



COMPLIMENTS
of the
Caughnawaga
KNIGHTS OF COLUMBUS CLUB



KATERI

NO. 75

A LENTEN SUGGESTION

BETWEEN OURSELVES

GOOD KATERI OF THE SAULT

KATERI AND THE YEAR OF FAITH

KATERI'S FIRST WITNESS

**LILY OF
THE MOHAWKS**

Spring • 1968

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.

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

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

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Colored 8½". \$3.75.
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Books

- In English* — "Kateri Tekakwitha, Mohawk Maid", by Evelyn M. Brown. \$2.50.
In French — "L'héroïque Indienne Kateri Tekakwitha" by Henri Béchar, S.J., \$3.50.
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.
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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.

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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.

A LENTEN SUGGESTION: THE MARY THERESA ROLL

The Mary Theresa Roll is just about half completed. Send in five subscriptions to "Kateri" (\$5. in all), then add the name of a dear departed one for the Roll. On its completion, in gratitude, one hundred Masses will be offered for the two hundred deceased inscribed.

1. Mrs. Josephine Baclawski
2. Mrs. Joseph Baclawski
3. Mr. Stanley Smiarowski
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. Karewiens Rice Wells
12. Mr. Charles E. Desmarais
13. Mrs. Palmyre Martel
14. Mr. Thomas Jacobs
15. Rev. Alfred Bernier, S.J.
16. Mr. John P. Tarbell
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35. Mr. Donald Jennings

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38. Rev. Wilfrid Chiasson
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46. Mr. and Mrs. Joseph Brousseau
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48. Mrs. Sylvia Bosch
49. Mrs. Anna McGuirk
50. Mrs. Ludger Beland
51. Mrs. Bernadette Evans
52. Mr. André Bouffard
53. Mrs. Catherine Herne
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78. Dr. Francis Zakolski
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80. Mr. Andrew Mackas
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82. Mr. Donald Ryder
83. Mr. Paul Labieniec
84. Miss Mary Labieniec
85. Mrs. Stefania Labieniec
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88. Mr. Edmond Hodge
89. Mr. Joseph Dussault
90. Mr. John R. Bernard
91. Mr. Donald Eagleson
92. Mr. Moses Lazore
93. Mrs. Adell Rainville
94. Mrs. Sara Sawyer
95. Mrs. Louise Jacco



KATERI: No. 75

Vol. 19, 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 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.

MARCH, 1968

Published with Approbation of the Ordinary and Permission of Superiors

CAUGHNAWAGA, P. Q.

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All the Christians of the village rejoiced when Father de Lamberville finally decided to baptize Tekakwitha. When the news of her baptism was brought to her she was exceedingly happy. The priest chose Easter Sunday as the time and the chapel as the place for such a solemn Baptism. Together with two others, Tekakwitha was baptized with all the ceremonies of the Church. She was given the name Kateri. Many Indians before and after her have been called by that name, but not one has lived up to it in the manner of the Good Kateri Tekakwitha.

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. 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.

Between Ourselves

S AINTS are projected beyond their time because they live by God and in God: as much as the Divine Action itself, they escape our narrow-mindedness. Their history continues in the history of the Church as a Gulf Stream running into the sea. They are present among us whether we know it or not."

(L. J. Cardinal Suenens.)

Do you know that last year a surprisingly large number of American Catholic periodicals either have discontinued publication or have been forced to merge with others? Such were the century-old *Sacred Heart Messenger*, *Jesuit Missions*, *The Marist*, the *Immaculate Heart Crusader*, the *Mission Digest*, *Missionary Youth*, *Impact*, and *Good Tidings*. Why did these magazines suspend publication? The main reasons for the decline and fall of these magazines were operating deficits and decrease in circulation.

As editor of "Kateri" and as vice-postulator for the Cause of Beaitification and Canonization of the Lily of the Mohawks, once again I wish to thank our subscribers without whom our modest quarterly would never have survived. For eighteen years, the Kateri Center, despite pen-

Between Ourselves

ny-pinching efforts to get out of the red, had wallowed in heavy debt. Thanks to Kateri's friends, this imbalance has been considerably reduced. The Kateri staff and I are now breathing more freely.

To all who in any way, either by subscriptions, advertisements or donations, or by all three together, have made this possible, I now simply say in our Lord's name: "Thank you!"

The great Italian apostle of charity, St. Joseph Benedict Cottolengo founded orphanage upon orphanage. Often on Saturday nights, he distributed to the needy the rest of the alms he had received, so as to begin the following week without a cent in his purse. He trusted entirely in Providence. I do not distribute what we have left over every week. It is not necessary. The Kateri quarterly lives from day to day. The Kateri staff, too, trusts entirely in Providence.

The following letter from Mr. R. D. Handley, President of the Handley Industries, Inc., Jackson, Mich., is self explanatory:

BREAKS BARRIER OF MANY FAITHS:

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ANGELICAN said:

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CATHOLIC LIBRARIAN said:

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Member of French Academy:

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-HIS EMINENCE, EUGENE CARDINAL TISSERANT

Methodist Bishop:

- "Should help all to understand...
-MOST REV. FRED PIERCE CORSON,
FORMER PRESIDENT WORLD METHODIST COUNCIL

Catholic Cardinal:

- "Timely and important...
-HIS EMINENCE, PATRICK CARDINAL O'BOYLE,
ARCHBISHOP OF WASHINGTON

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Between Ourselves

"Many companies send Christmas gifts to their customers as tokens of their appreciation. We instead, sent out a letter stating that if they would return a postcard, which was enclosed, with an indication of their favorite charity, we would make a donation to such charity in their name. Following is the name of a customer who designated your charity.

Mr. R. S.
Three Rivers, Mich. 49093

Enclosed is a check constituting a donation in the name of the individual listed above. It is requested that you acknowledge receipt of same by letter or card to this individual. . . The acknowledgement should state that the donation was made by our company. . . We would appreciate receiving a copy of such acknowledgment.

Sincerely,
Handley Industries, Inc.

Holy Thursday, the anniversary of the institution of Holy Eucharist, recalls Kateri's devotion to our Lord in the Blessed Sacrament. She spent most of her leisure moments in adoration before the tabernacle;

when her health allowed, she took part in the annual Corpus Christi procession. To many quack theologians all this may seem outdated. Not so to Father Karl Rahner. In his recent book on the Holy Eucharist, he clearly states that such devotion to Christ in the consecrated Host is excellent if properly oriented, since it then helps us participate more fully in the Eucharistic Celebration, which, for centuries, Christians used to call the Holy Sacrifice of the Mass.

Father Claude Chauchetière, a sketch of whose life appears in this issue of "Kateri", wrote feelingly about the Lily of the Mohawks' devotion to the Blessed Sacrament:

"Kateri's deep desire to be at the Mission of the Sault as soon as possible was that thus she could receive Holy Communion. The Sault Indians who visited the Mohawks were an object of envy to her when she saw them admitted to Holy Communion. It was this desire to be united with our Lord that brought her so often to the church and that made her find her life in the forests wearisome. The only consolation in her very great infirmities was to be able to drag herself to the church, where she remained with the modesty of an angel during hour upon hour.

"When she entered the church she took holy water, reminded herself of her Baptism, and renewed the resolution she had made to live as a good Christian. Then after kneeling in some corner near the railing (for fear of distractions from those entering or leaving), she covered her face with her blan-

Between Ourselves

ket and made an Act of Faith in the Real Presence in the Blessed Sacrament. She made also many interior acts of contrition, resignation, and humility according to the inspirations she felt in her heart. She asked God for light and strength to practise virtue. She prayed also for the non-Christians, above all for her Iroquois relations and friends, and



The Vice-Postulator is looking for subscriptions!

ended her devotions with a rosary. She described this exercise of devotion to her companion, who has made a report of it. Had she not hidden many other beautiful practices taught her by the Holy Spirit, we could better admire the progress that faith had made in her in so short a time. She had a set time for these visits, which brought her to our Lord five times a day without fail; in fact we can say that the church was the place where one would most often find her. We have seen that she did not think herself worthy to enter the church, for she told Marie Therese Tegaiguanta that when she saw the rebuilding of the first chapel erected at the Sault, she had asked where they would assign the women and where she would be placed herself, for she thought herself the lowliest person in the village. It is no surprise to me that they thought of placing her in the church after her death, seeing that our Lord has promised that where He is, there shall His servants be."

(The Position of the Cause
for Beatification and
Canonization of Kateri
Tekakwitha.)

During the summer of 1952, the parents of a month and a half old child, who suffered from hydrocephalus, was cured after a novena to the Lily of the Mohawks. When I tried to contact the family, it had

(Continued on p. 34.)

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

You may not remember me, Father, but I came to the St. Francis Xavier Mission on a private pilgrimage, with my wife and two of my sisters, in October, the last weekend. It was such a joy and a pleasure. . . We love Kateri very much and have a great devotion to her. We all pray to her even in little matters. So far she has not refused to answer us. We are now praying for a couple of special favors and we hope that she will answer these especially on condition that it be the Will of God.

I wrote to Father at Auriesville, as you suggested, in regards to my brother-in-law, that he would be saved from going blind. As I mentioned to you at the time, thirty of the top specialists at the Massachusetts General Hospital had given up all hope that he would not go blind; they were all baffled and did not know what they could do to save his sight. Before we even finished the novena to Kateri they accidentally hit on something that saved his eyesight and the doctors didn't even know why or how this thing they had hit upon was working. They told my brother-in-law that he was a very lucky man that he hadn't gone blind.

Father, I am going to see if I can get devotion started to Kateri in Ecuador and in Brazil. I want to sent Father P. the Spanish prayers and book; he is in charge of a seminary (Don Bosco Fathers) in Ecuador. And my nephew is in Brazil: you met his mother, my older sister, when we were there. . . I am sure that he can get devotion to Kateri started there. . . (Waltham, Mass.)

✿ **Kateri's smile upon you, Mrs. D. C. !**

. . . Would you be kind enough to publish the following favor in "Kateri", granted to a Carmelite in Montreal, who suffered from a bad itch in the leg? She invoked Kateri and obtained relief. I sent her some Kateri seals so that she would pray for Kateri's beatification along with us. And see how Kateri helped her out . . . Let us not give up hope; even if it takes time, Kateri will surely be beatified ! . . . (Montreal, P.Q.)

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

To prove my gratitude to Kateri, in thanksgiving for her help during an exam, I am forwarding you six dollars to help with her beatification. I was successful and I will never be able to thank her enough. (Montreal, P.Q.)

✿ **Kateri's smile upon you, Rev. Fr. L. R. !**

Enclosed you will find my dollar in exchange for the seals with our friend Kateri depicted upon them. I pray to her daily since I have known about her. She answers my prayers. . . (Chicoutimi, P.Q.)

✿ **Kateri's smile upon you, Rev. Mother M. P., R.S.C.J. !**

I am enclosing a small gift which brings with it our loving thoughts and prayers. We have just held our annual bazar, and as in previous years, the children of the school, their parents and the religious of the house have spent many hours of their time and have given much joyful and devoted service and energy towards making the occasion a happy, gay, successful and financially profitable one. Please remember in your prayers all those who helped in this community project — both our helpers and benefactors.

We are happy that with the money we can raise at this bazar we are able to send some small financial help to the missions, especially at Christmas, etc., when from this country of plenty our prayers and thoughts turn more than ever to those areas where not only wealth and abundance are lacking, but where there is a desperate call and need for the simplest material necessities of life.

We receive news of you and your achievements with the greatest love and interest. Please continue to send in your bulletins and letters. Remember our Society and schools in your prayers. . . (Vancouver, B.C.)

✿ **Kateri's smile upon you, Miss T. T. !**

You will find enclosed a check for twenty-five dollars as I promised to little Kateri for different favors obtained through her intercession. One of them in particular was an operation in the hand my sister underwent — very successful! I hope Kateri will want to intercede for her again as she is about to undergo another operation. I also commend to her care the cure of a brother and other graces, important graces which we need. . .

(Montreal, P.Q.)

Good Kateri of the Sault

THE SERVANTS OF GOD WHOM I BELIEVE TO BE
IN HEAVEN AND WHO HAVE BEEN ZEALOUS FOR
THE GOOD OF THIS CHURCH OF CANADA AND
WHOM GOD HAS MADE USE OF TO ESTABLISH IT.¹

The Most Reverend François de Laval, first Bishop	Bishop of Laval, first Bishop of Quebec, Venerable , 1623-1708.
Father de Quellus	Gabriel de Thubièrre de Lévy [de Queylus] Abbot of Loc-Dieu, V.G. of Rouen, P.S.S., 1612-1677.
Father Boudon	Henri Marie Boudon, Archdeacon of Evreux.
Father Ollier	Jacques Ollier, P.S.S., 1608-1657.
Father de Lauzon	Charles de Lauzon-Charny, 1629-1690, Bishop de Laval's first official principal.
Father Guiotte	Etienne Guyotte, P.S.S. †1721.
Father de Bernière	Henri de Bernières, Canon of Quebec cathedral, †1700.
Father du Douit	Jean DuDouyt, priest of Quebec Seminary, V.G., †1688.
Father Morel	Thomas Joseph Morel, Canon of Quebec cathedral, †1687.
Father Certain	Father Certain, P.S.S.
Father Beaudoin	Father Beaudoin, Recollect of Cambridge, †1707.
Father Dechambost	Jacques Alexis D'Eschambault, priest.

1. This hitherto unpublished document comes from the Archives of the Quebec Hotel Dieu, v. 21. Though it is unsigned, the writing has been identified as that of Mother Jeanne Françoise Juchereau de St. Ignace (1650-1723). The notes in lighter type are by Mother St. Nazaire, the present archivist at the Hotel Dieu. To her "Kateri" is deeply indebted for the privilege of publishing these notes in its pages.

Father Tury
Father Filion
Father Petit

The Reverend Fathers Brébeuf and Gabriel Lalemant

Fathers Jerosme [Lalemant] and Louis Lalemant
Father Cotton

Father de la Colombière

Father Garnier

Fathers Le Jeune and Ragueneau

Fathers Chastelain and Mercier

Father Cassot

Father Chaumonot and Dablon

Father Frémin and Crespieul

Father Morin

Fathers Delmace and Pierron

Father Isaac Jogues

Father Antoine Daniel

Louis Pierre Thury, priest, †1705.
François Filion, priest, †1679.
Louis Petit, priest, V.G., at Port Royal in Acadia, †1709.
Jesuit, 1593-1649, **Canonized in 1930.**
Jesuit, 1610-1649, **Canonized in 1930.**
Jesuit, 1593-1673.
Jesuit, 1578-1635.
Pierre Coton, S.J., 1564-1626, Provincial at Paris.
Claude de la Colombière, S.J., **Blessed**, 1641-1682.
Charles Garnier, S.J., 1605-1649, **Canonized in 1930.**
Paul Le Jeune, S.J., 1591-1664.
Paul Ragueneau, S.J., 1605-1680.
Pierre Chastelain, S.J., 1606-1684.
François Le Mercier, S.J., 1604-1690.
Henri Joseph Gassot, S.J., 1650-1685.
Pierre Marie Chaumonot, S.J., 1611-1693.
Claude Dablon, S.J., 1619-1697.
Jacques Frémin, S.J., 1628-1691.
François de Crespieul, S.J., 1628-1702.
Jean P. Morain, S.J., 1650-1688.
Antoine Delmas, S.J., 1636-1688.
Martin Samuel Pierron, S.J., 1637-1705.
Jesuit, 1607-1646, **Canonized in 1930.**
Jesuit, 1601-1648, **Canonized in 1930.**



Sister Catherine Desaul

Photo : ARMOUR LANDRY

Brother Bonne Mer
Brother Juchereau

Madame our Foundress

Mother Marie de St. Ignace
our first Superior

Mothers St. Marie

St. Bonaventure

St. Paul

St. Joseph

Mother Catherine de Saint
Augustin

Mother Françoise de St. Ignace

Mother de la Nativité

Mother Guillemette de St.
Augustin

Marie du Sacré Coeur and all
those of this community that
are in heaven

Madame Dailleboust

Madame Eliot

Mother de St. Joseph
and
Mother of the Incarnation

Madame de la Peltrie

Mother St. Ignace, Ursuline

Florent Bonnemer, S.J., 1600-1683.
Noël Juchereau de la Ferté, S.J.,
1647-1672.

The Duchess d'Aiguillon, 1604-
1675.

Marie Genest de St. Ignace, spiritual
foundress of the Quebec Hotel Dieu
†1646.

Jeanne Suppli (Quimper-Quebec),
†1646.

Marie Forestier, co-foundress of the
Quebec Hotel Dieu, †1698.

Jeanne Thomas (Vannes-Quebec),
†1690.

Catherine Vironceau (Dieppe-Que-
bec), †1687.

Marie Catherine de Longpré, 1632-
1668.

Françoise Giffard, first Canadian re-
ligious, †1657.

Renée Boulic (Quimper-Québec),
†1677.

Guillemette Bodin de St. Augustin
(Tréguier-Québec), †1675.

Marie Fiquenel (Tréguier-Québec),
†1705.

Barbe de Boulogne, wife of the third
Governor of New France, 1615-
1685.

Madame Claude Helyot (Marie He-
rinx) at Paris, 1645-1682.

Quebec Ursuline, †1652.

Marie Martin (Marie Guyard), Found-
ress of the Ursulines in Quebec
Venerable, 1599-1672.

Marie-Madeleine Chauvigny de la
Peltrie, lay foundress of the Ursu-
line monastery at Quebec, 1603-
1671.

Charlotte Barré, †1701.

Sister Bourgeois	Marguerite Bourgeoys, Foundress of the Congregation of Notre Dame, 1620-1700, Beatified in 1950.
Sister Tardif	Congregation of Notre Dame.
Sister Anne	Either Anne Hioux or Anne Mayrand of the Congregation of Notre Dame.
Monsieur de Berniere	Jean de Bernières de Louvigny, 1602-1659.
Baron de Fancan	Pierre Chevrier de Fancamp, priest, one of the founders of the Company of the Ladies and Gentlemen of Montreal.
Monsieur Dailleboust	Louis D'Ailleboust de Coulonge, third governor of New France, 1612-1660.
Monsieur de Maisonneuve	Paul de Chomedey de Maisonneuve, founder of Montreal, 1612-1679.
Monsieur de la Doversière	Jérôme Le Royer de la Dauversière, the founder of the Montreal Hotel Dieu [and of Montreal], 1597-1697.
Mademoiselle Mance	Jeanne Mance, foundress of the Montreal Hotel Dieu, 1606-1680.
GOOD CATHERINE OF THE SAUL and	CATHERINE [OR KATERI] TEKAKWITHA, from Sault St. Louis [Caughnawaga] Venerable , 1656-1680.
The Precious One	"The Precious One": A Huron woman who died in the odor of sanctity in 1703.

A Collector's Item

A NEW RECORDING OF THE HIGH MASS IN IROQUOIS

<i>Side one</i>	1 Introit	<i>Side Two</i>	1 Offertory: V. d'Indy
	2 Kyrie		2 Sanctus: Carnavalli
	3 Gloria		3 Sanctus (cont'd.)
	4 Alleluia		4 Agnus: Carnavalli
	5 Credo		5 Communion: La Tombelle

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(\$4.75 postpaid)

✿ Kateri's smile upon you, Mrs. R. B. I

You will find herein my check for ten dollars. I am settling a debt I owe to Kateri. I promised her I would send this offering if she obtained the cure of my daughter. This she did. I am most grateful to Kateri. You know, Father, I invoke her every day for every day a mother of a family needs help. That is why I hold on to her...
(Montreal, P.Q.)

✿ Kateri's smile upon you, Mr. J. V. I

...Now for some good news. Down here we have a program every Sunday morning called "The Ave Maria Hour" which is presented by the Franciscan Friars of the Atone-ment. It depicts the lives of the Saints. So last January 14, 1968, I was a little tired and therefore I wasn't going to tune in but somehow or other something told me to go ahead and listen. You know, Father, a strong inclination to listen as it might be very good. So I tuned in and was I surprised. It was about Kateri Tekakwitha. The story was taken from a booklet on Kateri by Fr. Thomas Coffey, S.J. This is the exact booklet by which I first became strongly attracted to Kateri. Anyhow it mentioned Fathers de Lamberville, Cholenec, Laprairie, Montreal, etc. At the end of the play, Brother Bernard read the prayer to Kateri such as is found on the back of the Kateri picture. Well, Father, I couldn't wait to return from church so I could write a thank you to Bro. Bernard and explain my promotion of Kateri's cause. About three days later, I received a very nice letter from him... So, Father, this may be a good sign that Kateri's cause is catching on and her cause may be closer to Beatification than we realize. Say, while I am still on Kateri, Father, could you please send me a sheet of Kateri seals? ...

(Ossining, N.Y.)

Georges Daigneault, Ltée

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Kateri and the Year of Faith

THE CANADIAN EPISCOPACY, wishing to stress the importance of "The Year of Faith," proclaimed by the Holy Father, set aside the week of March 3-10, to draw the attention of the faithful to this great theological virtue, whose object is God Himself. Would it be far-fetched to claim that the Venerable Kateri Tekakwitha, were she alive today, would whole-heartedly make the most of it? I think not.

This "Year of Faith," in the minds of the Holy Father and the Bishops, comes as a direct result of the Council.

In the *Dogmatic Constitution on Divine Revelation*, the following lines stand out:

"The obedience of faith must be given to God who reveals, and obedience by which man entrusts his whole self freely to God, offering the full submission of intellect and will to God who reveals, and freely assenting to the truth revealed by Him."

In other words, our faith consists not merely in assent to a set of statements; "it is a personal engagement, a continuing act of loyalty and self-commitment, offered by man to God."

"If this faith is to be shown, the grace of God and the interior help of the Holy Spirit must precede and assist, moving the heart and turning it to God, opening the eyes of the mind, and giving 'joy and ease to everyone in assenting to the truth and believing it.' To bring about an ever deeper understanding of revelation, the same Holy Spirit constantly brings faith to completion by His gifts.

"...This sacred Synod affirms, 'God, the beginning and end of all things, can be known with certainty from created reality by the light of human reason' (Rom. 1-20); but the Synod teaches that it is through His revelation 'that those religious truths which are by their nature accessible to human reason can be known by all men with ease, with solid certitude, and with no trace of error, even in the present state of the human race.'"

Thus through God's revelation, it is possible to attain "with solid certitude" to a knowledge of the divine truths necessary for our salvation. The Venerable Kateri Tekakwitha acquired this solid certitude thanks to the missionaries' teaching and most of all to the gifts of the Holy Spirit. Not only did she adhere intellectually to these

truths, but as a direct consequence of this adherence, she entrusted her whole self freely to God.

The Summary of *The Positio on the Virtues of the Servant of God Kateri Tekakwitha* aptly and concisely sums up her practice of the Christian faith. It offers plenty of food for thought to her friends everywhere:

That the Servant of God had the virtue of lively faith is clearly stated by Fathers Chauchetière and Cholenec, her two chief biographers.

The roots of this deep feeling of faith may be said to spring from the early education received from her Christian mother who, had she not died so prematurely, would undoubtedly, on the very first occasion of a missionary's arrival, have procured for her children the grace of Baptism, which until her death she begged for them in her prayers.

The Servant of God, though she grew to maidenhood in a completely non-Christian household, had a constant longing one day better to understand and openly to embrace the faith of her mother. It was surely because of this longing that Tekakwitha, although a non-Christian, became so pre-eminent in purity of virtue and morals that she might rightly be said to have been even then a Christian by desire.

When finally she obtained the grace of Baptism, as her life became more perfect, so her firm sense of faith became more manifest. First of all, she had the utmost respect for the missionaries as the dispensers and apostles of the Faith, and, in general, showed especial esteem for those of her own race who by their apostolic journeys aided in the propagation of the Faith.

So extraordinary was her love of the Catholic religion and its sacred and salutary ceremonies, that she bravely bore the persecution occasioned by the now open practice of her faith.

The season of the winter hunt, generally looked forward to by the others, since they were wont to spend it away from home in a more easy-going and comfortable sort of life, she preferred to pass at home, despite hunger and other inconveniences, because of her great love for the graces of holy religion.

The remarkable constancy with which the Servant of God, at home and abroad, even while at work, walked ever in God's presence, a constancy which colored her whole spiritual life and made it most fruitful, certainly bears witness to a most solid and unwavering faith.

Further clear evidence of her lively faith is to be gathered from that invincible love of prayer and of God's house which burned so ardently in the Servant of God that the missionaries did not hesitate to affirm that she had been endowed by God with the gift of constant prayer.

The pre-eminence attained by the Servant of God in the virtue of faith is further evident from the great fear of sin and the very tender conscience which her biographers attribute to Kateri.

Kateri's First Witness

To the end of his days, Father Claude Chauchetière or Chaussetierre was convinced that the greatest grace he had ever received, was to have known Kateri Tekakwitha.

He was born at St. Porchaire de Poitiers in Southern France on September 7, 1645. Little enough is known about his family save that his brother Jean, three years older than he, and his other brother Jacques, three years younger, both became Jesuits. The latter became a chaplain in the royal navy and, later on, a missionary; the former, a confessor at Loreto, in Italy during most of his priestly life.

Claude's vocation to the Canadian missions was sparked at the age of seven or eight when he witnessed the death of a priest who was about to depart for the New World. "This made me feel," he said, "that it was good to give one's self to God."

At an early age, Claude was sent to the well-known college of Poitiers under the direction of the Jesuits. In 1658, the college and the nearby residence of Loudun numbered approximately sixty religious. During his last years at this institution, the Poitiers Jesuits defended Papal Primacy and Infallibility. A few years later a Jesuit inspired thesis defending Probabilism definitely stirred up opposition at the city university. It

took a *lettre de cachet* from Louis Quatorze in 1676 to calm the furor. Claude Chauchetière saw the beginning of these quarrels and how his superiors handled them, all of which was to be of use to him in later years.

On his eighteenth birthday, September 7, 1663, the young man entered the noviciate of the Jesuit Province of Aquitaine at Bordeaux.

Two years later, dressed in the black habit of a Jesuit scholastic he was back in Poitiers, where he studied philosophy until 1667. Following the custom of the times, he was then assigned as instructor or assistant teacher to different colleges, in his case, to those of Tulle, La Rochelle and Saintes successively. Having terminated his regency, he followed, in his native city of Poitiers, the theology course from 1673-1678.

During all these years, the thought that he was called to the Canadian missions grew. On reflecting that across the sea he would have more to endure and more opportunity to practise renouncement, his conviction was strengthened. Meanwhile he worked with all his heart and soul to achieve holiness. Despite his fervor and his constant desire to do the Will of God, it seemed to him that he made little

progress and that he daily unravelled all the skein of his efforts during the previous twenty-four hours.

"Thereupon," he said, "I imagined that by humility, I could much better make up what I lacked and that taking for principle that I was good for nothing, I would merit before God whatever merited those who can accomplish much... This humility has been the mainstay of all my happiness."

Claude generally sought out the most toilsome and obscure employment. When obedience imposed it on him without his having requested it, he did not mind in the least to be told that this was because he was unable to do anything better. God and man seemed to be working hand in hand to embarrass him. He accepted these minor responsibilities generously, content at the thought that they would help him to better resemble Jesus meek and humble of Heart.

He was soon rewarded for his exceptional humility. For fear of showing himself ungrateful, in a few personal notes written to his brother Jean, he revealed several of the mystical graces he had received from God. He enjoyed the "transports", those extraordinary impetuses felt in the soul by certain great lovers of Christ. At first, they caused only an absorption of the mind and heart, but in time they became so vehement that an alienation or suspension of the senses resulted and so ecstasy began. During his daily hour of prayer, the mysteries of the Savior unfolded before his eyes in the heaven-sent lights he enjoyed. Thus he attained a practically continuous union which

his Maker, that night itself did not interrupt.

Towards the end of his regency at Saintes, a little city of Western France, his vocation became clear: "God gave me more special preparation while I was still in France, about the feast of St. Francis Xavier, and attached me to the Iroquois missions, by giving me a taste for the Huron language, which is the one the Iroquois use for prayer. The Reverend Father François Le Mercier, whom I saw in France at the end of December, gave me lessons in that language; I quickly learned it, and rendered myself able to recite the rosary in Huron — which I said in that language rather than in Latin because of the spiritual consolation which this manner of praying to God gave to me."

After his Ordination and his theology studies, he was ready for his future work in Canada, where he arrived in 1677. He was immediately assigned to the Huron mission near Quebec in order to become better acquainted with this difficult Indian language and with the Iroquoian way of life. That year the Huron village suffered several epidemics. The virtues of this mixed group of Hurons and Iroquois shone brightly in this period of suffering, particularly their charity towards the sick at the risk of being contaminated, and the patience and fortitude of the sick themselves.

Father Chauchetière was impressed by the death of Jeanne Assenroghon, an aged Huron woman. Years before, in Huronia, she had welcomed to her long house Fathers Le Mercier, Ragueneau, Chatelain and Chaumont. While she was still quite young, she had lost her first

husband, her children and her property for she was taken prisoner by the Iroquois. She never lost her faith. In her new land she married a non-Christian. She taught him so well the Christian mysteries that, when a missionary went to him in his last illness, he found the sick man well instructed and baptized him shortly before his death. Jeanne had a third husband, Andaiakon, a man of her own nation, but still an unbeliever. She also won him over to Christianity and persuaded him to come to Quebec where they could profess their religion in peace.

At arriving at Notre Dame de Lorette, Jeanne Assenroghon resumed her pious exercises. She assisted at every Mass she could get to and received Communion frequently. With her husband, who had taken the name of Pierre at baptism, she arrived so early in the morning at the chapel, that the Fathers finally told her not to come before four o'clock.

Jeanne rendered all kinds of help to the French as well as to her own people. In winter, whenever the snow fell heavily, she opened a wide path to the chapel so that everyone might easily have access to it. On Sundays and holydays she made a good fire to warm the French who came to Mass from a distance. Each week she distributed considerable alms, to such an extent indeed, that after her death, it was found that she had given away all that she owned.

Her charity was specially manifested on two occasions. She took care of a little French boy who had lost his father. This she did for four years, "as a mother does of her son."

Shortly before her final illness, a hot-headed young brave maliciously and dangerously wounded her husband with a crowbar. Jeanne was the first to carry him a sack of Indian corn because she knew that he had none. The assailant at once acknowledged his fault before the assembled elders. According to national custom, they asked the wounded man what compensation he desired. Pierre Andaiakon replied that he forgave the guilty one with all his heart and desired nothing from him. But the elders condemned the young man to work in Pierre's field. This he did with such energy that he made himself ill.

A little later as a result of some sort of a presentiment, Jeanne arranged with her granddaughter that the first of the two to sicken should not be abandoned by the other until her death. She was convinced that during the worst hours of a serious sickness we all need someone to suggest good thoughts to us, someone to help us pray. The granddaughter faithfully acquitted herself of her charge though the sick woman did not need her since she was closely united to God and had her crucifix close by.

Father Chauchetière visited her in her last hours. He found the granddaughter stretched out near her, saying her Beads. This was at Jeanne's request as she was no longer able to say them herself. She died pronouncing the name of Jesus. A fitting end to thirty years of bearing witness to Christ, often in the most adverse circumstances.

Old Pierre Andaiakon, who had always accompanied his wife in her devotions, died three days later. For a year, they had lived together as

brother and sister — he to honor the continence of St. Joseph, and she to honor the purity of the Blessed Virgin. His wife's death deeply affected him and his one wish was to follow her: "Jeanne," he repeated, "take me to heaven with you!" No sooner had he paid her the last duties when he too became ill. He joyfully received the last sacraments, dressing himself in his best garment in order to receive them with the greatest possible respect. He died kissing his crucifix. Thus Father Chauchetière's firsthand knowledge of the Huron-Iroquois group of Lorette completed his preparation for what was to be his lifework: the Mission of St. Francis Xavier. He himself noted that he was assigned to this post in 1678.

There he met his fellow Jesuits, the aging but active Superior, Father Jacques Frémin, and the first assistant Father Pierre Cholenec, still in his prime. Father Claude later described the Mission of St. Francis Xavier: "We are in a very high and beautiful location with a fine view, sixty leagues distant from Quebec, which is called 'the Iroquois mission.' It is the finest mission in Canada, and, as regards piety and devotion resembles one of the best Churches in France." Farther on he added: "We have here a large farm, on which we keep oxen, cows and poultry, and gather corn for our subsistence."

The new missionary had a busy daily program. Up at four, he made

his daily meditation in his little six by five foot room. He said the first Mass, in the summer at five o'clock and in the winter at quarter to seven. He assisted at the two other Masses, one for the adults and the other for the children. Everyone in the village attended and said the prayers aloud. After the last Mass, Father Chauchetière gave a brief catechetical instruction.

During the morning he often visited the different families to prepare the newcomers for baptism, to encourage the older Christians and to appease their occasional disputes. This daily intimate contact with the faithful was rightly considered an essential part of the ministry. He often worked also at sketching religious picture books illustrating the truths of the Gospel and the practice of virtue. He prepared another book containing colored pictures of the ceremonies of the Mass applied to the Passion of Our Lord, another showing the torments of hell and still another the creation of the world. These books were popular at the mission and many of the praying Iroquois used them while preaching to their friends.

At eleven o'clock the church bell rang and the faithful recited the Angelus devotedly, while Father Chauchetière and his two companions examined their consciences for a quarter of an hour. Afternoons Father visited the sick. Furthermore, he was given charge of the French parish of Laprairie.

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The reproductions on the following pages come from the rare and beautiful collection of SKETCHES IN THE CANADAS by Coke Smyth, an artist in Lord Durham's employment. Published in London c. 1839, Miss Marie Baboyant, head of the Historical Section of the Montreal Public Library, drew my attention to these extraordinary drawings and had them photographed by Mr. Louis-Philippe Beaudin.



"Father Chauchetière was first assigned to the Hurons..."



"He soon acquired a first-hand knowledge of the Hurons."



"The virtues of this mixed group of Hurons and Iroquois shone brightly..."



"In order to strip the Indians of their very shirts they followed them everywhere to make them drink."

When Father Claude arrived at St. Francis Xavier's, Kateri Tekakwitha had already lived at the mission for several months. Although Father Pierre Cholenec was officially her spiritual guide, Father Chauchetière, to whom the sick were entrusted often had the occasion to converse with her. In the autumn of 1679, Father Frémin, convinced that he would obtain little satisfaction from Governor de Frontenac concerning the liquor trade in nearby Laprairie, sailed for France. Father Cholenec took over until his superior's return a year later. As acting Superior he was so busy that he had little time for anything but general management. Consequently Father Chauchetière saw much more of Kateri Tekakwitha.

At the beginning of February the young Indian woman fell seriously ill. Both missionaries were aware of her great devotion to the Eucharist and to the Cross. Father Chauchetière confided to Father Cholenec that God would perhaps take her from this world on Wednesday of Holy Week, the day before Holy Thursday when the Holy Eucharist was instituted and two days before Good Friday when the Savior died upon the Cross. And so it came to pass.

During his daily round of the sick, Father Chauchetière never passed her by. She always welcomed him with a smile and never complained about her suffering. He could not admire her enough. To satisfy her he generally explained the mysteries of the Faith. Now and then he led some little children to her mat. He often instructed them in her lodge. Feeble as she was, he saw that Kateri tried to raise herself

up to see the Bible pictures he was showing. When the time came for him to leave, she never wanted him to go. Thus he got to know her intimately. He was convinced that she had already attained the blessedness of the unitive life.

Come Holy Week, 1680, the Indian maiden's condition had worsened. Tuesday morning, Father Chauchetière was present when Father Cholenec gave her the Holy Viaticum. On the following day, he knelt at her right as she peacefully died. He noticed only a slight contraction of a nerve at the side of her mouth. Thus was his intuition realized with regard to the day of her death.

A few minutes later, he slipped out leaving Father Cholenec beside Kateri at rest. As the next day was Holy Thursday, he had to prepare the repository for the Blessed Sacrament. But almost immediately, a few Indians advised him that Father Cholenec wanted him back in the long house. He returned and found that Kateri's features had changed in less than a quarter of an hour. They appeared more beautiful in death than in life. This change was exceptional for it aroused devotion. Father Chauchetière commented: "This gave joy to all and fortified each one in the faith he had embraced. It was new evidence of the truth with which God favored the Indians to make them delight in their faith."

That very evening Father Chauchetière did his utmost to convince his Superior that Kateri Tekakwitha should be buried within the church. Father Cholenec decided otherwise and, like the others, the Indian maiden was interred in the cemetery.

Very soon Father Chauchetière felt the effects of Kateri's gratitude. She obtained for him "many graces after her death, even appearing to him several times. She prophesied things to him and led him to the highest perfection with such grace and heavenly consolation that this person would be lost in contemplation for five and six hours at a time." So wrote Father Cholenec.

Six days later, for instance, early on Easter Monday morning, Kateri appeared to Father Chauchetière during his hour of prayer. She appeared as a rising sun and he heard the following words: "*Adhuc vini in dies.*"* The vision lasted two full hours. The saintly missionary was able to contemplate her at leisure with overwhelming joy. Several prophesies accompanied this vision and as many concrete illustrations of them to the left and right of Kateri. For example, on one side appeared an overturned church and on the other an Indian being burned at the stake.

During the summer of that same year, a violent thunderstorm hit the village at noonday. Lightning struck a few feet from the main door of the church and fell on two oaks which it stripped. As someone was entering the church, the stones on the ground bounced about him in a mad dance but he was not hurt. This was simply a foretaste of the full accomplishment of the prophecy.

On August 20, 1683, a furious gale accompanied by thunder and lightning, so violently hurled the little church some sixty feet that it

*Probably *veniam*: I shall soon come again.

was overturned and shattered to pieces. It was one of the finest buildings on the outskirts of Montreal. All the furniture was intact with the exception of five crosses which were broken. A statue of our Lady, on an eleven foot pedestal simply fell to the ground. Three Jesuits were in the church. The two bells fell at Father Chauchetière's feet but he received no injury. He was carried away, and the beams tumbled down breaking in their fall the joists on which he had been kneeling. Writing about himself in the third person, the priest noted: "he found himself in a place of safety, without fear, without injury, praying and kissing the relics which he wore about his neck."

That night, recalling this event, he wrote: "I have had a persistent idea that some accident would happen to the mission, so during all that time for over a year, and even today I went to pray Kateri at her grave to deliver us from it. Besides I have not ceased to importune the Superior of the mission to have her bones translated to our church, without knowing why I did so."

The two other missionaries, Fathers Nicolas-Jean Potier and Jean Morain, also escaped, the former with a slight wound on his face, and the latter with a dislocated shoulder which was cured within a few days.

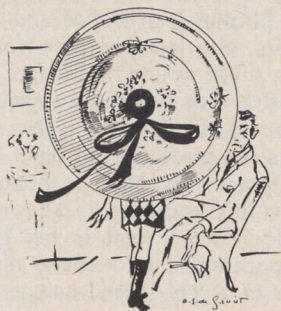
"As for me," one of them said, "I offered Holy Mass in honor of Kateri this morning." The other added: "And I went to her grave this morning to recommend myself to her in a very special manner."

The other prophesy of the burning Indian came to pass several years later when Etienne Tegananoko, Françoise Gonannhathena and

Marguerite Garongouas were martyred at Onondaga.

Father Chauchetière was favored with two other apparitions of Kateri, on September 1, 1681, and the other on April 21, 1682. These two times, the missionary saw her as a sun in midheaven and he heard the following order whispered in his ear: "*Inspice et fac secundum exemplar*: Look well, and make everything in due accord with the pattern" (Exod. 25:40). He understood that God wished him to paint pictures of Kateri. He had been tempted to do so for some time. Later on when the pictures were engraved and distributed, according to Father Cholenec, they brought about marvelous cures.

Almost immediately after Kateri's death, Father Chauchetière felt strongly drawn to make her known to the general public. Despite his initial vision of her, he hesitated, for he had heard some talk detrimental to her during her lifetime, talk that was pure calumny. He feared to be the victim of an illusion and to mislead others. At times he



"With a big hat like that, you should be able to do a bigger and a better job for Kateri!"

condemned interiorly the honors rendered to Kateri at her grave; at other times he was so impressed by the memory of her virtues, that he honored her grave more than anyone else. And so he wavered between the desire and fear of proclaiming her.

At the end of 1681, Father Jacques Frémin, the Superior of the mission was assigned elsewhere. Father Jacques Bruyas, an experienced missionary replaced him. Father Chauchetière and he were the only Jesuits stationed at the Sault that year. The praying Indians' village grew larger and larger. More than eighty Mohawks had settled there before the end of 1681. The most sanguine hopes were raised that, within two or three years, all the Mohawks would have removed to the Mission of St. Francis Xavier. The two Jesuits worked together without any extra aid during 1682.

One Sunday, the missionary translated a letter received from a fellow Jesuit in France and read it to his Indians during his sermon.

"They wept," he wrote, "while listening to me; and the *dogique* [catechist] then spoke to me in a very touching manner. They often ask me whether any prayers are said for them in France, and I assured them that there are... After they become Christians, they live like angels..."

That year, the liquor problem made a few inroads into the village. It makes "an inferno of all the Iroquois villages," wrote Chauchetière, "wherein life is a continual suffering. The French are the cause of it giving us much trouble here; for, in order to strip the Indians of their very shirts, they follow them every-

where, to make them drink and become intoxicated."

How did the praying Iroquois of the Mission react? "It is admirable," he said, "to see how some of our Christians distinguish themselves in suppressing this evil. They spill the liquor; they break the bottles with incredible courage, exposing themselves to insults and to blows, of which some still bear the marks.

And, in spite of all this, they do not lose courage. I know three or four who would endure martyrdom to prevent anything being done to offend God."

Thus did Father Claude Chauchetière labor in Canada for nearly thirty years of his life. He died in Quebec, on April 17, 1709, the anniversary of the death of the Venerable Kateri Tekakwitha, that he had known so well.

✿ Kateri's smile upon you, Mrs. V. B. !

Again I am happy to support the cause of Kateri by enclosing this check. I promised her a donation with every sale I made and I do feel it was through her that this was made possible. I too have many spiritual gifts for which I am asking her help...

(Kettering, Ohio.)

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

It's been quite a while since Kateri, the Iroquois Maiden received any news from me but for all that I have not forgotten her. I am very much pleased with your quarterly. I read it to my husband who does not read French. We enjoy reading Kateri's life and often pray to her. With all my heart I hope that she will soon be beatified. I am sending you five dollars for the Kateri seals and to renew our subscription. I'm not wealthy and Kateri knows it. I'm asking Kateri to always watch out over our little family. I'm happy to be able to offer something to Kateri. I fervently pray for her beatification...

(Indian Village, Mingan, Co. Dup., P.Q.)

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✻ **Kateri's smile upon you, Mr. I. M. !**

For the Venerable Kateri Tekakwitha (thirty-three dollars), Lily of the Mohawks, with very very many thanks for answering my prayer! And may she soon be recognised as the first redskin Saint! (Perthshire, Scotland.)

✻ **Kateri's smile upon you, Mr. V. G. !**

I am writing a few words to thank Kateri for the benefits I owe her. I have been in the hospital since December 1967, that is thirteen months. I underwent six serious operations. The doctors told me that after two of them they gave me only forty-eight hours to live. All the time, I prayed to Kateri — when I was able to do so. Today I am still in the hospital, but all is well and I believe I shall be discharged within two months. To thank Kateri, I am sending you a twenty-five dollar check. I hope you will continue praying for me. . . (Ville St. Laurent, P.Q.)

✻ **Kateri's smile upon you, Mrs. V. B. !**

I am sending in two dollars for Kateri's cause as a token of my gratitude to her. She took care of my son Jacques during a recent serious sickness of his.

(Montreal, P.Q.)

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

I'm writing this letter for my Mother. Enclosed you will find a High Mass stipend. It is for Kateri's beatification. She granted her a great favor. My Mother was losing her sight in her left eye and she started to pray to Kateri. Within a week she began to see perfectly well. You can't imagine how happy my Mother is. She will continue praying to Kateri always. . . (Albuquerque, N. M.)

✻ **Kateri's smile upon you, Rev. Mother M. du S., O. C. D. !**

I wish to thank you for your letter and for the seals. The Vietnamese and Canadian Carmelites, who passed thirty-three years in Northern Vietnam in a beautiful mission under the direction of the Spanish Dominican Fathers, have a great devotion to Kateri and pray for her beatification. For her cause, we are happy to offer her a gift of five dollars. In return, please ask our dear Kateri to obtain for us a great love for the Lord and his Blessed Mother. . . (Danville, P.Q.)

✻ **Kateri's smile upon you, Miss Y. and Mr. A. A. B. !**

I am enclosing five dollars to Kateri Tekakwitha in gratitude. My brother is still working and he has mailed this money to me to send to Kateri as his offering of appreciation for her maintaining of his good health. . .

(Springfield, Mass.)

✻ **Kateri's smile upon you, Mrs. A. G. !**

Last year I had written to you about my brother-in-law who had a very bad heart attack. We thought he was going to die. He got better and has gone back to work. For the first two months, he worked four hours a day and now he is working six hours a day. Furthermore, my Mother is as good as can be for a woman of 85. All this, thanks to Kateri! (Holyoke, Mass.)

✻ **Kateri's smile upon you, Mr. L. P. B. !**

I enclose, herewith, my Bank Money Order in the amount of five dollars as a donation to your very important apostolic work on this particular segment of the Canadian home Mission. I have been receiving your excellent, little publication "Kateri" for almost ten years now — for which I am most grateful to you and yours of the Mission. . . (Toronto, Ont.)

✻ **Kateri's smile upon you, Miss K. W. !**

I'm sending five dollars to help Kateri's cause in thanksgiving for helping me in my exams. . .

(Cleveland, Ohio.)

✻ **Kateri's smile upon you, Mrs. S. T. !**

Enclosed you will find a silver dollar what I had put away for years. New Year's Day, I fell downstairs and hurt my hip very badly. As I am bothered with blood clots, I was afraid. I promised Kateri this silver dollar if she would intercede to God if it was his holy Will to make it better. I had hardly made the promise when I felt a difference in my hip. Please publish this, if you like, in your magazine. Kateri has also helped me in other cases. . .

(Blackville, N. B.)

✻ **Kateri's smile upon you, Mr. B. C. !**

My son Philippe has asked me to mail you the attached cheque for ten dollars to be applied to Kateri's cause. This is a further account on a commitment undertaken last year at the time of his law exams. Incidentally he was successful and extends his grateful thanks to Ven. Kateri for her help.

(Rosemere, P.Q.)

✻ **Kateri's smile upon you, Mrs. R. P. !**

I received this Money Order for two dollars. It is from my grandson who is in the Air Force service. He wishes me to send it to you for the cause of our dear little Kateri in thanksgiving for a favor obtained through her intercession.

(N. Cambridge, Mass.)

Between Ourselves

(Continued from p. 9)

moved away leaving no address. Only lately, in somewhat extraordinary circumstances, I have been able to retrace the father. The child, now sixteen years of age, is, I have been informed, in good health. In the next few weeks, I shall enter into contact with the family and the two doctors who treated the child. Since it seems much more difficult to prove a miraculous cure than to obtain one, I am never too optimistic at the start of an investigation. Please pray that this may be the long sought second miracle needed for Kateri's Beatification.

You have written to the Kateri Center. Two weeks have gone by and your letter has not been acknowledged. Write in again, please, and notify us. Have you moved? Kindly give us your new address and your Zip Code if you have one, thereby assisting the Kateri Center in maintaining correct records.

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After seven years' research, Vice-Postulator Henri Béchard, S.J., for the Cause of Beatification and Canonization of lovely Kateri Tekakwitha, now has his book *Kateri's Own* ready for publication. The Venerable Kateri Tekakwitha is the Indian girl who serenely smiles out from a stained-glass window of Notre Dame Church in Montreal and from the bronze doors of St. Patrick's Cathedral in New York City. In reading about her friends and acquaintances, you will learn more about Kateri Tekakwitha than in any other book written about her. Are you interested? Tell us so, and when *Kateri's Own* comes off the press, you will be notified.

The Kateri Center

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