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KATERI

NO. 78

BETWEEN OURSELVES

"KATHARINE TEGAHKOUITA"

THE EMPRESS SENT GIFTS

KATERI'S SPIRITUAL GUIDE

LILY OF
THE MOHAWKS

Winter • 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

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KATERI: No. 78

Vol. 20, No. 1

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.

DECEMBER, 1968

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CAUGHNAWAGA, P. Q.

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Between Ourselves



Father Antoine Pelletier, S.J.

As the Light of the World blessed Kateri's first Christmas at the Mission of St. Francis Xavier in 1677, with His radiant Love and Peace, may He bless you, dear friends of the Lily of the Mohawks, on Christmas Day and every day of the New Year! As Vice-Postulator of the Venerable Kateri Tekakwitha, such is my daily intention for you at Holy Mass.

The ever increasing cost of production and postal rates has resulted in an expenditure of seventy four cents per individual subscriber to mail you the Kateri quarterly for one year. The remaining twenty-six cents of the one dollar subscription price must cover all expenses relative to maintaining the Kateri Center and keeping out of debt. Any suggestions?

A most regrettable error has been made by the company responsible for the mailing of the Kateri magazine direct from the printer to the subscribers. An undetermined number of the Autumn French issue have been received by the English subscribers. This was without the knowledge of the Kateri Center and only came to our attention when magazines were returned to us. Please advise us and we will mail your English copy at once. Measures have been taken and we can assure you that there will be no recurrence of this inconvenience. Thank you for bearing with us.

Saturday, October 12, at the Kateri Center, six friends of the Venerable Kateri Tekakwitha took part in a workshop on the ways and means of hastening her Beatification. The original idea of this workshop was promoted by Mr. Joe O'Brien of Cleveland, Ohio, who flew to Montreal to attend the two sessions. Also present were Mr. Albert Lazare, representing the Caughnawaga Knights of Columbus and secretary at the Center for the last seventeen years; from Montreal, Mr. William J. McNally, Manager of the Policy Department of the Canadian Chambers of Commerce and Mr. Charles Labelle connected with the motion picture industry; from Verdun, P.Q., came Mr. Eddie Duquette, one of the most successful salesmen of Faust Realities Co. Ltd. Mrs. C. A. Charlebois and Miss Flora MacDonald, both secretaries at the Center, also helped with the workshop.

The morning session was taken up studying the financial set-up of the Kateri Center; the afternoon
(Continued on p. 8.)



THE NATIVITY

(Photo : Armour Landry)

(From a seventeenth century missal at the Mission of St. Francis Xavier)

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

The five dollars enclosed are in thanksgiving for finding two little Indian children that were lost for four days in a forest. Not only did Kateri find them but they were in good health and only had to stay in the hospital over night for a check-up and feeding. . . (Winnipeg, Man.)

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

I am steadily carrying out my project and sowing broadcast. Here is an amusing incident. A few days ago, I went to my book-store and asked the proprietor for some Kateri albums. He answered: "I haven't any more. I don't know what it's all about. A year or two ago, there were very few sales, but now, I'm always out of stock. You had better go to the Notre Dame bookshop." So I went. No albums there either and similar remarks from the clerk. I went to four bookshops and was unable to find a single Kateri album. Now I know what was at the bottom of it all. My girls in catechism class are quite enthusiastic about Kateri and I gave a Kateri album to each of them on condition that they have at least one of their friends read it. They were faithful to their promise and all wanted to have their own copy.

All is well in Indonesia. My friend has been in France and now she diffuses knowledge of Kateri as much as she is able. Her sister, who is the wife of the ambassador to Peru is converted to Kateri. She will be here this month and I shall meet with her to prepare spreading knowledge of Kateri in that country. . .

(Périgny-les-Dijon, France)

❖ **Kateri's smile upon you, Mrs. L. K.!**

I enclose my check for five dollars. . . Say a "thank you" to Kateri for me. I had a check-up at the Doctor's and he finds no recurrence of the cancer. I had been so afraid the findings would not be good but thanks to God so far all is well. . .

(Akron, N. Y.)

❖ **Kateri's smile upon you, Rev. F. X. W., S.J.!**

I plan to fly to Vienna on September 28. My German book on Kateri is coming along nicely. I have two chapters already, plus all the material for the rest. I'll finish it over there and hand it right on to the publisher. Please remember this task of mine in your memento. . .

(Boston, Mass.)

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.

(Continued from page 5.)

session, screening the ways and means of "selling" Kateri to the general public. This first workshop proved highly satisfactory. From it a committee has been formed composed of the above participants. Mr. Joe O'Brien consented to act as Chairman. Plans are being made for subsequent workshops in the not too distant future. Does this new move to promote Kateri interest you? Please let me hear from you.

"To this Divine Heart"

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

Pope Paul VI.

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

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

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KATERI'S CAUSE

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

"Katharine Tegahkouita"

by Mother Juchereau of Saint Ignatius

ON THE SEVENTEENTH of April of the following year, 1680, the good Iroquois maiden, Katharine Tegahkouita [sic], died in the odor of sanctity at Sault Saint Louis, where she had been living for several years. Her mother was a Christian Algonquin who had been baptized at Three Rivers and brought up by some French people. While very young she was seized in war by the Iroquois and taken captive to their country where she preserved her faith until death, though she became the wife of an Iroquois very stubborn in his superstitions. By him she had two children, of

whom Katharine alone survived and became an orphan at the age of four. The smallpox which devastated her whole tribe, deprived her of father, mother and brother. She herself suffered severely from this malady, which nearly destroyed her sight. This was the beginning of her happiness, for her misfortune, obliged her to live in retirement. Since solitude is always a great advantage, in her desire to amuse herself alone she set about performing small tasks in which she was very dexterous, so that her laborious and solitary life brought her at once two great benefits: it kept her from sin, and disposed her to receive with a holy ardor the first seeds of Christianity as soon as she heard of it. The missionaries who were sent to the Iroquois after the Marquis de Tracy had made peace with them in 1666, were lodged at the hut where she lived, and although she was very young she was entrusted with its care.

Among the sources of Canadian history, The Annals of the Hotel Dieu, Quebec, are very important. The Hotel Dieu is a famous hospital, founded in 1637 and placed under the care of the Augustinian Sisters. These Annals were composed by Sister Joan Frances Juchereau de la Ferté, known in religion as Sister Saint Ignatius, who was the Superioress of that hospital from 1683 to her death in 1723. The composition of the Annals ranged through 1713 to 1723.



She performed her duties with a modesty and charity which prepossessed the Jesuit Fathers in her favor. For her part, she was charmed with all she observed about them; their conversation would have soon won her if the fear of her relatives had not prevented her from declaring herself a Christian. She did so, however, a short time afterwards, in spite of one of her uncles on whom she was dependent, and who was a great enemy of the Christians. She suffered with much patience and courage all the ill-treatment to which she was subjected in order to shake her faith and distract her from her duties. She was accused of laziness because she refused to work on feast days and Sundays, which the Indians did not observe. To force her to do as the rest, they gave her nothing to eat, but she preferred to do without nourishment on those days rather than break the commandment to keep them holy, and never complained of the injustice of this procedure nor of other persecutions which her devotion to the service of God brought upon her. She was pelted with stones as far as the cha-

pel, before she went to live at the Sault. The children of her tribe never saw her pass on the way to prayer but they called her **The Christian**, shouting so harshly as to assemble by the din a number of evil men who were drunk, or pretended to be so, in order to be free to insult the poor girl in a thousand ways. She was sometimes exposed to death from the fury of some of the Iroquois most hostile to our religion. A young man transported with rage prepared one day to cut off her head, and his passion was calmed only by the meekness of Katharine, who peacefully knelt and bowed her head to meet death without exhibiting any emotion. She received Baptism on Easter Sunday, 1676.

The following year she came to the Sault. She cleverly escaped from her tribe, outwitting her cruel uncle who pursued her in her flight, but without gaining any trace of her.

She firmly resisted repeated offers of marriage from several persons, because even before she knew the worth of virginity she cherished that virtue. On one occasion when she was accused of a

heinous sin against it, she declared simply to her confessor that she had no fear of being reprov'd on that point in the judgment of God, since she had always guarded the purity of her body with great vigilance. As soon as she had seen the Sisters of Montreal and had learned how they were consecrated to God, she besought the missionary at the Sault for permission to make a vow of chastity. He granted it to her after he had tried her desire and was assured of the firmness of her resolution. The life she led was so edifying that by merely observing it others felt impelled to virtue. There was no virtue which she did not practise. Prayer was her delight. She was almost continually before the Most Blessed Sacrament where she shed many tears, sometimes in sorrow for her sins and those of others; sometimes in gratitude for the love which Our Lord shows for us in this mystery in which she believed most firmly; sometimes in joy because she received spiritual consolations, so delightful that her soul, quite transported, enjoyed in God a sweetness that made her

body almost insensible to the excessive cold and other pains which she afflicted it.

She often plunged herself into icy water, lay upon long thorns, lashed herself with bloody disciplines, fasted almost continually, and preferred the poverty which she suffered in the village to a better living which she could have made in the woods, for, as she said, the soul languishes when the body is well treated, and on the other hand, when the body suffers the soul finds its joy in Jesus Christ. Her conversation was always upon some edifying subject. She conversed readily only with two fervent Christian Iroquois women, one named Teresa, and the other Anastasia, for they spoke well of God. This was the only solace to her ills, for she was extremely weak, whether because she had naturally poor health, or because her frequent and rigorous penances had weakened her constitution. After having been wasted for several years by fever and a stomach-trouble which caused severe vomiting (though her violent maladies in no way diminished her devotion to God), at length she died as she had



HOT ASHES: "Poor Vice-Postulator! He's looking...
FIREBRAND: ... for subscribers everywhere! ..."

lived, in sentiments of trust in God and love for Him which charmed those who heard her last words. She died at three o'clock in the afternoon on Wednesday of Holy Week, pronouncing the sweet names of Jesus and Mary. She was twenty-four years of age. Although emaciated by sickness and austerities, her face appeared so beautiful after her death that the Indians could not

sufficiently admire the transformation.

The Indians showed their veneration by praying to her from the day of her death. The French who saw her in death also honored her as a saint, and, contrary to native customs, had a coffin made for her. From that time people in all parts of Canada had recourse to her, and God has effected several miraculous cures through her intercession.

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

I prayed Kateri to take care of my niece who was entering convent. She heard my prayer. (Montreal, P.Q.)

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

Enclosed find a check for fifteen dollars — ten is to be used as a donation to help Kateri's cause in thanksgiving for the fast sale of our home; five as a Mass stipend for our beloved parents. Kateri constantly answers our prayers. May she soon be declared a Saint because to us she has been a Saint since her death. God bless you Father, for your hard work in Kateri's cause. (Ottsville, Pa.)

❖ **Kateri's smile upon you, Mrs. H. L.!**

In thanksgiving I am sending you ten dollars for Kateri's Cause. I underwent surgery, but no cancer was discovered. I had asked Kateri's protection. She helped me get rid of a feeling of discomfort after the operation ...
(Fauquier, Ont.)

❖ **Kateri's smile upon you, Rev. R. H. F.!**

I just thought I'd say "thanks" for all your kindness on the occasion of our pilgrimage to St. Anne's. I also remember the beauty of Three Rivers, the power of St. Joseph, the glory of Notre Dame and, most of all, the wonderful simplicity of God's people in your parish (Caughnawaga Mission). Our group will never forget this little side trip. Father, you and your people will be one in our prayers. . . Please enroll me. . .
(Rochester, N. Y.)

❖ **Kateri's smile upon you, Mrs J. M. R.!**

Once again, my thanks to Kateri for a favor obtained through her intercession. I had promised the enclosed offering if my son entered the Faculty of Medecine of the University of Montreal. Last Saturday he was notified that he was admitted and I am hastening to accomplish my promise. . .
(Montreal, P.Q.)

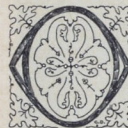
❖ **Kateri's smile upon you, Mr. D. D. H.!**

I am a Mohawk Indian making my home here in the Midwestern United States. My place of birth is the St. Regis Indian Reservation. My wife and I would like to commend you for your work in the Kateri Cause. We are subscribers to the Kateri magazine and enjoy keeping abreast of the events in Caughnawaga. Enclosed is a contribution to the Kateri Cause (\$10.00). Please remember me in your Masses for success in a newly acquired job and continued happiness in marriage. . .
(Kansas City, Miss.)

❖ **Kateri's smile upon you, Rev. J.-M. R.!**

I am forwarding you a five dollar check for my subscription to your publication and for a candle to our very dear Kateri. I am constantly doing my best to make her known and I hope that some day she will be glorified. I have always been fond of the Indians and I have great faith in this dear little Saint! . . .
(Rimouski, P.Q.)

The Empress Sent Gifts



ON CHRISTMAS DAY, 1854, at the Mission of St. Francis Xavier, Caughnawaga, Father Joseph Marcoux offered the Holy Sacrifice with a chalice recently acquired in Europe. He wore a set of exquisite cloth of gold vestments for Midnight Mass and, for Vespers in the afternoon, a splendid gold cope. Of these gifts, all that remains today is the chalice inscribed: **Donné par l'Impératrice**. The donor was none other than Empress Eugenie of France.

The Caughnawaga people sent Her Imperial Majesty a letter of thanks and samples of Indian handicraft: specimens of maple sugar, a prayer book in Iroquois, a small bark canoe, a pair of scarlet slippers, a deer-skin watch-fob; two spectacle-cases, two pocket books, baskets, screens, flower pots and cigar-holders in birch bark. Most of these articles were artistically decorated with fur and porcupine quills.

As to Father Marcoux, he certainly offered up one of his three Christmas Masses for the generous benefactress. In the



The Base of the Chalice

(Photo: Armour Landry)



The Empress' Gift

(Photo: Armour Landry)



Empress Eugenie

(Photo: Armour Landry)

years to come, he must have renewed this gesture of gratitude, for Empress Eugenie's life was stormy and sad.

Marie de Montijo de Guzman was born at Granada, Spain, on May 5, 1826. She was the daughter of Count de Montijo, a one-time colonel in the armies of Napoleon I. Her mother, Mary Manuela Kirkpatrick of Closeburn, whose father had been American consul at Malaga, was of Scottish origin. After completing her education at the Sacré-Coeur convent in Paris, Marie de Montijo made her début in the same city during 1851. Her radiant beauty attracted Napoleon III, and he married her on January 30, 1853.

The Empress was an ardent Catholic. Perhaps this is why she is accused by liberal historians of the Emperor's political blunders. During the Franco-German war (1870-1871), she served as Regent of France, but after the defeat of Sedan, she fled to England. In 1871, the deposed Emperor joined her, and they settled down at Chiselhurst. Napoleon III died two years later. Their only son was killed in Africa during the 1879 expedition against the Zulus.

After this tragic bereavement, Empress Eugenie lived in retirement, seeing only a few close friends, among them Queen Victoria. In the course of a visit to Spain, she died on July 11, 1920. Her body was brought back to England and buried in the mausoleum at Farnborough alongside Napoleon III and the Imperial Prince.

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

Please find ten dollars enclosed to promote Kateri's Cause. She helped me get a good job. You can publish same to help her Cause and perhaps help others find decent employment with enough money to earn a living ...
(Staten Island, N.Y.)

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

Enclosed please find ten dollars in thanksgiving to Kateri for a favor received. Please have your Indian friends pray for my daughter who was in the hospital four times in one year for mental disorders. She is now well enough to work. Thank God, she is holding down a good job as secretary in a good firm near home. Please publish this letter as I feel it was through our prayers she is as well as she is now even though the odds are against her...
(Kearny, N.Y.)

Father Pierre Cholenec

Kateri's Spiritual Guide

PIERRE CHOLENEC, Kateri's spiritual guide and biographer, was born on June 30, 1641, in ancient Saint-Pol-de-Léon at Cape Finistère in France. Founded by a Welch monk, St. Pol, who later became its first bishop, the town is still visited on account of its celebrated open-work steeples. In the cathedral, begun towards the end of the thirteenth century, is buried one Amice Picard (1599-1652). Pierre was twelve years old when the latter died with the reputation of great holiness. Like Theresa Neumann, this Breton mystic lived many years without any other nourishment than the Holy Eucharist.

The boy grew up among the deeply religious townsmen and fishermen of Saint-Pol-de-Léon. His home must have been a happy one for all his life he was noted for his unfailing kindness and charming ways. His character was quite unlike the stormy shores of his native Lower Brittany.

On September 8, 1659, at the age of eighteen, he entered the

Jesuit Order in Paris. After his first vows, he successively taught what is roughly the equivalent of our sophomore, junior and senior high school grades at the college of Moulins on the Allier river in central France. From 1664-1667, he studied philosophy at the Royal College of La Flèche, the city of Montreal's founder, Jérôme Le Royer de la Dauversière, who had died in 1659. During these years, Pierre also served as prefect to His Serene Highness Prince Rinaldo d'Este, proof that the young Breton was zealous, sympathetic and easy to get along with.

Then followed three more years of teaching belles-lettres and rhetoric at Eu in the Bresle valley. The Jesuit college of this community had opened its doors in 1582. Each day, when he went to the chapel, he passed close by the black and white marble mausoleum of Henri de Guise, assassinated in 1588, and of his wife, Catherine de Clève, countess of Eu, who died forty-five years later. It was a good subject

for meditation on the evanescence of human grandeur.

Pierre completed his four years' theology at the well known Louis-le-Grand College in Paris during 1674. In August, he sailed from his native land to Quebec. He probably passed the remainder of the year at Notre-Dame of Lorette among the Hurons and Iroquois of that mission, and received his assignment for St. Francis Xavier's the following spring. At any rate, he was at the Iroquois mission near Montreal early in 1675. There he was to spend the greater part of his life as missionary.

On May 20, the Fathers at Laprairie learned that Monseigneur de Laval, the first Bishop of Quebec, would be in Montreal the next day. With his superior, Father Jacques Frémin, Father Cholenec paddled the five miles across the St. Lawrence to the little town in order to pay their respects to the prelate. The Bishop promised the two Jesuits that on the following Monday, May 25, he would visit the Mission of St. Francis Xavier at Laprairie de la Madeleine.

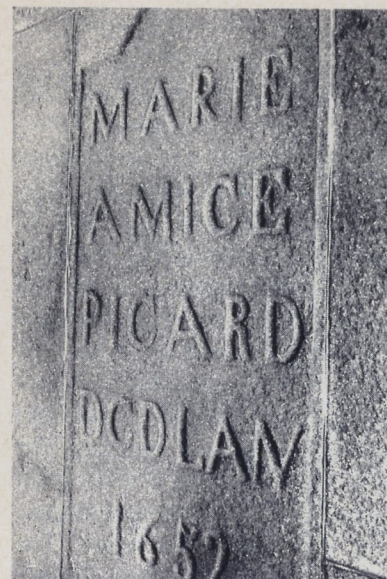
At three o'clock in the afternoon on the appointed day, the church bell began to ring and everyone hastened down to the little wharf at which Monseigneur would disembark. Father Cholenec stood to the left at the head of the Frenchmen; the Superior to the

right with the Indians. Together they chanted the *Veni Creator, Come Creator*, the former, one stanza in Iroquois, and the latter another in Latin. When Bishop de Laval arrived at the church, Father Cholenec, in surplice, offered him Holy Water. All the population including the missionaries were much encouraged by the episcopal visitation.

Shortly afterwards, the Intendant of New France, Jacques Du Chesneau de la Doussinière and d'Am-bault paid a visit to the mission. It was the eve of the feast of St. John the Baptist, and the customary bonfire had been prepared. Father Cholenec served as deacon to Father Souart, the curé of Montreal. The fire was blessed and the Christian Indians prayed devoutly — much to the edification of the royal Intendant.

On October 10, 1675, Father Cholenec wrote to Father de Fontenay in Nantes, the details of Father Marquette's death. He had learned them from the two donnés who had assisted the great discoverer at his death on May 18, close by the present site of Ludington, Michigan. No greater praise could have been written about Marquette: "A great man, a great missionary... an apostle, ... a veritable St. Francis Xavier."

In this letter, Father Cholenec refers to a thousand things he



would like to say. Many were later included in his relation of January 2, 1677. He loved the people among whom he worked and was loved by them. Forty-six years later, Father Pierre de la Chasse mentioned in one of his letters Cholenec's "distinguished mind, his agreeable disposition and his talents for preaching", all of which explains in good part his successful missionary activity.

The mission then consisted of twenty-two Huron and Iroquois cabins in addition to the chapel and to the Jesuit house. These were all newly-built, since the Indians had recently moved from Laprairie to the fields higher up bordering on the St. Lawrence, more precisely

Sault St. Louis. The same chiefs as at Laprairie, two Huron and two Iroquois warriors, governed the village. Peace, gentleness, piety, devotion and union among themselves were the population's hallmark. "As their devotions are no longer hindered," the missionary wrote, "by contact with the French, we can say that the liberty that they now enjoy of doing things in season and in their own fashion has served to increase and strengthen devotion, inasmuch as it produces order and regularity." To illustrate his assertion, Father Cholenec describes at length their Sunday and weekly schedules, adding a few practical examples taken from the lives of his people.

A year later, on January 15, 1678, Father Cholenec prepared another report on the mission, a report that is particularly interesting since 1677 was the year of Kateri Tekakwitha's arrival at St. Francis Xavier's. Though no mention is made of her, it spotlights the environment that was to be hers until her death.

"It seems to me," wrote the missionary, "that we may justly bestow upon this Church the title of 'Spouse of Jesus Christ', which the Scriptures give to the universal Church, — a Spouse very dear to that divine Savior, so great is the zeal displayed for his service by the persons who composed it." He divides the Indians of the mission

into three groups: the catechumens, the baptized who are striving towards perfection and the oldest and most fervent Christians. Even the beginners were a joy to his heart.

"It is true," he concludes, "that during the short experience that I have had, I have seen Frenchmen who made a special vocation of virtue; but, nevertheless, with the exception of the secular and regular communities, I admit that I have never seen anything approaching what I have the happiness of witnessing every day; and, for my own part, I find more pleasure among them in a single day than among the French in many months. Oh, how great a difference there is also!"

That very autumn Kateri Tekakwitha came to live at the Christian village. Father Cholenec was entrusted with the responsibility of preparing the catechumens for Baptism and the new Christians for Penance and Holy Communion. After baptizing Kateri Tekakwitha on Easter Sunday, 1676, in Gandaouagué on the Mohawk, Father Jacques de Lamberville had given her a note for Father Cholenec, requesting that he take charge of the young woman.

The latter's description of Kateri is realistic: "There is one especially, who is small and lame, who was the most fervent, I believe, of all the village, and who, though she is

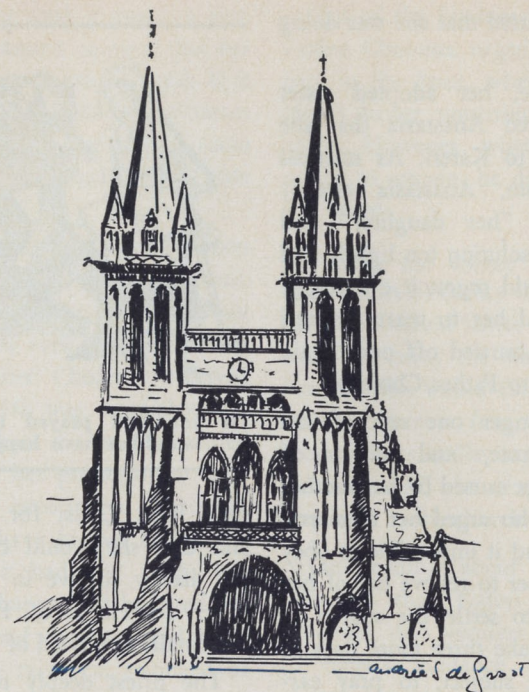
quite infirm and nearly always ill, has done surprising things..."

Kateri often consulted the missionary and he was able to write: "As she was noble and generous of heart and quick of spirit, and since, as far as we have been able to discover, she possessed an insatiable desire to learn what was good, and an equal ardor to put into practice what she had once learned, her well disposed soul caught fire, and placing her own strength to the task, she began to practise the things she saw the others doing. She did them so well and with such notable progress that within less than a few weeks she distinguished herself among all the girls and women of the Mission..."

It was certainly Father Cholenec who suggested that she be allowed to receive her first Holy Communion on Christmas — only a few months after her arrival.

Father Cholenec's affability facilitated Kateri's open-heartedness as well as that of the other new Christians. Early in 1678, she and Marie-Thérèse Tegaiguenta went to him with a little problem: the two young women had decided to work together as close friends in order to sanctify themselves and they wanted his approval. This he gladly granted, seeing that it was good for both.

That same summer, the Jesuit was called upon to settle a mis-



The Medieval Cathedral of St. Pol-de-Léon

understanding between Kateri and her adopted sister as well as the mistress of her cabin, Anastasia Tegonhatsiongo. Old Anastasia was a fervent Christian and Kateri thought highly of her. At first the adopted sister had done her best to convince Kateri that she must marry. The latter immediately sought out Father Cholenec to lay her case before him.

"Kateri," he said to her, "you are the judge in this matter. It depends on you alone; but think well, for it is a concern of great moment."

"Ah! My Father," she replied, "I will not marry..."

He sounded her out by dwelling on the excellent reasons her adopted sister had put forward to encourage her to marry, particularly the poverty she would suffer if she remained alone.

"She assured me with great firmness," he recalled, "that the thought of poverty did not frighten her, that her work would always provide her with what she needed to eat, and that a few rags would be enough to cover her. Then I sent

her back assured that she was doing right."

Meanwhile, her adopted sister had convinced Anastasia that she must speak to Kateri. As mistress of the cabin, Anastasia already feared that "her daughter" had taken this resolution too lightly and that she would regret it eventually. So she urged her to marry. Kateri refused and hurried off once again to complain to Father Cholenec.

"The younger one reached me first," he wrote, "and told me of the sufferings caused by her mother and sister, who urged her to marry, and she found it impossible to obey them. In order to relieve her of her worry and to settle the matter, I told her to take three more days to consider the subject, to pray earnestly during that time and to recommend her trouble to our Lord; that I would unite with her in prayer and that she should adhere closely to whatever God inspired her after three days; and reminded her that she was her own mistress, and that in an affair of this sort, the decision could always rest with her alone."

Kateri Tekakwitha agreed to the Father's proposition. The missionary had wisely refrained from saying anything to influence her one way or the other. But when she returned a few moments later to inform him that she had renounced marriage "in order to have



"If you had prayed to Kateri, it wouldn't have happened!"

only Jesus Christ for her Spouse, and that she would consider herself happy to live in poverty and misery for His love," Father Cholenec finally approved of her decision.

The priest deeply respected the charisma Kateri had received: "I preferred to let God influence His creature directly," he wrote, "not doubting that all would be successfully concluded if her inspiration came from him." Father Cholenec was no rigid director who imposed his views on the Christians entrusted to his care. Moderation and discernment were characteristic of the missionary's spiritual guidance.

"I can give assurance," he added, "that by these few words I drew Kateri's soul from a strange purgatory, putting her in a sort of paradise, because at that moment she truly entered into the joy of the Lord, and she began to feel in the

depths of her soul, a peace, a rest, and a contentment so great that her exterior became quite changed. It is remarkable that this peace never left her until her death, and from that time forward nothing was able to disturb her."

Scarcely had she gone when Anastasia Tegonhatsiongo appeared. She complained that Kateri did not intend to wed even though she was of age. Father Cholenec received her coldly. He was astonished, he told her, that she so tormented Kateri about her praiseworthy decision. As an experienced Christian, she should have known better. Indeed, if she had any faith, she should feel happy and honored because God had chosen a girl from her cabin to raise the standard of virginity among her people.

Anastasia instantly came to her senses, blaming herself for her conduct. She ever after helped Kateri in the life she had chosen. Better still she inspired the same sentiments in Kateri's adopted sister.

The previous winter, Kateri had gone to the great annual hunt with most of the population of the village. She had not enjoyed her stay in the woods, because she was too far from the church and the sacraments and was deprived of the spiritual aids she enjoyed at the mission. She would not hear of it for the oncoming winter.

Out of the kindness of his heart Father Cholenec urged her to take part in the hunt, where she could obtain better nourishment than at home. However, when she determined to remain, he did not oblige her to go.

During the winter Kateri often spent hours in the icy church. Father Cholenec would invite her into the house to enjoy the warmth of the fireside. She would follow him and remain there a few minutes, but soon, with a smile, saying that she was not cold, she would find her way back to the church.

On reading about the terrible penances that Kateri Tekakwitha practised, one wonders what Father Cholenec's guidance was in this matter. He was no wild-eyed fanatic urging on the faithful to greater and greater self-chastisement. He always followed the Ignatian principle of discretion with regard to corporal penance. He knew that the end of penance was not more and harsher penances, but God Himself.

He was well aware that the Iroquois of the mission, strongly attached to the faith, had conceived great sorrow for their past sins, and still performed terrible penances for them although they had been effaced by Baptism. The missionary readily admitted that excessive mortification was not always a true mark of holiness.

"All we could do, in these cases," he wrote, "was to prevent a repetition of these excesses which the good intentions and lack of understanding of the new Christians rendered somewhat excusable."

Such was the case with Kateri when she strewed her mat with sharp thorns and slept or tried to sleep in torture for several nights. Naturally she looked worn-out and emaciated. Father Cholenec thought this was a result of her ordinary infirmities. An intimate friend informed Kateri that without her confessor's permission such a penance was sinful. She rushed to Father Cholenec and disclosed her conduct to him.

"...Although in my heart I admired her," he wrote, "I pretended to be displeased and reprimanded her for her imprudence, and in order to prevent her from renewing it, I commanded her to throw these thorns into the fire, which she did with great submission."

This triduum of voluntary suffering occurred at the beginning of Lent, 1680. Father Cholenec was temporarily superior of the mission that year, while Father Frémin was in France. Both he and Father Claude Chauchetière restrained Kateri in her mortifications. The life of the Indians was already sufficiently replete with hardships.

Because of Father Cholenec's

greater responsibility, Father Chauchetière, who had been assigned to St. Francis Xavier's in 1677, took over part of the former's occupations. Cholenec, however, never lost contact with Kateri Tekakwitha. He heard her general confession, gave her the Holy Viaticum on Tuesday, April 16, 1680, and offered to anoint her, but she told him there was no hurry. So he decided to wait until the following morning. Although Kateri had difficulty in speaking, he then questioned her with regard to any sin of lust she may have committed during her life. She made an effort and answered him quite firmly: "No, no!", with a gesture that showed the pain she felt in still being questioned at her death concerning a sin that she had held in horror all her life." When he praised her and spoke to her about the glory that she would enjoy in heaven, her humility made her protest energetically. That night, he named two women of the Holy Family Confraternity to take turns in watching the sick woman. After evening prayers, the younger of the two, Marguerite Gagoüithon, came to ask his permission to go into the woods to do penance on behalf of her dying friend. He readily granted it.

The missionaries had often witnessed the effect produced on healthy people by the exhortations of the dying. Father Cholenec urged

Kateri to exhort several people who needed to be stimulated in virtue. Kateri was never a great talker, but she used the little time she had between her last Communion and Extreme Unction to talk to them in public and in private.

Wednesday morning, April 17, 1680, the missionary anointed her. Kateri's companions, who with her, had formed a small devotional society wished to be present at her death. But as the holy days of the Passion began on the 18th, they were obliged to prepare sufficient provisions of firewood at some distance from the village. Father Cholenec informed Kateri and she answered that they might go seek wood and would return before she died. When the last one arrived in the cabin, Kateri entered into agony. The priest heard her last words: "Jesus, Mary!" She died peacefully during the afternoon.

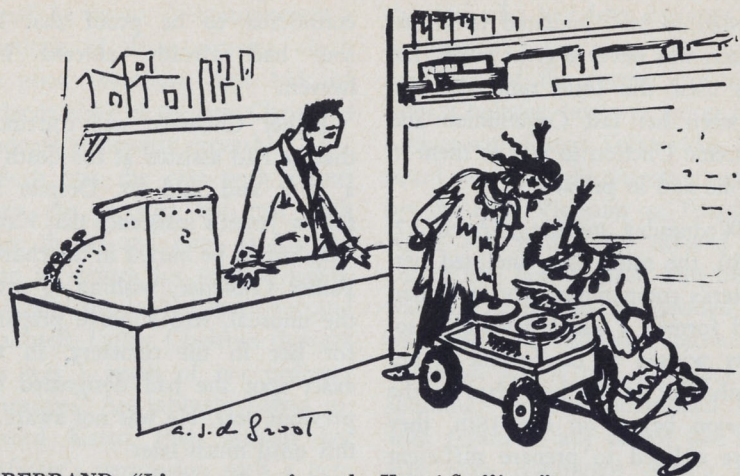
Even after Father Chauchetière had left the cabin to work at the repository for Holy Thursday, his superior remained in prayer beside Kateri's remains. Within a quarter of an hour, he noticed an astounding change in her face: it had been pock-marked and swarthy until the end but suddenly it became so beautiful and clear that Father Cholenec cried out in astonishment and sent for Father Chauchetière. He soon arrived followed by the Indians who had been helping him

and they all admired what they considered to be proof that her soul had already entered into heaven.

Father Cholenec was convinced that he had assisted at the death of a saint and said so. Despite his fellow Jesuit's insistence that Kateri Tekakwitha be buried in the church, Father Cholenec, wishing to avoid the unusual, had a grave prepared for her in the cemetery, in the exact spot she had designated the previous year. He was not aware of this until much later.

Years after, in his life of Kateri Tekakwitha, Father Cholenec related the apparitions that followed her death. Here again we see another facet of his character. He was level-headed and prudent. He admitted that certain revelations and visions are nothing other than illusions and hallucinations. He vouches, however, for the authenticity of Kateri's apparitions for they "are so important and so clear in detail," he wrote, "that I do not see how they could reasonably be called in question." Then he gives an account of the visions granted to Father Chauchetière and to Anastasia Tegonhatsiongo.

Father Cholenec was not preoccupied with Kateri only. Thanks to him we know the names of two of her friends, two Onondagas, Marguerite Gagoüithon and Marie, whose Indian name we do not know.



FIREBRAND: "It's a message from the Kateri Staff! ..."

HOT ASHES: "To All Kateri's friends: 'A Christmas filled with peace and joy, and a New Year of untold blessings!'"

Following his return from Europe, Father Jacques Frémin, the superior, did not remain in office very long on account of his infirmities. In 1682, he was assigned to the Jesuit College in Quebec. Father Cholenec accompanied him and was then sent to work with Father Chaumonot among the Hurons and Iroquois at Lorette. There he devoted himself until 1688 doing much the same work that he had been accustomed to at St. Francis Xavier's of the Sault. He returned to the former mission in 1695, when he was appointed superior to replace Father Jacques de Lamberville.

It was during this term of office,

in 1696, it would appear, that Father Cholenec prepared his extensive and well-written biography of Kateri Tekakwitha in a setting that was quite familiar to her. As I have already written, he had been her confessor; he could also consult Father Chauchetière and, for her life on the Mohawk, Father de Lamberville. Then he could discuss her virtues with the many friends and relatives of the Lily of the Mohawks, who was still living at the time.

In 1700, he was appointed superior of the Jesuit residence in nearby Montreal. His last years of missionary activity were spent at the Iroquois mission where he was once again in charge from 1712 to 1722.

On September 26, 1715, he addressed a Latin letter and biography of the Lily of the Mohawks to the Very Reverend Michael Angelo Tamburini, General of the Society of Jesus. That same year he wrote another biography of the Indian maiden for publication in the popular *Lettres édifiantes et curieuses*, followed a year or so later by another contribution to the same collection on the martyrdom of several Indians he had known and loved.

As early as 1714, the indefatigable missionary had informed Governor de Vaudreuil that his Indians could no longer survive at Kahnawakon because the soil was worn out and the forest too remote. He travelled down to Quebec to plead in their favor. The Court in faraway France finally allotted funds to build a new residence and fort at the present site of the mis-

sion church at Caughnawaga, Quebec, on land that had been granted to the Jesuits many years before by Intendant Duchesneau. Father Cholenec had the happiness of living a year or so in the new presbytery still occupied by his twentieth century confrères. The following year at the ripe old age of eighty-three, he retired to the Jesuit college in Quebec. On October 29, 1683, he suffered from a virus colic. For two months, a sore leg had been troubling him. Since taking to his bed he had often received communion (in those days daily communion was not considered advisable). Father Cholenec was very clear of mind when the Holy Viaticum was brought to him and when he was administered an hour before his death, on October 30, at half past seven in the morning. He was in his eighty-third year and had worked some forty years in the Canadian missions.

✻ Kateri's smile upon you, Mr. P. T.!

You will find in this letter my check for the sum of ten dollars, which I am sending you to follow up my promise to little Kateri in thanksgiving for the cure of my ear. I solicited this favor through her intercession. My intention was to offer you this sum so you could send your periodical to a certain number of people not yet subscribed so as to introduce them to the young Iroquois Maiden. However, you may dispose of this sum as you see fit for the better interests of the cause. (Beauharnois, P.Q.)

✻ **Kateri's smile upon you, Misses T. B. and A. D.!**

At last, here I am with news about myself. Kateri smiled upon me. I underwent an operation on my right eye successfully. In thanksgiving I enclose a check for the sum of twenty dollars, ten of which are a donation of Miss T. B. She requests that her intentions be joined with yours and so do I, for we are all travelling in the same direction — the beatification of our venerable friend Kateri, leaving to the good Lord the choice of the person to be benefited by the miracle needed for this purpose. I shall be operated for my left eye in the near future without any fear whatsoever... (St. Hyacinthe, P.Q.)

✻ **Kateri's smile upon you, Mrs. N. S.!**

Please find enclosed a money-order for four dollars and the names of four subscribers which my little girl M. has got. As Kateri has granted us many favors, we thought we would try to do something in return. It is not very much but I hope it will help to further the efforts for the beatification of Kateri. I am the mother of six children, the youngest of whom is called Kateri... (Blackville, N. B.)

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

The year is slowly drawing to a close but I am sure it will not be soon forgotten. Kateri has been very good to us over the past year and many blessings have been bestowed on us. My brother has been able to pay off his debts as he has been able to obtain a fairly steady well paying job and we have all been keeping well. (St. Catherine's Ont.)

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

Faithful to my promise of one dollar per month during a year for having obtained employment, I am forwarding you three dollars for Kateri's Cause. When this "contract" signed for a year is over, I shall sign another one to obtain success in an understanding. Well done, Kateri! (Ville-de-Laval, P.Q.)

✻ **Kateri's smile upon you, Miss J. B.!**

... Have Kateri grant me the patience to endure the loss of my eye and to offer it for those who are more ill than I so that they may obtain if not a bodily cure at least a spiritual one... (Montreal, P.Q.)

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

The enclosed check in the amount of fifty dollars is offered for Kateri's Cause in grateful thanks for all her help in my business career. I am very grateful to the Sacred Heart of Jesus and for her intercession in my behalf... (San Francisco, Calif.)

✻ **Kateri's smile upon you, Mrs. J. L. D.!**

Three months ago, I was within a hair's-breadth of a thrombosis. I got out of it with a bad attack of angina. Thanks to Kateri, I am picking up, but I shall now be obliged to watch myself constantly so I am asking her to help me once again. I should like to go to Mass on Sundays and go out a bit. I am sending you twenty-five dollars to help the Cause for Beatification. I hope to renew my offering from time to time. To your good prayers, I commend two of my brothers who are seriously sick and my sister-in-law... (Montreal, P.Q.)

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

I read and reread with attention and piety the last issue of "Kateri" [June]. As I am enduring days of great moral suffering, these lines which I pondered, helped me to renew the trust in Kateri that I used to have. My son is separated from his wife for nearly ten years. We passed and we still are passing hours of worry, crucifying hours, the result of such an abnormal situation. My health is seriously impaired by very serious operations I had to undergo and morally so by the dead-locks of an alarming situation, which neither sacrifices nor prayers have improved. My strength is considerably affected. However, I have kept my faith and hope in Providence, and today, more than ever I have trust in Kateri. For the last two days, I have been praying to her practically without cease in the midst of my work, and already, it seems to me, I have been helped because I feel much calmer, quite encouraged and more than ever amenable to the Will of God... (Mont-Joli, P.Q.)

❖ **Kateri's smile upon you, Sr. J. T.!**

... I must tell you the good news... Two doctors have pronounced my eyes free of any disease. So please thank Blessed Kateri as I owe this entirely to her...
(Brooklyn, N. Y.)

❖ **Kateri's smile upon you, Mr. M. A. R.!**

With all my heart, I thank the Venerable Kateri for a favor concerning a rent...
(Lac Guindon, P.Q.)

❖ **Kateri's smile upon you, Mr. A. F.!**

Enclosed, Father, you will find three dollars to thank our Venerable Kateri for all sorts of little favors she obtained for me. I shall always pray to her... (Montreal, P.Q.)

❖ **Kateri's smile upon you, Mrs. R. St. L.!**

I have been in a convalescent home... I have had three severe cardiac arrests in ninety days and I have placed myself in the hands of Kateri as you know. I am sure it was due to her help that I am here today and able to write to you. This is the first time in medical history that anyone has ever survived the second cardiac arrest. I know Kateri helped me through this ordeal... Enclosed please find my check for five dollars to be used for Kateri's Cause...
(Jamaica Plains, Mass.)

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

You will find enclosed a check for the sum of five dollars in gratitude to Kateri for the success of a delicate eye operation. I am asking her to enlighten us with regard to an important business deal concerning my dear ones. I shall continue to pray with confidence.
(Montreal, P.Q.)

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

Enclosed you will find a check to the amount of five dollars and twenty-five cents for little Kateri. My son got a week-end job. This is a beginning. My thanks to Kateri!
(Montreal, P.Q.)

❖ **Kateri's smile upon you, Mr. A. D.!**

I am sending you five subscriptions to Kateri in gratitude for the cure of a deep-seated wound that I inflicted upon myself by falling on a piece of timber. I was unable to move for nearly three months. Without the help of a doctor or of any other person than our good Kateri, I am completely cured. Only the scars bear witness to the grievousness of the wound. With all my heart I thank Kateri for having pleaded with the Lord for me...
(Standbridge East, P.Q.)

❖ **Kateri's smile upon you, Mr. P. J. L.!**

My son had the misfortune to lose his job, which he had had for ten years, because of the poor administration of the construction firm that employed him. The head men of this undertaking told him that he would be re-engaged as soon as things looked up, but he waited in vain. Finally, after several weeks, he began to look for work elsewhere but unsuccessfully. As I pray daily for the Beatification of the Venerable Kateri Tekakwitha, I recently had the idea of addressing myself to her, promising to send her five dollars for the triumph of her Cause as soon as my son had work one again. Eight days later my son informed me that he had been hired by an excellent firm and I can only express my gratitude to Kateri by enclosing the promised check.
(Montreal, P.Q.)

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	4 Alleluia		4 Agnus: Carnavalli
	5 Credo		5 Communion: La Tombelle

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(Continued from page 3.)

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- 142. Mr. T. V. Van de Motter
- 143. Mrs. Mary Albrecht
- 144. Mr. Cornelius Delaney
- 145. Mr. Joseph Potvin
- 146. Mrs. Joseph Potvin

The Mary Theresa Roll is named after Kateri's intimate friend, Mary Theresa Tegaiguenta (See Vol. 15, no. 1, pp. 20-24, 1962). But what exactly is it? In a nutshell: by sending in five new subscriptions (names and addresses with five dollars — one dollar each — to the *Kateri* quarterly, you will be privileged to have the name of one of your departed relatives or friends placed on the Mary Theresa Roll. When the Roll achieves the two hundred mark, in gratitude, one hundred Masses will be offered for the deceased inscribed. Meanwhile the departed ones will be remembered daily in the Vice-Postulator's daily Mass. For Christmas, send in five new subscribers and have one of your beloved departed placed on the Mary Theresa Roll.

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KATERI'S OWN

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- II Once and Twice Again
- III He Died in Ambush
- IV The First "Dogique"
- V A First-Rate Soldier
- VI A Friendly Couple
- VII The Less Known Ones

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Kateri's Band

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- II Her Closest Friend
- III A Christian of Long Standing
- IV Marie the Penitent
- V Marguerite: The Pearl

FOURTH PART

The Martyrs

- I Strong in Faith
- II Equally Faithful
- III Mother and Child
- IV A Young Mohawk Martyr

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.

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