago, I promised Kateri \$5 for her cause if she helped me find a suitable apartment. She did so within a week after I had started a novena to her so I must keep my part of the bargain. Hoping that soon we will have a truly Canadian Saint and asking you to keep me in your prayers... (Toronto, Ont.)

## SINGLE FILE

The crucifixes on pages 4 and 12 were refinished by Gilles Beaugrand, Inc. of Montreal. Highly trained specialists worked at them for 64 hours. The bill was \$290.00. A good friend of Kateri from Slingerlands, N. Y., contributed \$100.00 in memory of her aunt to help preserve these souvenirs of Kateri's times. The Fathers of the Mission of St. Francis Xavier are deeply grateful, the Vice-Postulator in particular.

Did you receive your new Kateri seals? Please use them according to directions. More of

the same may be obtained at \$1.00 a sheet. The Vice-Postulator also wishes to express his gratitude to all Kateri's friends who have acknowledged the seals.

—  
Sunday, January 30, at 10:00 A.M., Betty Jewel in her T.V. programme, *Time for Sunday School* on Channel 6 (C. B. C.), Montreal, interviewed several Caughnawaga Indians. Mr. Ian Phillips illustrated the different sorts of Indian bead-work with a hand-loom; Miss Louise Lahache recited a legend of long ago, and Mrs. May Montour spoke of

### The Reverend Mother General, Holy Cross Sisters

821, Blvd. Ste. Croix, Montreal, P. Q.

### MOTHER HOUSE OF THE SISTERS OF PROVIDENCE

(Care of the sick and of the aged)

12055, rue Grenet, Montreal 9, P. Q.

### Mother House of the Sisters of St. Ann

1950, Provost Street, Lachine, P. Q.

*With gratitude to Kateri* — Miss Beatrice Boileau

### STUDIO BEATRICE

A School of Dressmaking and Designing Administered in Compliance with the Law on Vocational Institutions.

4714, Garnier St., Montreal-34

Telephone: 521-1614



## "To this Divine Heart!"

"...All the faithful, moved by a new ardor, should render to this Divine Heart the honor which is its due..." Pope Paul VI.

The biography of a young Jesuit, THE VISIONS OF BERNARD FRANCIS DE HOYOS, S. J., by Henri Béchar, S. J., will help you do just this. It will quicken your heart with a greater love for the Heart of Christ.

One hundred and seventy-eight pages on a subject never before treated in English, plus twenty-three full-page illustrations.

Now \$5.00 postpaid or 5 one-dollar subscriptions to "Kateri".

Make out your check to

## KATERI'S CAUSE

P. B. 70, Caughnawaga, P. Q.,  
Canada

### DAUGHTERS OF THE REPARATION OF THE DIVINE HEART

14135 Cherrier St., Pointe-aux-Trembles (Que.)

### PROVINCIAL HOUSE DAUGHTERS OF WISDOM

5628 Wilderton Avenue, Montreal 26, P. Q.

### A TEACHING INSTITUTE

Saint John, P. Q.

### KNIGHTS OF COLUMBUS

Council 5673

515 Notre Dame Street, Boucherville, P. Q.

### QUEEN OF ANGELS ACADEMY, S. S. A.

100, Bouchard Blvd

Dorval, P. Q.

### ST. PAUL'S ACADEMY, C. N. D.

11 Cote St. Antoine

Montreal 6, P. Q.

### MISS GENEVIEVE MARTIN

Montreal 9, P. Q.

### MAISON JEANNE-LEBER

An historic monument

2140 Rivard Street, Montreal 22, P. Q.

Caughnawaga and the different types of housing proper to the Iroquois of yesterday and today.

The following Sunday, February 6, on the same program, Betty Jewel received Chief Councillor (Mayor) Andrew Delisle of Caughnawaga. He explained to her and to the youngsters present, Heather Boak, Cameron Avery and Stephen Pooly, that the Indians wanted to build tomorrow on today and yesterday and calmly refuted that the Indians were crueller than other races. The Vice-Postulator was questioned about the coming of the Jesuits to Canada in 1611, about their founding of the first Caughnawaga in 1667; about the Great Mohawk, an early Christian chief of considerable repute; and, of

course, about Kateri Tekakwitha. The wide awake youngsters posed pertinent questions. Accompanied by Mr. Howard Deer, Richard Cross danced the Eagle Dance.

The same Sunday in the afternoon, on CFCF's Channel 12, in conjunction with the Congregation Shaare-Zion Choir and the Laurentian Choral Group, the Caughnawaga Mixed Choir appeared in *Music Room* on a program dedicated to Brotherhood. Father Henri Lalonde led the Choir as the Iroquois singers sang St. Jean de Brébeuf's *Noël Huron*, *Iesos Wahatonni*, and Vincent d'Indy's *Cantate Domino, Praise Ye the Lord!* Father Béchar introduced them after having proposed Kateri Tekakwitha as a model for Brotherhood. Rabbi Maurice Cohen then stressed the need for Brotherhood with examples from the Bible. Mr. Louis Burko conducted his all male choir in the beautiful hymns: *Ein Kelohsinu* (God's Uniqueness on Earth), *Mi Sheoso Misim* (God's Gathering of the Exiled) and *Hodoal Eretz* (Praise to the Majesty of the Lord). Pastor N. M. Slaughter of the Erskine American Church explained that the Brotherhood of Men resulted from the Fatherhood of God. Thereupon, Mr. Alexander Brott introduced Mrs. Rebecca Stotland, who led her Choral Group in the negro spiritual, *Go Down Moses*, in the Indonesian lullaby, *Suli-ram*, and in the French Canadian folk-song, *Marie Calumet*. For the finale, Mr. Brott conducted the massed choirs in *L'amitié*, the song of the Civil Service Internationale.

## 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;
3. **The Treasury** of more than 15,000 masses read each month for the benefactors of the Society of Jesus is opened;
4. **A Share** in the good works of more than 36,000 Jesuits is assured;
5. **A Participation** in the merits gained in helping the Cause of the Mohawks is guaranteed.

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.