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Caughnawaga  
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# KATERI

NO. 79

PRAYER POWER  
ODDMENTS  
HER SERENE HIGHNESS  
LETTERS TO KATERI  
THE NEW BELL  
THE BLESSING  
THE MISSION BELLS  
KATERI KANEAKTENHA  
A CANADIAN LEGEND

LILY OF  
THE MOHAWKS

Spring • 1969  
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. Thirty for \$1.00.
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1. Small Kateri pictures with silk applied to relics. 20c each.
2. Heliogravure picture with touch relic. 15c each.

## Ceramic Plaque

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

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

## Statues

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

## Books

- In English* — "Kateri Tekakwitha, Mohawk Maid", by Evelyn M. Brown. \$2.50.  
— "Kateri of the Mohawks" by Marie Cecilia Buehrle (Paperback). \$0.60.  
*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.  
— "Kateri Tekakwitha, la petite Iroquoise", illustrated album by Agnes Richomme. \$1.00.  
*In Italian* — "Caterina Tekakwitha", by Dr. Fernando Bea, 176 pp. \$3.00.  
— "Il Giglio degli Iroquesi", by Dr. Fernando Bea, 62 pp. \$1.50.  
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## Special

*In English* — "The Visions of Bernard Francis de Hoyos, S. J.", by Henri Béchar, S. J., 178 pp., profusely illustrated. \$6.00.

## Recordings

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

## Film-strip

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

## Sympathy Cards

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

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

## Subscription to "Kateri"

One dollar a year. Please renew your subscription without being advised.

# PRAYER POWER

The only power  
on earth as in heaven  
that can obtain  
the second miracle needed for  
the beatification of Kateri Tekakwitha  
is PRAYER.

# OUR PROJECT

One hundred thousand friends  
to offer individually a daily  
Our Father and/or Hail Mary  
until this miracle is obtained.

# FOR THIS PURPOSE

Sign the form hereunder  
and address it to:  
The Kateri Center  
c/o Father Henri Béchar, S.J.  
Box 70  
Caughnawaga, Quebec.

MY PLEDGE TO KATERI

Date .....

I the undersigned pledge to offer up each day one Our  
Father and/or one Hail Mary until the second duly verified  
miracle needed for Kateri's beatification is obtained.

Name .....

Street or Box .....

City or Town .....

Province or State ..... Zip or Zone Code .....

Country .....



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KATERI No. 79

Vol. 20, 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, 1969

Published with Approbation of the Ordinary and Permission of Superiors

CAUGHNAWAGA, P. Q.

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# Oddments



Father Antoine Pelletier, S.J.

In the last issue of "Kateri", appeared a photo of the Reverend Antoine Pelletier, S.J., who is now stationed at Rimouski, Quebec. Here it is again. I thus hope to rectify an error for which I was not completely responsible: the omission of the write-up that went with the photo. My intention was to stress Father's Golden Jubilee as a Jesuit (1918-1968). In 1956, he had charge of the parish of Ste. Catherine d'Alexandrie, Quebec, the very spot where Kateri achieved sanctity and died. As it was then the tercentenary of Kateri's birth, Father Pelletier organized the celebrations in her honor. He erected an outdoor statue of the Lily of The Mohawks on the church grounds and a domed with adorned with flowers the cenotaph

dedicated to her memory nearly a century ago. Each subsequent assignment gave Father Pelletier the occasion to spread devotion to Kateri Tekakwitha far and wide. To the Jubilarian, who has already absolved us from our error, my fraternal congratulations and best wishes for many more years of dedicated labor!

Why have we not yet obtained the second duly verified miracle needed for Kateri's beatification?

The answer is simple: not enough people request this miracle through the intercession of the Lily of the Mohawsk. A tidal wave is the *only solution*, a tidal wave of prayers to beat at the foot of the Throne of the Blessed Trinity. Practically, what is to be done? Send your written promises to recite daily one Our Father or one Hail Mary and, if possible those of your friends, to the KATERI CENTER, Box 70, Caughnawaga, Quebec, Canada. Then be faithful to your promises until this favor is granted.

Sometimes the Church is accused of begging too much. People often forget that the Church's responsibility is that of all its members. On the other hand, did you know that in 1967, Canadians alone spent for tobacco and smoking paraphernalia:

- \$995 millions
- i.e. \$50 per person;
- alcoholic beverages: \$1,436 millions
- i.e. \$71 per person;
- toiletries: \$179 millions
- i.e. \$9 per person;

- horse racing: \$400 millions
- i.e. \$20 per person;
- bonbons and delicacies: \$200 millions
- i.e. \$10 per person;
- publicity: \$1,300 millions
- i.e. \$65 per person.

The Honorable Eric Kierans, Postmaster General of Canada, is trying to transform the postal services of the country from a public service into a successful business venture. How does he proceed? He hoists postal rates and makes the obtention and maintenance of second class postal privileges as difficult as possible. Big time publications are not suffering too much, but weeklies with a limited circulation and other such material are floundering in the rising waters of higher postal rates. The Federal Government thus speeds up inflation.

Admittedly second-class mailing privileges still exist. But the Postmaster General has seen to that. His niggling, bureaucratic requirements are just about impossible for a small magazine to meet. In the past, a Mass stipend was not accepted as a subscription fee — rightly so. But the first dollar of any offering to "Kateri" used to be accepted for a subscription. The government now says NIET. A friend of "Kateri" encloses a five-dollar check in a letter: unless the donor specifically declares that the check is for a five year subscription it is not accepted. Someone sends in the regular dollar fee but forgets to mention that it is

a subscription, is it acceptable to the Postmaster General? Ottawa growls: "NIET!" Are stencils (an expensive item), approved by the government inspectors scarcely a year ago, to the Honorable Eric Kierans' liking? NIET.

In Quebec alone, over 135 small Catholic publications are caught in the squeeze. Is this what Mr. Kierans intended? So it would seem from this end of the line.

Have you read the *Dogmatic Constitution on the Church* of Vatican Council II? Many Catholics have not. Chapter VII of this Decree explains the necessity for devotion to the Saints. Father Gregory Baum, O.S.A., whom no one will accuse of ultra-conservatism wrote: "Chapter VII is a master-piece. . . It is a magnificent attempt to find a new theological context for certain Catholic doctrines that have often appeared to others, and sometimes to ourselves, as rather unrelated to the central Christian mystery, namely the role of the Saints and the state of the individual after death."

In a market for a new Chevrolet this spring? May I suggest that you visit Mr. Joe O'Brien, Chairman of the Kateri Workshop Committee? O'Brien Chevrolet  
5180 Mayfield Road  
Lyndhurst, Ohio

"Nearly Everybody  
Knows  
Joe O'Brien"



HER SERENE HIGHNESS Princess Grace of Monaco was much in demand in Quebec City where she attended the Quebec Winter Carnival. On Saturday, February 8, a photographer caught her as she took time out from a busy round of activities to talk with hockey players from Caughnawaga. The team was playing in the International Pee Wee Tournament.

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*(Photo Moderne Enr.)*

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✿ **Kateri's smile upon you, Mrs. J. F. S.!**

Enclosed is a check for one hundred dollars for favors received. Please remember the other intentions I am asking through Kateri. . . (Chicago, Ill.)

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

Due to a bit of good luck, my husband won some money this week. We are sending a fair share of it to help further Kateri's cause. May she soon be listed among the saints for we do know that she is truly one. Please pray for our continued good health and for our son who is in the service of our country. . . (Revere, Pa.)

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

Herein you will find my offering for favors obtained through Kateri. Among others the following one: the very day I mentioned it to Kateri, she found me a tenant. From this check of twenty-five dollars, deduct what it takes for a Mass offering; the rest is for the cause. Please publish this favor in your little quarterly. I am counting on your kind prayers. I am 79 years of age and quite sick. I am no longer able to go to Mass. . . (Verdun, P.Q.)

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

...Now I would like to say a "thank you" to Kateri for answering my prayers so readily. I was bothered with a sore in my mouth which seemed to persist until I called on Kateri to heal it and it did disappear soon after. It's all these everyday needs, which mean so much to us, that Kateri listens to so effectively. She is truly very close to God. (Williamstown, Mass.)

✿ **Kateri's smile upon you, Mrs. R. B.-P.!**

Thanks to the protection of the Venerable Kateri Tekakwitha to whom I often pray, I obtained the "miraculous" birth of my granddaughter A. C., who weighed eight pounds. This child did not seem to have a chance to come into this world. Her little mother, my daughter C, who is twenty-four years old, already has three big sons. She was so weak, so tired and weighed only 47 kgs. The doctors predicted a miscarriage. The pregnancy was very difficult, but the child is beautiful, her hair is black and her skin brown as an Indian's. This is a surprise for my daughter C. is blond and very white of skin. . . Let me commend most specially to your prayers my daughter C. and Kateri's little protégée. Kindly forward me any documents concerning Kateri's beatification. I intend to make your great "saint" known. . . (Besançon, France)

(When acknowledging favors to Kateri, be sure to indicate details.)



May Kateri share the joy that was hers when she was baptized on Easter Sunday, 1676, with all her twentieth century friends during Eastertide, 1969!



# The New Bell



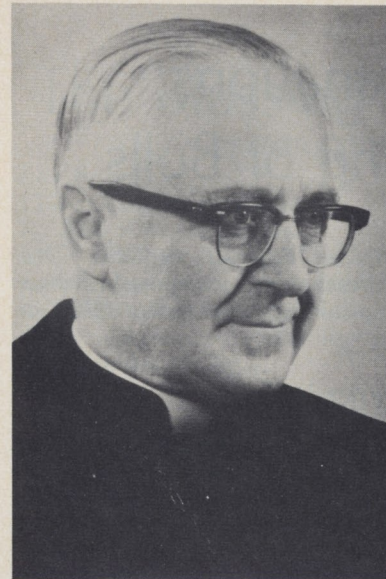
This year, on a beautiful Sunday after Easter, a new bell will be blessed at the Mission of St. Francis Xavier (Caughnawaga, Quebec) by Bishop Gérard-Marie Coderre of St. Jean de Quebec, or by his delegate. The bell is to be named after the first Indian of the town, its valiant foundress, Kateri Kaneaktenha. She is not to be mistaken for the Venerable Kateri Tekakwitha.

Was a new bell really needed? After more than two centuries' service, the old one cracked and could no longer be heard afar.

The Iroquois Knights of Columbus of the mission volunteered to bear the cost of the new bell. The Reverend Léon Lajoie, S.J., Pastor of the mission, was delighted. The bell was ordered from the Paccard Foundry of Quebec, Ltd., at Pont Viau, Ville Laval, Quebec, a subsidiary of the Paccard Foundry of Annecy Le Vieux, Haute-Savoie, France.

On the following pages you will find the ceremony for the blessing of bells, a few lines on the history of our mission bells, a brief résumé of the life of Kateri Kaneaktenha after whom the new bell is named, and finally, an old Canadian legend of British origin concerning the old bell.

*Hear, you sons of God,  
over the multitudinous waters,  
the voice of Yaweh.  
The voice of Yaweh  
over the multitudinous waters  
the voice of Yaweh in power  
the voice of Yaweh in splendor. . .*



Bishop Gérard-Marie Coderre of Saint-Jean de Quebec will bless the bell.



The Reverend Léon Lajoie, S.J.,  
forty-second Pastor of the Mission of  
St. Francis Xavier.



# A Few Explanations On the Blessing of Bells

The consecration of bells, often called 'Baptism', contains a certain analogy with the consecration of churches; it is composed of three principal rites: the purification or sprinkling, the consecration or anointing, and the incensing.

## THE PURIFICATION OR SPRINKLING

This is the rite that resulted in the blessing of bells often being called "baptism". The Consecrator sprinkles the bell with ordinary Holy Water, blessed before the ceremony. This rite will transform the bell into a sacred object: a sacramental. The bell is thus removed from the power of the devil and a special virtue is conferred upon it. Now attentively read the prayer that follows the sprinkling: "When the melody of the bell strikes the ears of the people, may devotion and faith be increased in them; may the snares of the enemy, the crash of hailstone, the storms and boisterous tempests be kept away; may thunder be appeased..."

## THE CONSECRATION OR ANOINTING

Four anointings on the outer side of the bell are prescribed. By this anointing, the bell is consecrated and may no longer be put to profane use. The prayer, recalling the capture of Jericho at the call of trumpets, asks that those who gather together at the sound of this bell be delivered from the temptations of the enemy.

## THE INCENSING

The Bishop then incenses the bell that he has just consecrated. The prayer following the incensing recalls the miracle of the calming of the tempest and requests that God preserve the Christian Assemblies and protect the material goods as well as the souls and the bodies of the faithful.

## CONCLUSION OF THE CEREMONY

The ceremony concludes with the Bishop's prayer: "The Lord be with you!" and the invitation to continue blessing the Lord.

# The Blessing of the New Bell

## CELEBRATION OF THE WORD

*The Bishop:*

℣. The Lord be with you.

℟. And with your spirit.

LET US PRAY: O Lord kindly hear the prayers of your parish family.

As it relies only upon you,  
deign to shower your blessings on it.  
Through Jesus Christ.

*The bells of our churches take the place of the trumpets that the Lord ordered Moses to make in order to summon the community and to announce the solemn feasts.*

A Reading from the Book of Numbers (10, 1-10).

Yahweh spoke to Moses and said: "Make two trumpets; make them of beaten silver; and use them for summoning the community, and for sounding the order to break camp. Whenever they are sounded, the whole community is to gather round you, at the entrance of the Tent of Meeting. But if only one trumpet is sounded, then only the leaders, the chiefs of Israel's battalions, are to gather round you.

When the trumpet blast is accompanied by a battle cry, the camps pitched to the east shall set out. At the second blast accompanied by a battle cry, the camps pitched to the south shall set out. To break camp, the trumpet blast must be accompanied by a battle cry, but to assemble the community the trumpets shall be sounded without the battle cry. The sons of Aaron, the priests, are to sound the trumpets; this is a perpetual law for you and your descendants.

In your own land when you go to war against an enemy who oppresses you, you must sound the trumpet with a battle cry: Yahweh your God will remember you, and you will be delivered from your enemies. At your festivals, solemnities, or new-moon feasts, you will sound the trumpet at the time of your holocausts and your communion sacrifices, and they will call you to the remembrance of your God. I am Yahweh your God."

*The Iroquois Choir then signs a hymn.*

A Reading from the Gospel according to Matthew (24, 27-31).

At that time Jesus said to his disciples: the coming of the Son of Man will be like lightning striking in the east and flashing far into the west. Wherever the corpse is, there will vultures gather. Immediately after the distress of those days the sun will be darkened, the moon will lose its brightness, the stars will fall from the sky and the powers of heaven will be shaken. And then the sign of the Son of Man will appear in heaven; then too all the peoples of the earth will beat their breasts; and they will see the Son of Man coming on the clouds of



heaven with power and great glory. And he will send his angels with a loud trumpet to gather his chosen from the four winds, from one end of heaven to the other.

*The Bishop or his delegate delivers the homily.*

Now that the Lord has just taught, through his Church, the meaning of church bells, which periodically call together the Christian Assembly in anticipation of the Great Assembly at the end of time, we shall take part in the consecration rite of our new bell.

#### PURIFICATION OF THE BELL

*The Bishop:*

℣. O God come to my aid.

℟. O Lord, come to my assistance.

*All:* Glory be to the Father, and to the Son and to the Holy Spirit. As it was in the beginning, is now and ever shall be world without end. Amen.

*The Bishop purifies the bell with Holy Water. Immediately afterwards the Choir signs in Iroquois, Psalm 28 or some similar hymn.*

*The Bishop:*

℣. The Lord be with you.

℟. And with your Spirit

LET US PRAY: A God, who ordered blessed Moses, your lawgiver, to make silver trumpets which the priests would sound at the time of sacrifice, that the people, forewarned by this harmonious summons, might be prepared to worship you and gather to offer sacrifices, allow, we beseech you, that these bells intended for your Holy Church be sanctified through the Holy Spirit, that by their vibratory sound the faithful be invited to the reward.

And, when their melody strikes the ears of the people, may devotion and faith be increased in them; may the snares of the enemy, the crash of hailstone, the storms and the boisterous tempets be kept away; may the thunder be appeased, may the breath of the wind be always moderate and wholesome; may the power of your mighty hand crush the powers of the air; may hearing the sound of these bells, all calamitous evils shudder and flee. Through Jesus Christ Our Lord. Amen.

#### CONSECRATION OF THE BELL

*The Bishop's assistant then places the miter on his head. The Bishop then approaches the bell and, with his left thumb which he has dipped into the Holy Chrism, he signs it with four crosses at regular intervals, saying each time:*

May this bell be sanctified and consecrated, in the name of the Father and of the Son +, and of the Holy Spirit, in honor of Kateri Kaneaktenha.

*The clergy answers: Amen.*

*During this time the Choir chants Psalm 147.*

*The Bishop:*

℣. The Lord be with you.

℟. And with your Spirit.

LET US PRAY: Almighty and eternal God, by the trumpet calls in front of the Ark of the Covenant, You overthrew the walls that protected the opposing army. Grant your blessing upon this bell so that its voice may dispel the burning arrows of the enemy, the thunderbolts from heaven, the crash of hailstone, the storms and boisterous tempests; and may all the faithful summoned by it, be delivered from the assaults of the enemy, always follow the teachings of the Catholic faith.

Through Christ, our Lord. R. Amen.

#### INCENSING OF THE BELL

*The sound of this new bell will join in the harmony of all the musical instruments with which Psalm 150 invites us to praise the Lord. While the Bishop incenses the consecrated bell, the Choir chants a hymn.*

*The Bishop:*

℣. The Lord be with you.

℟. And with your Spirit.

LET US PRAY: O Christ, almighty Master, because of your human nature, when you were asleep in the boat, while the storm raised the waves of the sea, as soon as you woke up, you appeased it through one word of yours; we beseech you to come to the help of your people in its trials; pour down on these bells the dew of the Holy Spirit, that the sound of this brass always make the enemy flee; that it may bring to faith the Christian people; that it strike with terror the army of our persecutors; that it strengthen in the Lord the people it calls, and, as the sound of these bells will be borne upon the clouds, may the hand of your Angel protect the Assemblies of your Church, and at the same time ever guard the crops, the souls and the bodies of your faithful. Who live and reign for ever and ever. Amen.

*The Bishop:*

℣. The Lord be with you.

℟. And with your Spirit.

℣. Let us bless the Lord.

℟. Thanks be to God.

*The Bishop concludes this ceremony with a solemn blessing.*



## The Mission Bell

FROM the outset of the Mission of St. Francis Xavier at La Prairie de la Madeleine, the sound of a little bell rang out over "the multitudinous waters of the St. Lawrence River."

In 1675, the Venerable François de Laval, first Bishop of New France visited the mission on May 25, the Monday after Pentecost, then a legal holiday. It was a beautiful day. His canoe was seen from afar. And the bell of the little church immediately called the faithful to the wharf where Monseigneur de Laval was to disembark.

At the end of the following year, the Indians and their missionaries definitely parted company with the French and established themselves at Cote Ste. Catherine. On January 2, 1677 Father Pierre Cholenec wrote that each Sunday "at three o'clock in the afternoon the bell rings for vespers, for which there are two rows of seats on both sides of the church, from the altar to the lower end of the chapel, whereon the Indians sit, the men on one side and the women on the other." This is the bell that the Venerable Kateri Tekakwitha heard many times a day from the autumn of that same year until her death in April 1680.

The people soon realized that this little bell did not meet the requirements of the Christian community. Many years later, Father Claude Chauchetière, who spent most of his life at the mission wrote: "The

blessing of the first bell of the mission took place in the month of June 1862. The Holy Family alone purchased it for the public convenience, because the one which we had was too small, and the fields were too far from the village. This bell weighs eighty-one livres, and was named 'Marie'."

That same year, in a letter dated October 14, Father Chauchetière also wrote: "We have three bells, with which we produce a very agreeable carillon; and the Indians will soon have another bell, weighing two hundred livres, to complete the harmony. The usual exercises of our mission are as follows: In the early morning the bell is rung at four o'clock, which is the hour at which we rise, as in our houses in France. Many... come at once to the church to adore the Blessed Sacrament; and they remain there until the first Mass, which is said in winter at a quarter to seven, and in mid-summer at five o'clock. While they are saying their prayers I withdraw to my chamber, which is six feet long and five feet wide to meditate; after this, I say the first Mass, at which many are present although the bell is not rung for it... At eleven o'clock the bell is rung for our examination of conscience, and at the same time the Angelus is rung..."

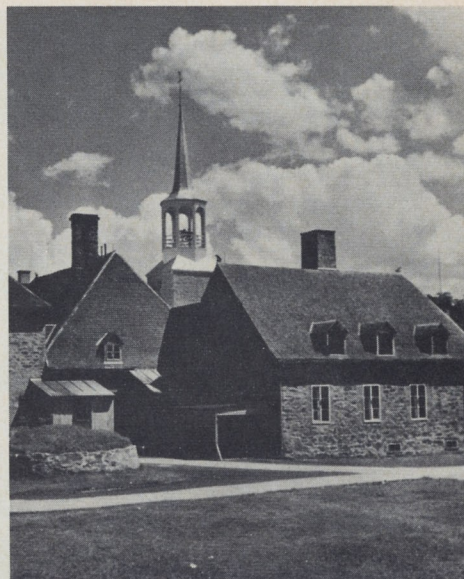
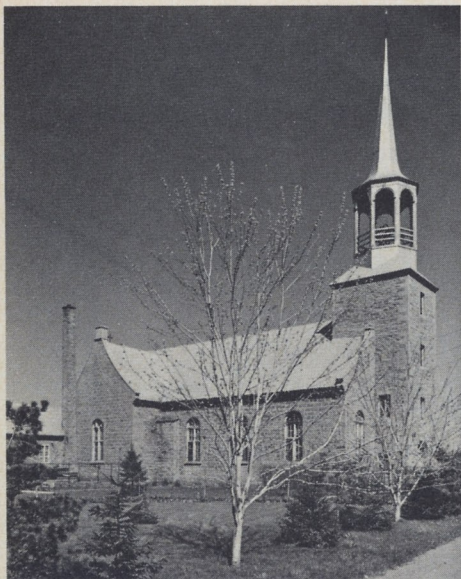
From Quebec on October 21, 1683, the Reverend Father Thierry Beschefer, Superior of the Missions of the Society of Jesus in Canada,



*Photo: Armour Landry*

An old painting of Kateri Tekakwitha by Father Claude Chauchetière, S.J., who had known her well. Note the little church with its steeple in the background.

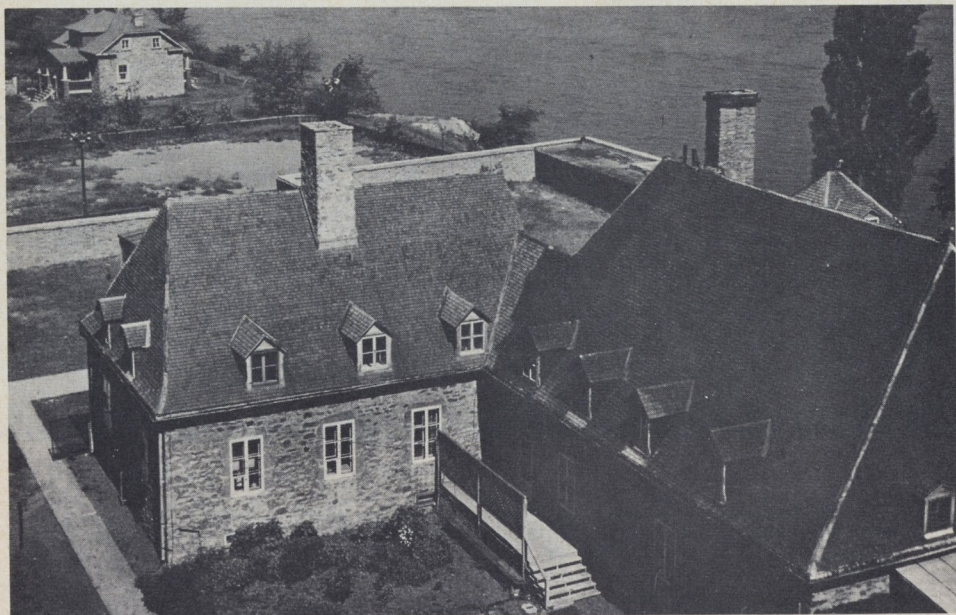




**PHOTOGRAPHY BY  
ARMOUR LANDRY**

Upper left: The church and its steeple

Upper right: The Fathers' residence and the church  
The seventeenth century residence seen from the  
steeple

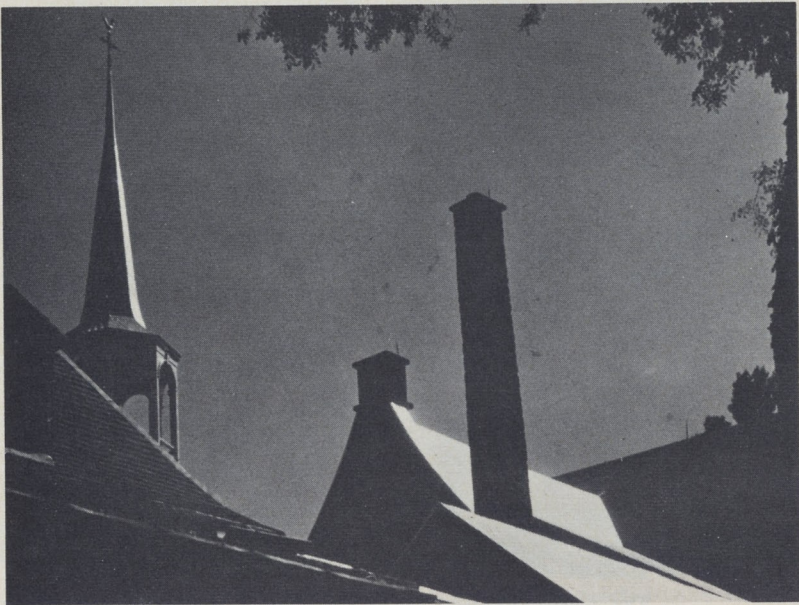


The steeple seen from the walls of Fort St. Louis.

The church and belfry seen from the river before the digging of the St.  
Lawrence Seaway

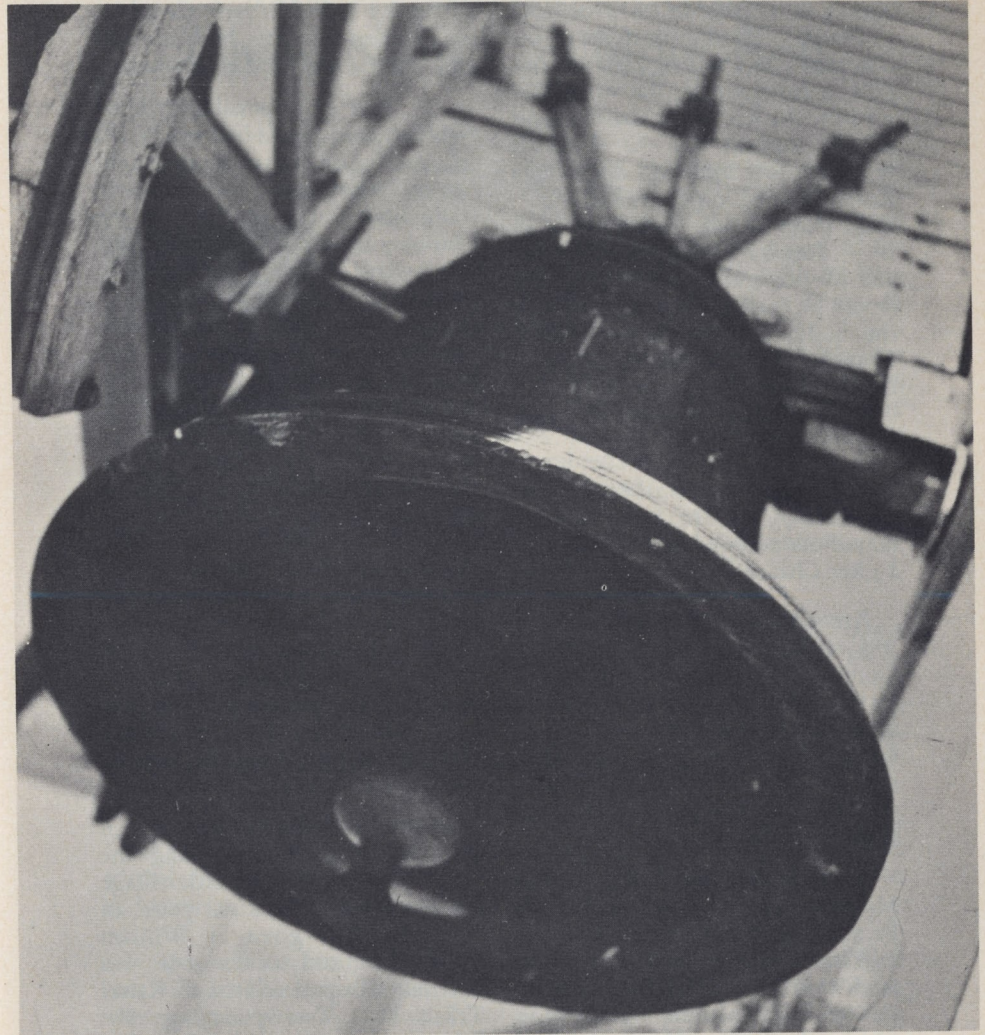
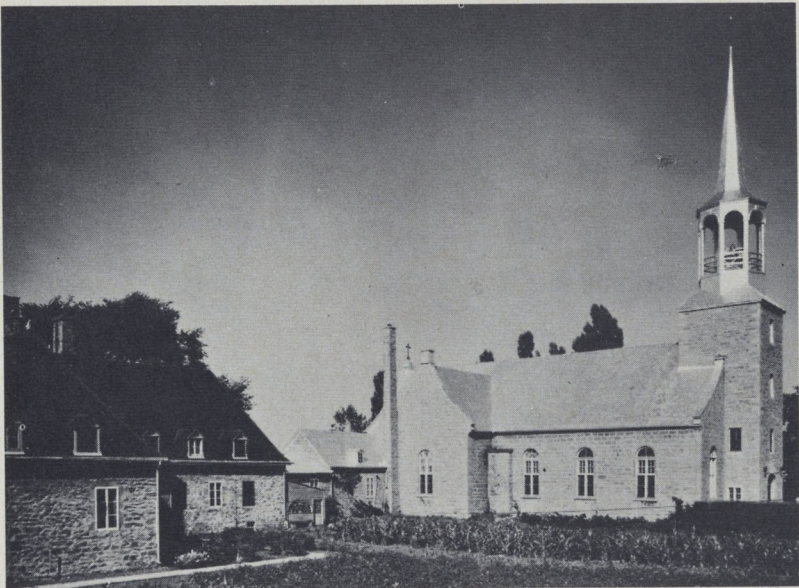






Moonlight on the steeple

The Jesuit residence and the "new" church built in 1845 with the old tower



The "Deerfield" bell



mentions the bells of St. Francis Xavier in a letter to his Provincial in France: "During the night of the nineteenth to the twentieth of August, a furious gale, the worst that we have yet known in Canada completely wrecked the chapel which was sixty feet long and one of the handsomest buildings around Montreal. Three of our Fathers were in it — Fathers Chauchetière, Potier, and Morin; and it looked as if they would be crushed under the ruins of the building. Nevertheless, Father Chauchetière, at whose feet the two bells fell, received no injury..." The two other missionaries were also unhurt.

What happened to all these bells, particularly to the two hundred pound one referred to as of 1682 by Father Chauchetière?

It was perhaps this last bell which was replaced in 1832 through the kindness of William IV of England. It was set up in the belfry beside an eight hundred livres bell, which, many believe, had been taken during the sack of Deerfield, Massachusetts, one hundred and twenty-eight years before.

As early as 1849, Father Joseph Marcoux believed that this was the French bell that the hazards of war left stranded in a little New England town. For the good Pastor, this was the hard core of truth upon which was built, "The Legend of the Bell." With regard to it, he wrote in 1848: "The name of the maker and the year it was cast, which had been carved around it, were obliterated by the English, so that it would not be recognized."

Father E. J. Devine, S.J., in his interesting book, *Historic Caughnawaga*, sums up the problem and indicates the most probable solution:

"... It is quite possible that the eight-hundred-pound bell which still calls the Indians to prayer at Caughnawaga may have been brought from France for another of the Christian missions, although there is no mark left to indicate either its place of origin or its destination. It may have been seized by the English at sea and taken to New England, an event not improbable in the strenuous years of the early part of the eighteenth century. When the bell was cast an inscription ran around the upper rim, but close examination reveals the work of vandals, as only a letter here and there can be deciphered. Where and when the inscription was chiselled off the bronze are questions which will always be difficult to answer. It would seem, however, that this act of vandalism could only have been perpetrated by persons interested in concealing the name of the original owner."

These two bells, the one French and the other English, sang the joys and sorrows of the little village for more than a hundred years. In 1952, the bell given by William IV cracked and a new one was ordered; it was dedicated to Kateri Tekakwitha. Two years ago the "Deerfield Bell" tolled for the last time. Following its consecration, the new bell, KATERI KANEAKTENHA, will ring out loud and clear from the belfry of the old church of the Mission of St. Francis Xavier at Caughnawaga.

## Kateri Kaneaktenha Gives Name to New Bell

In 1952, the Very Reverend Léon Pouliot, S.J., whom Bishop Gérard-Marie Coderre of St. Jean de Québec delegated for the occasion, blessed a new bell at Caughnawaga, naming it after the Venerable Kateri Tekakwitha. This year, its new companion bell will be consecrated in honor of KATERI KANEAKTENHA.

This other Kateri was the first Indian to live at the Mission of St. Francis, in other words she was its foundress. She was a child of the Eries or Cats. From 1653 to 1656, the Iroquois brought this nation into subjection after having put their towns to fire and sword. The survivors became the slaves of the conquerors. A young girl, Kaneaktenha was given to the Oneida. She soon won the hearts of her masters.



1952

One day she was ordered to marry a Christian Huron captive, Francis Xavier Tonsahoten. He gave her his most priceless possession, his faith. During the autumn of 1667, they both made their way to Montreal. There they met Father Pierre Raffeix who invited them to settle down at Laprairie de la Madeleine. But first, they must go to Quebec where Bishop de Laval baptized Kateri Kaneaktenha in the first weeks of December.

On her return to Montreal, she met Father Raffeix again, and after having taken his advice, urged her husband, some of their relatives and several Mohawks with whom she had become acquainted, to settle down at Laprairie. It was the beginning of the Mission of St. Francis Xavier.

Kateri Kaneaktenha attracted hundreds of Indians to the new Christian village. She helped them in their difficulties as well as the French who at times were in need of moral support. She procured the establishment of the Confraternity of the Holy Family at the mission. It was an association dedicated to Catholic Action long before the expression existed. She gave herself much trouble to teach her beautiful but difficult language to the young missionaries fresh from France. She could obtain just about anything she wished from the Blessed Virgin. The missionaries claimed that this admirable woman had never committed a serious sin. The foundress of the mission died in 1675 and was regretted by all.



## The Bell of St. Regis

Father Nicholas<sup>2</sup> having assembled a considerable number of the Indians whom he had converted, settled them in the village which is now called St. Regis<sup>3</sup>, on the banks of the St. Lawrence. The situation is one of the most beautiful on that noble river, and the village to this day, one of the most picturesque in the country. The houses high-roofed, and of a French appearance, are scattered around the semicircle of a little bay; and on a projecting headland stands the church, with its steeple glittering with a vivacity inconceivable by those who have not seen the brilliancy of the tin roofs of Canada contrasted in the sunshine with the dark woods.

This little church was celebrated for the legend of its bell. When it was erected and the steeple completed, Father Nicholas took occasion in one of his sermons, to inform his simple flock that a bell was as necessary as a priest to a church and exhorted them therefore to collect as many furs as would enable him to procure one from France. The Indians were not sloths

in the performance of this pious duty. Two bales were speedily collected, and shipped for Havre-de-Grace, and in due time the worthy ecclesiastic was informed that the bell was purchased, and put on board the *Grand Monarque*, bound for Quebec.

It happened that this took place during one of those wars which the French and English were generally in the habit of waging against one another, and the *Grand Monarque*, in consequence never reached her destination. She was taken by a New England privateer, and carried into Salem where the ship and the cargo were condemned as prize, and sold for the captors. The bell was bought for the town of Deerfield, on the Connecticut River, where a church had been recently built, to which that great preacher the Rev. John Williams was appointed. With much labor it was carried to the village and duly elevated to the belfry.

When Father Nicholas heard of this misfortune, he called his flock together and told them of the purgatorial condition of the bell in the

hands of the heretics and what a laudable enterprise it would be to redeem it. This preaching was within its sphere as inspiring as that of the hermit Peter. The Indians lamented to one another the deplorable unbaptized state of the bell. Of the bell itself they had no very clear idea; but they knew that Father Nicholas said mass and preached in the church, and they understood the bell was to perform some analogous service in the steeple<sup>4</sup>. Their wonted activity in the chase was at an end; they sat in groups on the margins of the river, communing on the calamity which had befallen the bell; and some of them roamed alone, ruminating on the means of rescuing it. The squaws, who had been informed that its voice would be heard further than the roaring of the rapids, and that it was more musical than the call of the whippoorwill in the evening, moved about in silence and dejection. All were melancholy, and finally touched with a holy enthusiasm; many fasted and some voluntarily subjected themselves to severe penances, to procure relief for the captive, or mitigation of its sufferings.

At last the day of deliverance drew near. The Marquis de Vaudreuil, the Governor of Canada, resolved to send an expedition against the British colonies of Massachusetts and New Hampshire; the command was given to Major Hertel de Rouville; and one of the priests belonging to the Jesuits' College at Quebec, informed Father Nicholas by a pious voyageur of the proposed incursion.

<sup>4</sup> The Indians had seen and heard bells for more than fifty years.



"We always read our "Kateri" the very day we get it! ..."

The Indians were assembled in the church; the voyageur was elevated in the midst of the congregation, and Father Nicholas, in a solemn speech, pointed him out to their veneration as a messenger of glad tidings. He then told them of the warlike preparations at Quebec, and urged them to join in the expedition. At the conclusion, the whole congregation rose, giving the war-whoop; then simultaneously retiring to their houses, they began to paint themselves with their most terrible colors for battle, and, as if animated by one will at their council fire, they resolved to join the expedition.

It was in the depth of winter when they set out to unite themselves with de Rouville's party at the Fort of Chambly. Father Nicholas, with a tall staff and a cross on the top of it, headed them, and as they marched off, their wives and children, in imitation of the hymns which animated the crusaders under the [ sic ] Godfrey de Boulogne,

<sup>1</sup> This legend published in *Fraser's Magazine for town and country*, of London, England, over a century and a half ago, was entitled "The Bell of St. Regis". Thanks to Miss Marie Baboyant, Head Librarian of the Canadiana Department of the Montreal Public Library, I was able to obtain a copy of the original text from the Quebec Seminary Archives. The story was set in 1704. The Mission of St. Francis Regis was established about 1756. A subsequent French translation published in *L'Ami*

*du Peuple* about 1836 changed the title to, "The Bell of Sault St. Louis" (The Mission of St. Francis Xavier).

<sup>2</sup> Father Louis Nicholas returned to France in 1675. Father E. J. Devine, S.J., states that he was working among the Ottawa Indians in 1704. Be that as it may, he certainly did not accompany Hertel de Rouville in the Deerfield expedition.

<sup>3</sup> Father Nicholas was neither the founder of St. Regis nor of St. Francis Xavier.



chanted a sacred song, which the holy Father had especially taught them for the occasion.

They arrived at Chambly after a journey of incredible fatigue, as the French soldiers were mounting their sleighs to proceed to Lake Champlain. The Indians followed in the track of the sleighs, with the perseverance peculiar to their character. Father Nicholas, to be more able to do his duty when it might be required, rode in a sleigh with de Rouville. In this order and array, the Indians far behind, followed in silence, until the whole party had rendezvoused on the borders of Lake Champlain, which, being frozen, and snow but thinly upon it, was chosen for their route. Warmed in their imaginations with the unhappy captivity of the bell, the Indians plodded solemnly their weary way; no symptom of regret, of fatigue or of apprehension, relaxed their steady countenances; they saw with equal indifference the black and white interminable forest on the shore, on the one hand, and the dread and dreary of the snowy ice of the lake, on the other.

The French soldiers began to suffer extremely, from the toil of wading through the snow and beheld with admiration and envy the facility, with which the Indians, in their snowshoes, moved over the snow's surface. No contrast could be greater than the patience of Father Nicholas' proselytes and the irritability of the Frenchmen. When they reached the spot on which the lively and pretty town of Burlington now stands, a general halt was ordered, that the necessary arrange-

ments might be made to penetrate the forests towards the settled parts of Massachusetts. In starting from this point, Father Nicholas was left to bring up his division, and de Rouville led his own with a compass in his hand, taking the direction of Deerfield.

Nothing that had been yet suffered was equal to the hardships endured in this march. Day after day the Frenchmen went forward with indefatigable bravery — a heroic contrast to the panic of their countrymen in the Russian snow storms of latter times. But they were loquacious; and the roughness of their course, and the entangling molestation which they encountered from the underwood, provoked their maledictions and excited their gesticulations. The conduct of the Indians was far different; animated with holy zeal, their constitutional taciturnity had something dignified even sublime, in its sternness. No murmur escaped them; their knowledge of travelling the woods instructed them to avoid many of the annoyances which called forth the *pestes* and *sacres* of their not less brave, but more vociferous companions.

Long before the party had reached their destination, Father Nicholas was sick of his crusade; the labor of treading the forest had lacerated his feet, and the recoiling boughs had, from time to time, by his own inadvertency in following too closely behind his companions, sorely blained, even to excoriation, his cheeks. Still he felt that he was engaged in a sanctified adventure; he recalled to mind the martyrdom of the saints, and the persecution

of the Fathers, and the glory that would redound to himself in all after ages by the redemption of the bell.

On the evening of the 29th February 1704, the expedition arrived within two miles of Deerfield without having been discovered. De Rouville ordered his men to halt, eat, and refresh themselves until midnight, at which hour he gave orders that the village should be attacked.

The surface of the snow was frozen, and crackled beneath the tread. With great sagacity, to deceive the English garrison, de Rouville directed, that in advancing to the assault, his men should frequently pause, and then rush for a short time rapidly forward. By this ingenious precaution, the sentinels in the town were led to imagine that the sound came from the irregular rustle of the wind through the laden branches of the snowy forest; but an alarm was at last given, and a terrible conflict took place in the streets.

The French fought with their accustomed spirit, and the Indians with their characteristic fortitude. The garrison was dispersed, the town was taken and the buildings set on fire.

At daybreak all the Indians, although greatly exhausted by the fatigue of the night, waited in a body, and requested the holy Father to conduct them to the bell, that they perform their homages and testify their veneration for it. Father Nicholas was not a little disconcerted at this solemn request; and de Rouville with many of the French-

men, who were witnesses, laughed at it most unrighteously. But the Father was not altogether discomfited. As the Indians had never heard a bell before, he obtained one of the soldiers and dispatched him to ring it. The sound, in the silence of the frosty dawn and the still woods, rose loud and deep; it was to the simple ears of the Indians as the voice of an oracle; they trembled, and were filled with wonder and awe. The bell was then taken down from the belfry and fastened to a beam with a crossbar at both ends to enable it to be carried by four men. In this way the Indians proceeded with it homewards, exulting in the deliverance of the "miraculous organ." But it was soon found too heavy for the uneven track they had to retrace, and in consequence when they reached their starting point, on the shore of Lake Champlain, they buried it, with many benedictions from Father Nicholas, until they could come with proper means to carry it away.

As soon as the ice was broken up, Father Nicholas assembled them again in the church, and having procured a yoke of oxen, they proceeded to bring in the bell. In the meantime, all the squaws and papooses had been informed of its marvellous powers and the arrival of it was looked to as one of the greatest events "in the womb of time." Nor did it prove far short of their anticipation.

One evening, while they were talking together, a mighty sound was heard approaching in the woods; it rose louder and louder; they listened, they wondered, and began to shout and cry, "It is the



bell." It was so. Presently the oxen surrounded by the Indians, were seen advancing from the woods; the beam was laid across their shoulders, and, as the bell swung between them, it sounded wide and far.

On the top of the beam a rude seat was erected, on which sat Father Nicholas, the most triumphant of mortal men, adorned with a wreath around his temples; the oxen, too, were ornamented with garlands of flowers. In this array in

the calm of a beautiful evening, when the leaves were still and green, and while the roar of the Long Sault rapid softened by distance, rose like the hum of a pagan multitude rejoicing in the restoration of an idol, they approached the village. The bell in due season, was elevated to its place in the steeple; and, at the wonted hours of matins and vespers, it still cheers, with clear and swelling voice, the solemn woods and the majestic St. Lawrence.

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

Enclosed please find a small donation for the cause of Kateri, in gratitude for a rather unbelievable favor received. Please pray for me and my intentions. We all need each other.  
(Toronto, Ont.)

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

Last week I mailed you a letter with a check for ten dollars, asking you to enroll my sister. In November she was taken ill with a heart attack in which her heart stopped beating for three minutes. She had not received the Sacraments for about forty-five years. I prayed and asked Kateri to help her come back to the Church... My wish was granted. I thought you would want to know this...  
(Central Falls, R. I.)

❖ **Kateri's smile upon you, Mr. E. V.!**

Here is my check for the sum of ten dollars, one of which is for the inclosed subscription, and the other nine for the cause of helpful Kateri. She often listens to our prayers during the innumerable problems of health and other things. My sincere thanks for her favors!  
(Quebec, P.Q.)

❖ **Kateri's smile upon you, Mr. and Mrs. F. T.!**

We are very old friends of Kateri. We continue to be so even if she did not hear our prayer. It was the Will of God. At times we accept it with difficulty but we have faith in Him and this helps us in our daily lives. For our deceased, one Mass, please, and the rest for Kateri's Cause (ten dollars).  
(Montreal, P.Q.)

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

For Kateri's cause in thanksgiving for favors received through her intercession, you will find enclose twenty dollars. After an accident in which I broke my wrist and had to have my arm in a cast, I made two novenas to Kateri. At the end of the first one, my condition was much better, and at the end of the second one, my doctor allowed me to return to work with the understanding that I take physiotherapy at night. With Kateri's help I was able to write as before. My wrist is still a bit stiff, but with more prayers, I'm sure it will be well. I have great faith in Kateri as I obtained important favors from her...  
(Montreal, P.Q.)

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

Over two months ago, I was stricken with a very bad pain on my left side. I went through all kinds of tests and X-rays. The cause could not be determined. I prayed to Kateri, the Lily of the Mohawks. Within a sort time my doctor finally discovered what it was and has been treating me for it. Thanks to Kateri's prayers, I am now well on the way to recovery and feeling much better. I am inclosing ten dollars in thanksgiving for this wonderful favor. You may publish this letter if you wish. Ask Kateri in your prayers to continue to take care of my family and me...  
(Waterbury, Conn.)

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

Enclosed you will find the sum of five dollars in thanksgiving for a favor obtained through my dear Kateri: a rent for myself. It was just about unexpected the way she worked. I began a novena to her and on the third day I had a good apartment. Once again, my thanks to my dear Kateri! ...  
(Montreal, P.Q.)

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

Enclosed is my check in the amount of twenty-five dollars payable to the Kateri Center, but you may use it for any purpose you deem necessary, including your own personal use. I am extremely happy to forward this small amount, for having received a favor which I thought was impossible. Best regards, and I will continue to do my small part in the advancement of the cause of this wonderful "saint".  
(North Bay, Ont.)

*(When acknowledging favors to Kateri, be sure to indicate details.)*



## MASS STIPENDS

I shall be happy to assist our subscribers with regards to their requests for High Masses to be offered within two or three weeks on receipt of their stipends. These stipends go to the priests who offer the Masses and not to Kateri's cause. The Postal Department has never accepted Mass stipends as subscriptions, and rightly so. I am also prepared to take care of Low Mass stipends. Please follow your diocesan regulations concerning stipends.

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| <i>Side one</i> | 3 Gloria   | 3 Sanctus (cont'd.)      |
|                 | 4 Alleluia | 4 Agnus: Carnavalli      |
|                 | 5 Credo    | 5 Communion: La Tombelle |

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## THE MARY THERESA ROLL

(Continued from p. 4)

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| 117. Miss Kathryn V. Feehan       | 142. Mr. T. V. Van de Motter   |
| 118. Mr. Louis Gagnon, Sr.        | 143. Mrs. Mary Albrecht        |
| 119. Mr. Louis Gagnon, Jr.        | 144. Mr. Cornelius Delaney     |
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The Mary Theresa Roll is named after Kateri's intimate friend, Mary Theresa Tegaiguanta (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 Easter, send in five new subscribers and have one of your beloved departed placed on the Mary Theresa Roll.

## KATERI'S OWN

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  
Box 70  
Caughnawaga, P.Q.



## The Kateri Sympathy Cards!

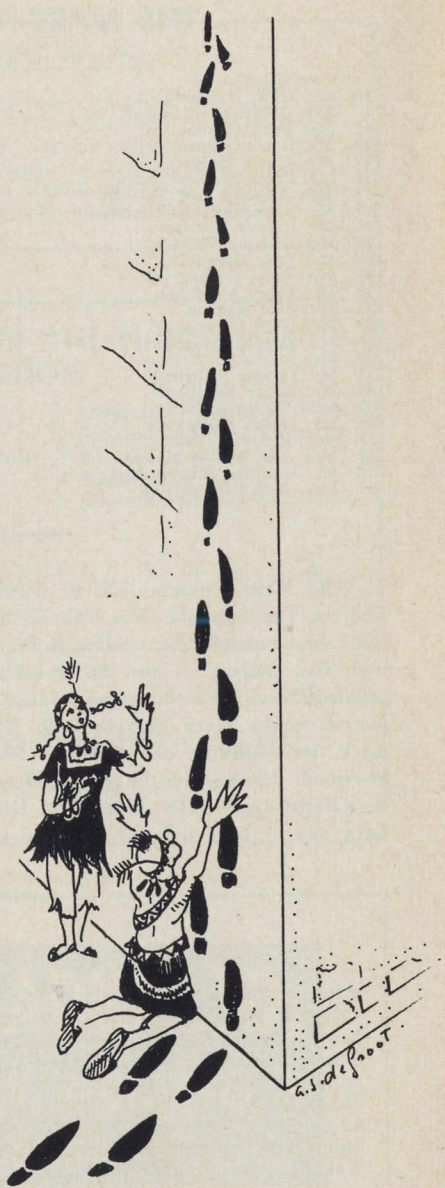
### 5 GOOD REASONS for having a box on hand all the time.

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:

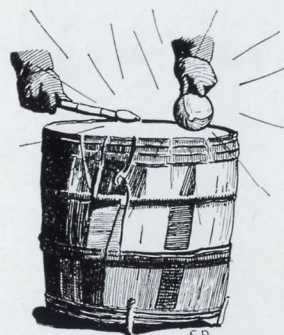
1. A **Weekly High Mass** is offered at the Mission of St. Francis Xavier;
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Write to the Kateri Center,  
Box 70, Caughnawaga, P. Q.,  
Canada, for a free sample card.

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



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



A SINCERE "THANK YOU" TO  
OUR SUBSCRIBERS WHO SPON-  
TANEOUSLY RENEWED THEIR  
SUBSCRIPTIONS TO "KATERI"!

SUBSCRIPTION FORM ☐

RENEWAL FORM ☐

to be filled in and addressed to

KATERI  
BOX 70  
Caughnawaga, Quebec, Canada

Date .....

NAME .....

CITY or TOWN .....

PROVINCE or STATE ..... ZIP or ZONE CODE .....

COUNTRY .....

Enclosed you will find the sum of \$ .....

one ☐ two ☐ three ☐ four ☐ five ☐ year(s).

(ONE DOLLAR A YEAR)