



COMPLIMENTS  
of the  
Caughnawaga  
KNIGHTS OF COLUMBUS CLUB



PCIT 11 CSN



# KATERI

NO. 73

NOT ONLY IN NOVEMBER  
TERCENTENARY NOTES  
KATERI, JESUITS AND THE HEART OF JESUS  
MIRACLES  
THE LOURDES CURES  
THE CANADIAN BISHOPS AND THE INDIANS  
MEET TOMMY LAHACHE  
JACQUES DE LAMBERVILLE  
AMONG OTHER THINGS

**LILY OF  
THE MOHAWKS**

Summer • 1967  
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. Large colored picture (9½" x 13¾") by Mother Nealis. 75c each.
3. Colored picture by Sister M. Fides Glass. Spanish prayer also. 5c for two.
4. 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. \$2.75.

*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 Béchard, 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.

## Subscription to "Kateri"

One dollar a year. The first dollar of any amount received will be applied to your subscription.

# The Mary Theresa Roll

1. Mrs. Josephine Baslowski
2. Mr. Joseph Baslowski
3. Mr. Stanley Smiorowski
4. Mr. Bill Iron Tail
5. Mr. Emile Lalonde
6. Mr. Angus Jacobs
7. Mr. Jules Cazes
8. Mr. Nazaire Henry
9. Mr. James Lasko
10. Mr. Andrew Norander
11. Mrs. L. Karewien Rice Wells
12. Mr. Charles E. Desmarais
13. Mrs. Palmyre Martel
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15. Rev. Alfred Bernier, S. J.
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19. Miss Grace Gooley
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23. Rev. Joseph Kiefer, S. J.
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27. Mr. Francis A. Ryan
28. Mr. Thomas Jennings
29. Mrs. Mary Jennings
30. Larivée and Tétrault Families
31. Mrs. Doris Block
32. Mrs. Sarah Madsen
33. Mrs. Denis Cusson
34. Mr. Allard and Mrs. Anna Anthrop
35. Mr. Donald Jennings
36. Sister Grace Regina, S. S. J.
37. Mr. David Dubé
38. Rev. Wilfrid Chiasson
39. Mr. William Leclaire
40. Mrs. Elizabeth Leclaire
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42. Mrs. Albert Houle
43. Mr. Hector Jodoin
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45. Mr. and Mrs. William Traynor
46. Mr. and Mrs. Joseph Brousseau
47. Miss Helen Sullivan
48. Mrs. Sylvia Bosch
49. Mrs. Anna McGuirk
50. Mrs. Ludger Beland
51. Mrs. Bernadette Evans
52. Mr. André Bouffard
53. Mrs. Catherine Herne
54. Mrs. Martha Pugh Ruddy
55. Miss L. Boissonnault
56. Mr. Roméo Boissonnault

# Don't Remember Your Departed Ones Only in November !

"Kateri" needs 10,000 new subscribers. For the Kateri Center, this year is particularly difficult financially speaking. Last year, as you know, I borrowed \$10,000 under excellent conditions. It has been possible to run the Kateri Center and to refund \$500 monthly until now. On the other hand, to pay off the March Kateri issue, I must borrow \$2,000 more. Incidentally, as I remain in Montreal during the week, I must pay for my bed and board, now upped to \$5 daily.

Help me find new friends and subscribers. For every five new subscribers (\$5), you are qualified to enroll some departed one you love in the Mary Theresa Roll. Should you wish to enroll two relatives or friends, v. g. Mr. and Mrs. John Doe, ten subscriptions are required.

When the 200 Mary Theresa Roll is completed, in gratitude, the Vice-Postulator will offer up 100 masses for the deceased whose names were submitted to the Kateri Center. Don't remember your departed ones only in November !





KATERI: No. 73

Vol. 18: No. 4

#### 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 Caughnawaga 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 1967

Published with Approbation of the Ordinary and Permission of Superiors

CAUGHNAWAGA, P. Q.

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#### Tercentenary Notes : 2

## Caughnawaga, Laprairie and Montreal

(1667-1967)

ON APRIL 1, 1647, François de Lauzon, King's Councillor at the high court of Bordeaux, granted the Society of Jesus two leagues of land, approximately five miles, on the south shore of the St. Lawrence River, opposite Montreal, then known as Villemarie. This land became the site of Laprairie de la Madeleine, which in turn was the beginning of the Mission of St. Francis Xavier of Caughnawaga.

Two years later, on May 1, 1649, in the fort of Villemarie, Monsieur Louis Dailleboust, governor of New France, signed the document releasing the land to the Jesuits. Father Jérôme Lalemant, uncle of St. Gabriel Lalemant, came to take possession of it. The Superior of the Jesuits of New France wrote in the *Jesuit Journal* for May, 1649:

"On the 17th, we left [Quebec] for Trois-Rivières. We arrived there the next day... We started on the 29th for Montreal... On the 1st of June, we arrived at Montreal... On that same 6th of June [Sunday after Corpus Christi], *I took possession of the two leagues of land opposite Montreal, from the grant of Monsieur de Lauzon.*" Had it not been for the King's Councillor at Bordeaux and for Father Jérôme Lalemant, Caughnawaga as we know it today may never have existed. Perhaps the nearest Indian reserve would be that of the Abenakis at Odanak.

The official release of Laprairie de la Madeleine to the Jesuits on May 3, 1649, is the second of a series of important historical documents pertaining to the foundation of Caughnawaga. Providence was slowly but surely preparing the Mission of St. Francis Xavier as a haven in 1677 for a young Indian maiden, today known throughout the world as the Venerable Kateri Tekakwitha.



# The Taking Over of Laprairie (1649)

LOUIS DAILLEBOUST, Governor and Lieutenant General for the King in all the extent of St. Lawrence River and the adjacent islands and land on both sides, from the above to all present and to come, greetings. By virtue of certain letters of concession under date of April 16, 1647, signed Lauzon, made out to the Reverend Fathers of the Society of Jesus, of a quantity of lands situated along the banks of the great St. Lawrence River to the east of the settlement of Villemarie in the Island of Montreal, beginning at St. Helen's Island and reaching up the said river to a quarter of a league higher than the Prairie de la Madeleine near the great Sault St. Louis, at the suit of the Reverend Jérôme Lalemant, Superior of the said religious residing in New

France, we have marked and designated the limits in presence of François de Chauvigny, esquire in this locality, one of the councillors named by His Majesty, and of Jean Bourdon, engineer and surveyor in this country, with us for this convened, have these said religious put in possession of the said lands to enjoy them following what is entered in the said letter of concession and according to them.

Made out at the fort of Villemarie in the Island of Montreal this third day of May, one thousand six hundred and forty-nine.

Signed Dailleboust, Bourdon, De Chauvigny.

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✧ Kateri's smile upon you, Mrs. P. S. and Miss I. S.!

Enclosed you will find my check for \$100., a promise I had made to Kateri if the operation on my daughter I., would be a success. It was. She is now home, weak but well. The doctor and her nurse were astonished at her rapid recovery after such a serious operation, due I am sure to your prayers and to Kateri. Hoping my gift will help you a bit . . . (Longueuil, P. Q.)

✧ Kateri's smile upon you, Mrs. F. S.!

Several years ago I sent a check as my personal tithe on some paintings that were sold. This was the beginning of a career for me, and I am nearly professional now. The paintings are well received by all who see them, and the people find a mystical quality that seems to refresh them and rekindle thoughts of a loving God. This check (\$20.) represents a portion of my tithe for a "one-man" show held at Christmas season. It is a privilege to return this portion to His work. May I enclose \$5. of this to the enclosed list of subscribers? [Editor's note: Certainly!] (Seattle, Wash.)



# Kateri, Jesuits and the Heart of Jesus

LAST AUTUMN, in its second session, the thirty-first General Congregation of the Society of Jesus formally approved a decree on Devotion to the Sacred Heart of Jesus. Significantly this decree was drawn up at the request of the Jesuits at the Congregation who represented that portion of the Society laboring in the Foreign Missions or behind the Iron Curtain. Because of the difficulties and sacrifices inherent in their position, perhaps these Fathers are better attuned than others to the whisperings of the Holy Spirit.

"The General Congregation," states this document, "readily embraces the wishes of the Supreme Pontiff; it recalls the decrees of earlier congregations concerning the heart of Christ and urges all the members of the Society to 'spread ever more widely a love for the Sacred Heart of Jesus and to show all men by word and example that the renewal of minds and morals, as well as the increased vitality and effectiveness of all religious institutes in the Church,... ought to draw all their chief inspiration and vigor from this source.' In this way we shall more effectively make the love of Christ, which finds its symbol in the devotion to the Sacred Heart of Jesus, the center of our spiritual lives, proclaim with greater effect the unfathomable riches of Christ, and foster the primacy of love in the Christian life."

With regards to Kateri's cause, June is a month of great hope. God's love gave us Kateri; his love will also give us the miracles we need to have her beatified and canonized. Not that she needs the honors of the altar for eternal bliss! But the poor and down-trodden masses of the world do need a St. Kateri Tekakwitha to look up to and to imitate.

During June, pray to the Sacred Heart that Kateri may soon be glorified on earth. At the end of the month, keep on with what will have become a habit. Add action to prayer. Make her known far and wide. In North America alone, your prospective audience comprises over 50,000,000 Catholics and millions of others from different faiths. May the Heart of Jesus reward you for whatever you do for the Indian maiden, Kateri Tekakwitha!

## MIRACLES

MIRACLES DO EXIST as Father Louis Monden, S. J., establishes in his excellent book *Signs and Wonders, A Study of the Miraculous Element in Religion*. A few years ago, this work was translated from Dutch into French at the suggestion of Cardinal Suennens. Now we have it in English (Desclée Company, New York).

There are, of course, miracles and miracles as the author points out. Miracles are needed for the canonization of the Venerable Kateri Tekakwitha. True miracles.

Many of our correspondents ask: "Exactly what kind of miracles?" With the kind permission of Dr. A. Olivieri, editor of the *Bulletin of the International Medical Association of Lourdes*, official organ of the Medical Bureau of Lourdes, the Kateri quarterly is happy to offer its readers the list of the 62 cures that have been recognized as miraculous since the Apparitions. They are typical of the miracles to be obtained for the canonization of the Venerable Kateri Tekakwitha.

### List of the 62 Lourdes cures giving date, place of origin of patient and pathology

First cures, taking place between 1860 and 1862 recorded by Mgr Laurence's commission:

1. Louis BOURIETTE, of Lourdes (27-2-1858) (1862). Blindness due to trauma, right eye. (Quarryman, father of family.)
2. Blaisette SOUPENE (married Cazenave) of Lourdes. (27-2-1858) (1862). Eye condition. Ectropion.
3. Catherine LATAPIE-CHOUAT, of Loubajac. (1-3-1858) (1862). Paralysis of the right arm from stretching of the brachial plexus.



4. Justin DUCONTE-BOUHORTS, called BOUHORTS, aged 2 years, of Lourdes. (28- -1858) (1862). Paralysis of the legs due to tuberculosis.

5. Henri BUSQUET, of Nay (28-4-1858) (1862). Scrofula. Typhic myositis of the sterno-mastoid.

6. Mrs. Madeleine RIZAN, widow, of Nay (17-10-1858) (1862). Perhaps a thalamic lesion (vomiting and dyspepsia). Generalized disorders following cholera.

7. Miss Marie MOREAU, of Tartas. (9-11-1858) (1862). Eye condition. Blindness in one eye, lacrimation and myopia.

*From 1862 to 1907, no canonical enquiry.*

8. Miss Jeanne TULASNE, of Tours (8-9-1897) (27-10-1907). Lumbar Pott's disease.

9. Miss Elise LESAGE, of Arras. (21-8-1892) (4-2-1908). Tuberculosis of the knee.

10. Sr. MAXIMILIEN, of Marseille (20-5-1901) (5-2-1908). Hydatid cyst of the liver. Phlebitis of the left leg.

11. Miss Marie-Thérèse NOBLET, of Reims (31-8-1905) (11-2-1908). Dorso-lumbar Pott's disease.

12. Fr. CIRETTE, of Evreux (31-8-1893) (11-2-1908). Anterolateral spinal sclerosis.

13. Rosalie VILDIER (Sr. Sainte Béatrix), of Evreux (31-8-1904) (25-3-1908). Chronic laryngo-bronchitis, probably of tuberculous origin.

14. Miss Joachim DEHANT, of Namur (13-9-1878) (27-4-1908). Ulcer of leg with extensive gangrene.

15. Miss Aurélie HUPRELLE, of Beauvais (21-8-1895) (1-8-1908). Pulmonary tuberculosis.

16. Sr. SAINT-HILAIRE, of Rodez (20-8-1904) (10-5-1908). Intestinal carcinoma.

17. Miss Clémentine TROUVE, of Paris (21-8-1891) (6-6-1908). Osteo-periostitis of the right foot.

18. Miss Marie LEBRANCHU, of Paris (20-8-1892) (6-6-1908). Pulmonary tuberculosis (spinster, mattress maker).

19. Miss Marie LEMARCHAND, of Paris (21-8-1892) (6-6-1908). Lupus of the face. (Spinster householder.)

20. Miss Esther BRACHMANN, of Paris (21-8-1896) (6-6-1908). Tuberculous peritonitis.

21. Mrs. FRANÇOIS, née Rose Labreuvoies, of Paris (20-8-1899) (6-6-1908). Abscess of the right arm with gross fistula formation.

22. The Rev. Fr. SALVATOR, a Capuchin of Rennes (25-6-1900) (1-7-1908). Tuberculous peritonitis.

23. Mrs. Johanna DUBOS, married Bezenac, of Périgueux (8-8-1904) (2-7-1908). Cachexia of unknown aetiology. Impetigo.

24. Pierre de RUDDER, of Bruges (7-4-1875) (25-7-1908). Open fracture of the leg. (Father, agricultural worker.)

25. Sister MARIE DE LA PRESENTATION, of Cambrai (29-8-1892) (15-8-1908). Chronic gastroenteritis.

26. Miss Marie SAVOYE (20-9-1901) (15-8-1908). Rheumatic mitral disease with failure.

27. Sister EUGENIA, of Evreux (21-8-1883) (30-8-1908). Peritonitis with septic phlebitis.

28. Anne JOURDAIN (Sister Joséphine-Marie), 21-8-1890) (10-10-1908). Spinal deformity : pulmonary tuberculosis.

29. Clémentine MALOT, of Beauvais (21-8-1898) (10-10-1908). Pulmonary tuberculosis.

30. Cécile DOUVILLE DE FRANSSU (Sister Marie de Saint-Jean de la Croix), of Versailles (21-9-1905) (8-12-1909). Tuberculous peritonitis.

31. Marie LUCAS, married Biré, of Luçon (5-8-1908) (30-7-1910). Incurable blindness with optic atrophy.

32. Aimée ALLOPE, of Angers (28-5-1909) (5-10-1910). Cold tuberculous abscess with fistulae, tuberculous peritonitis.



33. Amélie CHAGNON, of Poitiers (21-8-1891) (8-9-1910). Osteo-arthritis, chronic osteitis, tuberculosis of the knee involving bone and cartilage.

34. Antonia MOULIN, of Grenoble (10-8-1907) (6-11-1910). Suppurating wound of the right foot.

35. Marie BOREL, of Mende (21, 22-8-1907) (4-6-1911). Faecal fistulae of the lumbar region.

36. Aline BRUYERE (Sister Julienne), of Tulle (1-9-1889) (24-3-1912). Cavitating pulmonary tuberculosis.

37. Elisa SEISSON, of Aix (29-8-1892) (2-7-1912). Cardiac hypertrophy with dependant oedema.

38. Marie FABRE, of Cahors (24-9-1911) (8-9-1912). Muco-membranous enteritis.

39. Virginie HAUDEBOURG, of Saint-Claude (17-5-1908 (25-11-1912). Tuberculous nephritis and cystitis.

40. Juliette ORION, of Luçon (22-7-1910) (8-10-13). Pulmonary and meningeal tuberculosis.

*From 1913 until 1946 there were no Canonical judgements.*

41. Françoise CAPITAIN (Sister Marie-Marguerite), of Rennes (22-1-1937) (20-5-1946). Acute nephritis with generalized oedema.

42. Gabrielle CLAUZEL, of Oran (15-8-1943) (18-3-1948). Rheumatic spondylitis.

43. Rose MARTIN, of Nice (3-7-1947) 5-5-1949). Uterine carcinoma.

44. Francis PASCAL, of Aix (31-8-1938) (31-5-1949). Blindness and paralysis of the limbs.

45. Jeanne FRETTEL, of Rennes (8-10-1948) (20-11-1950). Peritoneal tuberculosis.

46. Marie-Thérèse CANIN, of Marseille (9-10-1947) (6-6-1952). Pott's disease with right sacrocoxalgia.

47. Louise JAMAIN, of Paris (30-3-1937) (8-12-1951). Pulmonary, intestinal and peritoneal tuberculosis. (Spinster without profession.)

48. Jeanne GESTAS, of Bordeaux (21-8-1947) (13-7-1952). Intestinal disorders with episodes of obstruction.

49. Col. Paul PELLEGRIN, of Toulon (3-10-1950) (8-12-1953). Right sided post operative fistula. (Retired officer, father.)

50. Henriette BRESSOLES, of Nice (3-7-1924) (4-6-1957). Pott's disease with paraplegia.

51. Evasis GANORA, of Casale (Italie) (2-6-1950) (31-5-1955). Hodgkin's disease. (Mason, father of five.)

52. Traute FULDA, of Vienne (Austria) (12-8-50) (18-5-1955). Addison's disease. (Spinster, ballet dancer.)

53. Alice COUTEAULT, of Poitiers (16-5-1952) (16-7-1956). Multiple sclerosis.

54. Marie-Louise BIGOT, of Rennes (October 1953 and October 1954) (15-8-1956). Hemiplegia, deafness and total blindness. (Spinster, general maid.)

55. Lydia BROSSE, of Saint-Raphaël-Coutances. (September 1930 (1957). Multiple tuberculous fistulae. (Spinster, nurse.)

56. Yvonne FOURNIER, of Limoges (1945) (1959). Sympathetic causalgia of the arm. (Spinster, medical secretary.)

57. Madeleine CARINI, of San Remo (1948) (1950). Dorsal Pott's disease with pulmonary and peritoneal tuberculosis. (Spinster.)

58. Brother Leo SCHWAGER, of Fribourg (1952) (1961). Multiple sclerosis. (Benedictine.)

59. Sister Marie MERCEDES (1951) (1961). Multiple sclerosis.

60. Ginette NOUVEL (1954) (1963). Budd-Chiari syndrome.

61. Juliette TAMBURINI, of Marseille (1960) (1965). Osteo-periostitic fistula of the femur.

62. Elise ALOI, of Messina (1960) (1965). Osteo-articular tuberculosis with multiple infected fistulae.



# The Bishops of Canada

## on the Occasion of

### the One Hundreth Year of Confederation

*... Besides the problem of the French-Canadian community, there is that of the minorities. No matter what political system they may devise, Canadians will never be able to rid themselves of minority groups, whether within the frontiers of Quebec or elsewhere in the country; and whether the minorities be English-speaking, French-speaking, or of some other identity. We deem it timely to recall the firm declaration of John XXIII:*

*"It is Our duty to state most explicitly, that every policy which tends to block the life and growth of minority groups is a grave crime against justice, and graver still when its aim is to wipe out such minorities. On the other hand, nothing is more in harmony with justice than any line of action by public authority which aims at a better life for ethnic minorities, especially as concerns their language, culture, customs, resources and economic enterprises."*

*Not all minorities in Canada are in the same situation. Fair treatment must be given to each, and we must learn to accept the sacrifices which such treatment may demand in the cost of certain services, of which education is a primary example.*

*It is now recognized that the Indians and Eskimos have often to endure, and sometimes still endure, the effect of prejudice, ignorance, indifference, and even injustice. Since these are the descendants of the first inhabitants of America, they enjoy a unique right to the respect and understanding of all, and to the benefits of the kind of positive policy in favour of minorities of which John XXIII was speaking.*

Ottawa, April, 1967

#### ✧ Kateri's smile upon you, Mr. D. D.!

Here is a check for \$25. that I want to use for Kateri's greater glory. She has been very good to me and with your help, Father, I wish to thank her for her many kindness . . . (Saint-Jean, P. Q.)

#### ✧ Kateri's smile upon you, Mrs. C. A. B.!

Enclosed please find a \$2. Postal Note for one year's subscription to "Kateri". (You cannot possibly do this for \$1. as I asked — it's impossible!) (Windsor, Ont.)

#### ✧ Kateri's smile upon you, Miss A. S.!

I have a five-year-old nephew who underwent an operation two weeks ago. A tonsilectomy complicated by an infection at the ears. The surgeon did not dare guarantee the outcome; he feared that deafness might result to the great sorrow of the parents . . . If I am telling you all this, it is because I promised an offering to good Kateri if the operation were successful and if my grand-nephew were normal afterwards. To our great joy, he now hears perfectly well. Our deepest gratitude to our venerable protectress, Kateri! With all my gratitude, I am enclosing my offering of \$10. (Biddeford, Me.)

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

Please use the money where it is needed most. This \$5. is in thanksgiving for the recovery of a friend's baby and also for a peaceful settlement of a problem . . . (St. Clair Shores, Mich.)

#### ✧ Kateri's smile upon you, Mr. W. B.!

Enclosed find a small check for \$5. My prayers for a request were answered. Thanks! (Cincinnati, Ohio.)

#### ✧ Kateri's smile upon you, Rev. Fr. N.!

My deepest gratitude to Kateri for a great favor obtained through her intercession! (Trois-Rivières, P. Q.)

#### ✧ Kateri's smile upon you, Mr. and Mrs. D. J. N.!

Enclosed is a check for Kateri's cause. She has been good to me and my husband. With her help we received our little adopted daughter before Christmas. I promised \$10. for her help. Please pray for the good and continued health of our beautiful blue-eyed red-haired daughter . . . (Brookpark, Ohio.)

#### ✧ Kateri's smile upon you, Mrs. S. C.!

I am sending you five dollars in thanksgiving for having cured my husband of pneumonia and I am adding another five dollars bill to ask Kateri to restore my strength to me. Then I will be able to teach again and make Kateri more known to the children confided to my care. I pray Kateri a lot; she intercedes for me before the throne of God . . . (Montreal-Nord, P. Q.)





*Tommy Lahache often plays hockey or lacrosse. In the next few pages, you will see him at work, at play, at dinner and at prayer...*

## Meet Tommy Lahache a 1967 Caughnawaga Indian Boy

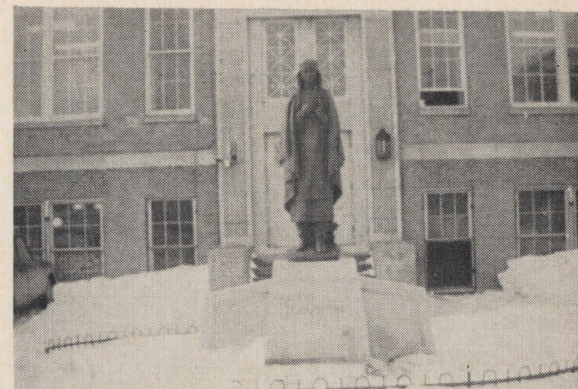
*From the movie "A Visit to Caughnawaga" \**

*Snow, rain or shine, early every morning, Tommy delivers a Montreal daily to the customers on his newspaper route.*



\* Televised on April 5, 1967. A Quebec School Board TV Center production, written and presented by Mr. Graeme Teasdale. Reprinted and published with the permission and help of Mr. G. Teasdale, of Miss Andrée Gingras of CBC, and of Mr. Jean Jeukens of Peelfcraft Ltd., PhotoMotion Projection Services of Montreal.

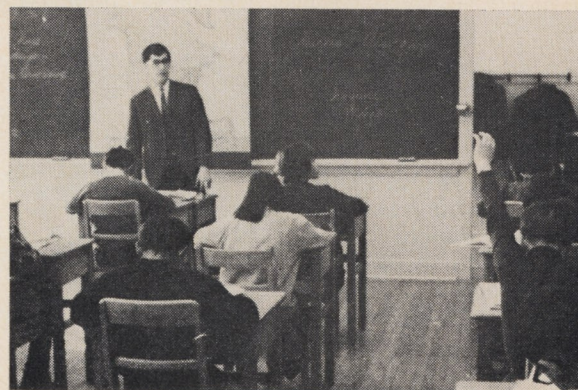
*Tommy, a twelve-year-old six-grader, attends Tekakwitha School in Caughnawaga. Kateri in bronze serenely gazes down at him as he enters the yard.*



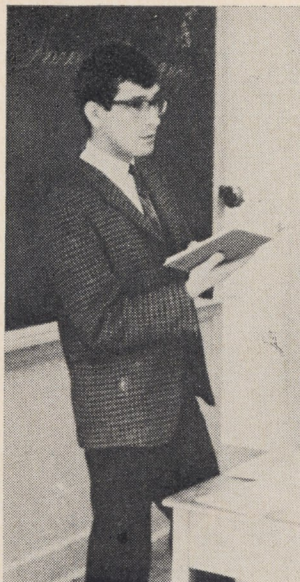
*Tommy chats with a classmate before school.*



*Teacher, Mr. Edward Cross, also of Caughnawaga, questions during the history period. Subject: the Amerinds.*







*Mr. Cross: "Now, a few questions on the North Eastern Indians of America !..."*

*An absorbed Tommy does some rapid reviewing.*



*After recess, Tommy joins his friends in a dance, an Indian dance of course...*



*Drum with head of Western Indian calls Tommy to battle...*



*The battle: a hockey game !*



*Victory !*





*Tommy's Mother and Father, Mr. and Mrs. Paul Lahache, entertain a guest for dinner. One of Tommy's friends.*

*Clockwise, Mr. Lahache, Tommy's guest, Mr. G. Teasdale, Tommy himself, his sister Valery, his younger brother, Floyd, and his Mother.*



*Tommy always enjoys his Mother's cooking. Especially when it's Indian corn bread.*



*At Sunday mass, with his family, Tommy thanks God for the blessings of the week.*



*Tommy seriously thinks more people should pray for Kateri's beatification.*



## Father Jacques de Lamberville

FATHER de Charlevoix, who knew Father Jacques de Lamberville intimately, tells us that he died in Caughnawaga. Father Joseph Germain, Lamberville's Superior at the time of his death, claims he died in Montreal. I had hoped to settle the question.

Shortly before the St. Lawrence Seaway was constructed, I endeavored to locate the fourth site of the Mission of St. Francis Xavier (1696-1717) and the remains of Father Jacques de Lamberville, if they were there. At my invitation, Archeologist and Mrs. Wilfrid Jury of the University of Western Ontario came to Caughnawaga to assist me. The digging began in 1955. The fourth site of the Mission known as *Kanatakwenke* was discovered at the confluence of the little stream known as La Suzanne and the mighty river St. Lawrence. The La Suzanne has since disappeared. "This historic site," wrote Doctor Jury, "must be preserved. It is in jeopardy from the development of the seaway... It is my sincere hope that this place, so long abandoned, will be excavated soon, and the sites of the dwellings and the church with the graveyard found and set aside as a memorial that

will be kept in reverence and respect."

The following year, at the beginning of September, work resumed at the site. The outline of the Jesuit residence, the church, and quite a few of the houses were discovered. Artifacts were revealed, showing how the Christian Indians lived sixteen years after the death of the Venerable Kateri Tekakwitha.

A representative of the St. Lawrence Seaway Authorities had definitely promised that the site would not be touched until it was fully excavated. On August 30, 1957, with Dr. and Mrs. Jury, I set out for a preliminary examination before entering into our third season of excavating. That year we hoped to uncover the old cemetery and probably the remains of Father de Lamberville. Of the site, which I had visited a week or so before, nothing remained save mounds of earth piled up by the seaway bulldozers. Never would we know if this Jesuit had been buried there or not.

Jacques de Lamberville was born at Rouen, the Capital of Normandy, March 24, 1641. On October 20, 1661, at the age of twenty, he entered the Jesuit noviciate at Paris, where his brother

### ✧ Kateri's smile upon you, Mr. A. G.!

Enclosed you will find a check for twenty-five dollars in thanksgiving for a successful operation. I am asking Kateri to cure the father of a family. (Montreal, P. Q.)

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

I am enclosing a check for \$5., as promised to Venerable Kateri for a favor she obtained for me. I thank her and hope she will continue to protect me as well as my family and obtain for us the important graces we so greatly need. (Montreal, P. Q.)

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

I am sending one dollar to renew my subscription to the Kateri quarterly. I am doing my best to make her known by distributing pictures of her, novenas and by passing the quarterly on after having read it. I hope to win new friends for her. She greatly helped me after I had a serious accident. I pray that she will continue to protect me. Our family has had to face many difficulties and we do need her spiritual and material assistance. Please ask your dear Kateri to obtain the help we need so badly... (N. Cambridge, Mass.)

### ✧ Kateri's smile upon you, Mrs. P. B.!

Here is a five-dollar bill. I had promised it to Kateri if she found me a rent. She helped immensely and a few days later I had one which satisfied me completely. I have another favor I have been asking for a long time. Will you pray with me, Father? It is for the complete cure of my husband who underwent an operation four years ago for a tumor on the brain... (Montreal, P. Q.)

### ✧ Kateri's smile upon you, Father P. L.!

Herein you will find a modest check for \$10. I would much rather have a \$1000. check to offer, but there would be no funds in the bank to meet it. I would enjoy receiving your book, *L'Héroïque Indienne Kateri Tekakwitha*. Kateri has much to teach me.

I really do need a miracle. I have been ill for 14 years (Hodgkin's disease). I was able to be ordained a priest nearly nine years ago and do a little priestly work. For the last three years I have been doing practically nothing, although I am still saying mass. The miracle I wish for is not a bodily cure. May God's will be done! But to have my heart well set on the Lord Jesus and always, and to offer him the last years or months of my life in joy and love. Alone, this is impossible, I am too poor... You will pray along with me to Kateri, won't you? Another great miracle would be to see your debt wiped out... (Quebec, P. Q.)



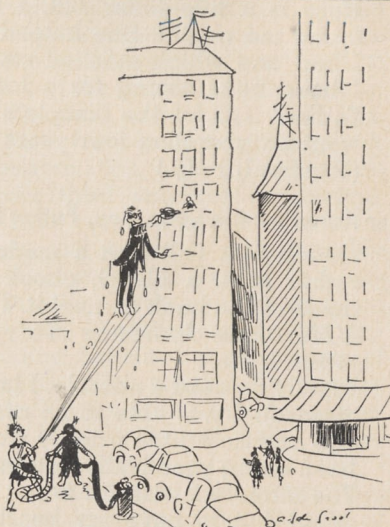
Jean, had registered five years before. The busy years of his religious formation began. From 1663-1667, he was successively an instructor at the college of Alençon; then he taught the equivalent of the first year of college at Amiens (1667-1668), the class of rhetoric at Compiègne (1668-1669) and first year college once again at Hesdin (1669-1670). After completing his four years of Theology at Bourges (1670-1674), and being ordained, he sailed for Canada (1675), where his brother Jean had preceded him in 1669.

Shortly after his arrival in New France, he was sent to the Mohawk mission of Gandaouagué, the second village of the canton. It was also young Tekakwitha's village.

Father de Lamberville was delighted to discover a fervent mission thanks to the efforts of his predecessors Fathers Bruyas and Boniface. Like the other Jesuit newcomers, his first duty consisted in learning Iroquois. Despite this handicap, he had the consolation of baptizing many of the little children, who, it is true, died not long afterwards. Another source of gratification to him was the presence of the chiefs and of the older men at prayer. They were eventually imitated by many of the young braves. Had it not been for the liquor, the entire village would probably have become Christians. The young missionary's hopes ran high: he was convinced that a considerable number of the population would soon ask to be received into the Church.

Before Easter 1676, in two months, he had baptized thirteen Indians, one of them Tekakwitha. He found her in a longhouse where she was confined through some foot trouble. He gently spoke to her of the Christian faith and finding her receptive, urged her to take instructions and to attend the services at chapel. After her foot was cured, she faithfully made her way to the church every day.

Father de Lamberville was impressed by her assiduity, and inquired about her conduct at home. All spoke highly of her. He subsequently noticed that she truly led an exemplary life and decided to instruct her regularly: "Finally", he wrote, "after having taught her her prayers,



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and seeing that she was resolved to live in a Christian manner, I gave her Baptism... Since that time I can say I have found nothing in her in which she would seem to have relaxed in the slightest degree from her first fervor."

The missionary regretted only that Kateri Tekakwitha should remain in a land where simply resisting the attacks of the enemies of Christianity was no little achievement. He often mentioned the peace and the quiet enjoyed by the praying Indians of the Mission of St. Francis Xavier near Montreal. She could be happier there in a day, he told her, than in an entire year at Gandaouagué. Little by little Father de Lamberville thus prepared her to escape.

In the autumn of the same year, one of the most important Oneida converts called Hot Powder or Hot Ashes, in the company of her "brother-in-law" and a Huron entered the missionary's hut. A crowd gathered to welcome him according to the Iroquois custom, and among them was Kateri.

This man, who had been a chief in his native land, seeing them assembled, spoke movingly of the truths of the Faith and of the joy of those who lived at the Mission of St. Francis Xavier. The crowd listened politely and then melted away. Kateri Tekakwitha alone was touched by Hot Powder's words. She sought the Blackrobe and informed him she was determined to carry out what he had so often advised her to do. He must help her overcome her

relatives' resistance. So Father de Lamberville put her under the care of Hot Powder, who encouraged her in her resolve. He then, with the help of his two companions, conducted Kateri's escape very skillfully.

Before her departure, Father de Lamberville wrote her a note of introduction to Father Cholenec at the Indian mission on the St. Lawrence:

"Kateri Tekakwitha," he jotted down, "is going to live at the Sault. Will you kindly undertake to direct her? You will soon know what a treasure we have sent you. Guard it well! May it profit in your hands, for the glory of God and the salvation of a soul that is certainly very dear to him."

Stimulated by these conversions, all achieved in so short a time, Father de Lamberville baptized seven more Indians. One of them was a man of nearly forty years, who had dwelt among the Dutch. He was taken with a fever. To seek some relief, he returned to his own people. The priest took special care of him and he thus won his confidence. The patient willingly listened to him whenever he spoke of salvation. He learned to pray each day. Since he had charge of two willages, the priest often let a few days pass without going to see him. When he returned to the bedridden man, he was always met with amiable reproaches. The sick Mohawk continued to sink and all the while his fervor increased. One day he said to Father de Lamberville:



"You don't pity me. You will let me die without Baptism! Don't delay any longer; baptize me as soon as possible for I shall die before long."

So the missionary after giving him two or three more instructions, baptized his friend, who was faithful to his prayers to the very end.

In his letter of May 8, 1676, the Jesuit mentions the conversion of another adult. "It was," he claimed, "a particular favor from Father Isaac Jogues, who shed his blood here in God's cause." This Indian had been ill for six months. His relatives had brought two medicine-men in to cure him, but to no avail. As the door of his longhouse was closed to the priest, he knew not how to approach him. In this extremity, he had recourse to Isaac Jogues, asking him to intercede for the sick man. Immediately afterwards he was allowed to enter into the longhouse, and to instruct and baptize him. This convert's constancy in prayer until his death greatly consoled the Father.

"During the year that I have spent here," he noted, "I have baptized nearly fifty persons, nine or ten of whom died happily after baptism; three or four have escaped me—two children and an old woman who, despite my efforts, died without baptism. My heart bleeds for them and I am inconsolable."

This zealous missionary labored unceasingly among his Mohawks. He was given the Indian name of Onnisantié. In 1677, Father Jacques de Lamberville

and Father Bruyas christened more than forty persons, many of them just before their death. A year or so later, Lamberville alone had more than thirty baptisms to his credit.

In 1681, the now experienced missionary was transferred to Onondaga, the superior of which was his brother Jean. The two were happy together, sharing their "little" troubles connected with their occupations. The village was in process of moving some five miles away from its former site, which had been inhabited for nineteen years. This change was necessitated by the usual reason: firewood in convenient proximity and fields more fertile than those that were being abandoned. The two Jesuits were told that "no opposition would be offered to the Baptism of those who might wish to receive it; that, as regards the baptism of captives, the drunkards alone might raise obstacle to it; but that drunkenness was at present an evil without remedy among them, and that it had ruined everything."

In less than a year, Father Jacques de Lamberville and his brother secretly baptized over fifty children at the door of death. The solemn baptism of sixteen Indians, some of whom were adults, marked the consecration of the new chapel. One of their number, Father Jacques had instructed very carefully. He was an aged chief, who had still retained his rank among the leading men of Onondaga. Father Jean had known him for twelve

years. On every occasion, he bitterly scoffed at religion.

Two years before, Father Jacques Bruyas had succeeded in baptizing his wife, who ended her days as a devout Christian. As the old man loved her dearly, he thought that he could not better prove his affection for the dead woman than by becoming a Christian himself. He took instructions in the faith and prayed constantly.

As a widower, the poor man suffered from the unkindness of an old woman and of two other women whom he had formerly saved, and adopted in the place of his deceased sisters. The two slaves were most ungrateful to him—stinting him in his fuel and food. He suffered from this all the more so because during his wife's lifetime, he had never been in need of anything. He resolved to rejoin her as soon as possible and frequently visited her grave some five miles away.

The chief earnestly asked the two Fathers for baptism. After a trial period of two years, they granted him this favor. Of his own accord, he publicly repudiated all the sins of his past life, all the slanders uttered against the faith, all the cruelties practised upon the captives. He asked the Blackrobes to offer the same prayer to God for him. Then he devoutly received baptism.

Shortly afterwards a swollen cheek, which he was led to believe had been caused by witchcraft, afflicted him. Added to the bad treatment he endured at home, this was sufficient to make him decide to end his troubles.

He asked the older Lamberville whether Christians who were tired of life could not strangle themselves in order to go sooner to the land of the blessed souls. The missionary did his utmost to dispel such an idea. But the old chief was convinced that life was something one could dispose of at will. The very next night, the three women were awakened by strange noises. They immediately rushed to the chief—he had hanged himself at the spot where he usually slept. They untied the rope, but it was too late. This suicide horrified the whole village and cut Father Jacques to the heart.

After a long walk through the forest, Father Jacques succeeded in baptizing a child who died two hours later. His brother had walked fifteen miles to reach him, but in vain. On the way back to the village, Father Jacques de Lamberville was fortunate enough to baptize several children and adults on the point of death.

A Christian woman, who had recently come from the Mission of St. Francis Xavier of Sault St. Louis, showed considerable courage in the face of drunkards. One day they annoyed her more than she could bear. She reproached them with their indifference towards salvation and broke into pieces a great earthen jar containing brandy. Furious as could be at the sight of the spilt liquor, one of the men cried out that the Blackrobes should not survive so great a loss caused by a Christian. At midnight, he ran to the Jesuits' lodging and, in a rage, entered the chapel,



aiming a pistol at Father Jacques. It did not go off and the two grappled together. Father Jean rushed to his brother's assistance and he disarmed the drunkard. As the latter continued acting insolently, the Christian Iroquois woman sent for the assailant's father, who was as intoxicated as his son. With a companion, the father entered the chapel and snatched an iron rod and a stone from his son's hand. Suddenly they were fighting and the young man unmercifully dragged his father by the hair and showered him with blows until the missionaries made him loosen his hold. This unhappy experience led the Christian woman back to St. Francis Xavier on the St. Lawrence "where the faith was flourishing and daily increasing".

Along with their religious labors, the care of the sick consumed much of the two Jesuits' time. A friend of the elder Lamberville, Bernardin Gigault, marquis de Bellefond, marshal of France, obtained for the two missionaries a good supply of medicine from convert Paul Pellisson, a noted French writer and courtier under Louis XIV. These remedies "worked little wonders, as regards health of body and soul". They quickly won the confidence of the sick of Onondaga. Within three months the entire supply was practically gone. The two priests kept a few powders for themselves but before long they distributed even these to the sick, since God had seen fit to preserve their own health. Thus was the power of the jugglers undermined. The sick who were

cured were happy to open the doors of their longhouses to the *Raguennis* (Fathers).

Father Jacques uninterruptedly continued his work at Onondaga until 1684, when the new Governor of the French colony, General Joseph Antoine Lefebvre de La Barre began his foolish expedition against the Senecas. The missionary was summoned to meet the Governor whom he joined on August 1, at La Gallette, the present Ogdensburg. La Barre had then been advised that his campaign would not do any great harm to the Senecas as they had retired to a place of safety with all their provisions, and that the net results would be to unite the Upper Iroquois against him. Perhaps Father Jacques carried his brother's second letter of July 18, 1684, to the general informing him that the sachems would refrain from all hostilities against the French allies if he would be satisfied with satisfaction on the part of their Canton. At any rate, La Barre wrote in his *Memoir* under the date of August 9:

"I was joined by Father Jacques de Lamberville, whom I ordered to go next day to his brother at Onondaga, with instructions to assure the tribe that I have such regard for their request and for that of the two others that, provided they made a reasonable satisfaction, I preferred to entertain their petition than to go to war."

General de La Barre had the missionary escorted back to Onondaga by a few men under Sieur Le Duc and the little group

arrived at midnight. The two Jesuits passed the rest of the night in discussing the situation. At daybreak, they assembled the chiefs and warriors and informed them of Onontio's intentions with regard to them. They gave the same message to the Senecas there present, who promptly left to return to their canton. The Onondagas dispatched messengers to the Oneidas, to the Mohawks and to the Cayugas, inviting them to go meet the French Governor at Oswego. The results are well known: La Barre made one mistake after another and he no longer talked of satisfaction, but asked the Lambervilles to save him and his army from destruction. The outcome of General de La Barre's unfortunate expedition weakened the reputation of the French in the eyes of the Iroquois, thereby making more difficult the missionaries' task among them.

Two years later, La Barre was replaced as Governor of the country by the Marquis de Denonville. Meanwhile, to the south, the English Governor, Colonel Dongan lost no opportunity of stirring up the Iroquois against the French and their allies. During the summer of 1686, the two Lambervilles learned that the Iroquois had attacked the Ottawas, who were French allies. The superior also learned from the Christian Iroquois and even from the non-Christians, who loved him greatly, that Dongan had called an assembly at Albany and that he had warned them that the French general intended to declare war against

them. Dongan consequently urged the Iroquois to raid the French and their allies whenever they had the opportunity to do so. In conclusion he promised that he would never forsake them.

It was high time for Father Jean de Lamberville to do something. He set out for Quebec to inform Marquis de Denonville about Dongan's intrigues. Before leaving, he obtained a promise from the chiefs of Onondaga that they would not go on the war-path during his absence. Father Jacques remained alone to take care of his Christians.

Colonel Dongan was soon informed of Father Jean de Lamberville's departure. He sent messengers to all the Five Nations to hasten the execution of the plans prepared at the Albany meeting. He even ordered the Onondaga Canton to hand Father Jacques over to him. His order was ignored by the Onondagas.

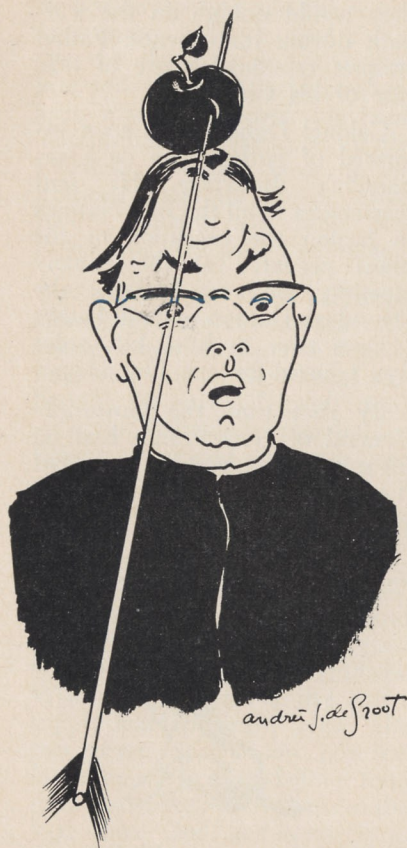
By that time the Governor-General of New France had set his mind on an expedition against the Senecas. In a letter of November 8, 1686, he wrote:



"Did I forget my subscription to 'Kateri'?"



"I have sent back Father de Lamberville with orders to convoke all the Iroquois nations at Cataracouy next spring to talk over our affairs, and as it is necessary to have a faithful interpreter, and as the Recollet Fathers, chaplains at that post, do not know the language..., I have selected Father Millet, and I have requested the Recollet Fathers to yield the place to him



"The Vice-Postulator is doing his best!"

until the war is ended, promising to return it to them. Father de Lamberville is to send me back his brother, in order that he may have less difficulty in retiring alone. The poor Father, withal, knows nothing of our designs, and I regret to expose him..."

Thus did Father Jacques de Lamberville receive orders to quit the Onondaga mission field. He made his way to Fort Frontenac where he was later joined by his brother.

For the next few years, he led an uneventful life. In 1688, he taught at the Jesuit college in Quebec. Likely enough he must have found his new status unsatisfactory. The following year, he was at the Mission of St. Francis Xavier near Montreal. Three years later he was stationed at the Jesuit residence in Montreal. In 1702, after Father Jacques Bruyas' successful embassy to the Onondagas, although he had passed the sixty mark, Father Jacques de Lamberville returned to his beloved Onondagas with a lay Brother. But only for a while. By 1709, the English and the Dutch had succeeded in detaching the Cantons from the French.

So, in the early summer of 1709, Father Jacques de Lamberville suddenly abandoned Onondaga to come to Montreal. Once informed, M. de Joncaire who was then among the Senecas, was terribly embarrassed. Had the old veteran of the mission unexpectedly shown the yellow streak?

A letter from Governor Philippe de Rigault marquis de Vau-

dreuil to Ponchartrain, dated some months later, explains the apparent flight:

"I inform you of Peter Schuyler's efforts to influence the Indians. Sieur de Joncaire would have thwarted him, but having been absent on a tour to Seneca, whilst waiting for the Onondagas to come down to him, as they had promised, the English sent Abraham Schuyler to Onondaga to sing the war song in the village and to present the hatchet to the Nations on the part of the Queen of England. Abraham Schuyler managed so well that, having had a long conversation with Father de Lamberville, and having likewise expressed his regret at being obliged to present the hatchet, he persuaded the good Father to come to Montreal to give me an account of what was passing; and as he desired nothing better than to send off Father de Lamberville, of whose influence over the minds of the Onondagas he was aware, he took advantage of his absence, as soon as he saw him depart, to make some drunken Indians set fire to the Father's chapel and house, which he first caused to be pillaged."

Father Jacques died the following year on April 10, 1711, thirty-five years later to the day he had baptized Kateri Tekakwitha. The Indians called him the *divine man*. "He was assiduous in crucifying his flesh and in preparing for martyrdom. He slept on the bare ground and often spent entire nights in prayer."

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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.



✱ Kateri's smile upon you, Mr. J. A. I.!

B. and I thank you so much for your kind hospitality on our trip to Montreal and Caughnawaga. The bitterness of the weather was more than offset by the warmth of our reception by all of you.

We finally made it home in time to celebrate my parents' anniversary. But I am sure that it was due to your prayers and to Kateri's help. When we attempted to take off, the engine would not start. We ran down the battery and then the mechanic brought out another battery and we ran that down too. Finally, they used a portable heater to heat the engine and then the engine started. But we had another problem. The windshield was covered with ice on the inside due to the moisture from our breathing. Try as we might, the ice formed as fast as we scraped it off. After a while I could see a little on my side of the windshield and we took off with B. busily scraping away.

It was a beautiful day and we headed for Plattsburgh and then for Albany where we expected to go into customs. But the ice kept forming on the windshield and we hit a high cloud layer. I was up to 7,000 feet and the layer extended up to about 10,000 feet. Then at 1:00 P. M., they told me that it had cleared up somewhat in the Hudson Valley and that it probably was clear enough to fly visually. They said that I would encounter scattered snow showers and strong winds. I flew at 2,500 feet and was able to fly with a minimum of discomfort. Visibility was good most of the time except for snow showers.

The winds got more violent as we approached home and, to my dismay, when I called our airport, they told me that the wind was blowing from 25 to 50 knots. A wind of this kind is extremely dangerous for a light plane. I made arrangements with the tower not to try to turn off the runway after landing but to have a tractor tow me off. I would be landing into the wind as we always do but it would be dangerous to turn broadside to it when turning on the runway. B. and I said another prayer to Kateri, which we had been doing all the way down, and the landing was uneventful and the wind decreased in velocity just as we landed.

You can see from the above that Kateri came through for me as she always does. I only hope that we will both be there when she is canonized and that she will help us, if it is God's will, to regain and maintain our health. I offer up my afflictions for her canonization—it is the least I can do, together with my daily prayers for her. (Greenwich, Conn.)

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## Among Other Things . . .

IN THE AUTUMN ISSUE (1966) of "Kateri", I mentioned the launching of a biography of Kateri in the Bengali language. "Special thanks," I wrote, "must go to the Rev. Gaston Roberge, S. J., who is currently studying theology in India. Father Roberge adapted the life of Kateri to the Indian mentality and had it translated into Bengali by an Indian writer." Father Roberge, I am happy to announce, was ordained a priest at St. Mary's College, Kurseong, Darjeeling Dt., India, on March 13. His mother, who lives in Montreal, was able to be present. In a note Mrs. Roberge gave me on her return home, Father wrote:

"How am I to thank you for your good wishes and your generous offering in favor of Kateri? I am happy to give you my heartfelt blessing and I shall offer a mass for you and Kateri... It will be possible to put copies of "The Star of the Mohawks" in libraries and give some as prizes at the end of the school year. Incidentally, it reads very well..."

Kateri's friends will remember Father Roberge in their prayers.

Last November 15, 1966, the Caughnawaga Mohawk Pee Wee's won the Indian Cup Series competition. Eight teams of Canadian Indians competed for the Cup. On April 3, 1967, the Caughnawaga Pee Wee's won the Metropolitan Inter Church League play off.

For the 287th anniversary of the holy death of Kateri Tekakwitha, the Vice-Postulator was interviewed by the Rev. Paul Hamel, S. J., on the French radio program *Témoignages*. This program is heard over more than fifty stations. The first interview on April 17, discussed Kateri's life and the interest she generates in many lands; the second interview occurred on April 25. This time the subject was: "Why canonize an Iroquois girl who died in Canada?"

In a letter dated April 18, Father Van de Maele, S. J., wrote: "I have just received 'Kateri' (Spring 1967). Each and every issue pleases me much for Kateri Tekakwitha is of great interest to me and, for a long time, I have been gathering material for a life of the Venerable in the Dutch language. Would you have the kindness to send me your book *Kateri Tekakwitha* in French and also, when it comes out, *Kateri's Own*?"

By the time the June issue of 'Kateri' is in your hands, the Vice-Postulator's French book on the Lily of the Mohawk's spirituality will be off the press. During the fall months, his English book, *Kateri's Own*, will be ready for Kateri's friends.

Now out of print

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

A Biography by Henri Béchard, S. J.

The Author purchased and kept in storage the last three hundred copies of the life of this great apostle of the Heart of Jesus. Each copy now retails at \$5. After September 1, the price will be \$6.

**Do you know the answers to the following questions?  
If not, you will find the answers in "The Visions".**

- 1 What exactly is known as the *dark night*?  
See p. 16.
- 2 What are the signs of Christ's presence in a soul?  
See p. 29.
- 3 It is better to love less and do more or do more and love less?  
See p. 58.
- 4 Why do some full-fledged Jesuits quit the Society of Jesus?  
See p. 63.
- 5 How should you say your rosary and what will be the results?  
See p. 95.
- 6 What psalm foretells that there will some day be one Shepherd and one fold?  
See p. 100.
- 7 How strong is true love?  
See p. 100.
- 8 What is the difference between *essential beatitude* and *accidental beatitude*?  
See p. 103.
- 9 How does the Savior offer his graces to mankind?  
See p. 120.
- 10 What is one of the greatest gifts of the Lord to his Church?  
See p. 148.
- 11 What three great saints have been instrumental in making known the Heart of Jesus?  
See p. 150.
- 12 What was formerly known as *the Jesuit devotion*?  
See p. 151.

**Write to the Author : Box 70, Caughnawaga, P. Q.**