

Postage Paid at Montreal



COMPLIMENTS

of the

Caughnawaga

KNIGHTS OF COLUMBUS CLUB



KATERI

NO. 96

THE NEW MARTIN ROLL
MORE THAN EVER: PRAYERS NEEDED!
OUR SUBSCRIPTION CAMPAIGN: 4
HYMN TO THE SACRED HEART
EACH NEW MOON
THE BISHOPS' UNANIMOUS VOTE
KATERI AND MONTREAL
TO A JUBILARIAN
THE SUPERIOR OF THE MISSION
(1677-1680), Cont'd.
FATHER WEISER'S MINISTRY OF WRITING
CORRESPONDENCE

LILY OF
THE MOHAWKS

Summer • 1973

Caughnawaga, P.Q., Canada



The Venerable Kateri Tekakwitha

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

Box 70, Caughnawaga, P. Q., Canada

Medals

Aluminum: 5¢ each — 50¢ per dozen.

Pictures (prayers in English or French)

1. Sepia picture of Kateri's statue by Sculptor E. Brunet, with prayer. 5¢.
2. Colored picture by Sister M. Fides Glass, with the prayer in Spanish only. 5¢ for two.
3. Mother Nealis' colored picture of Kateri (9¼" x 13¾") for framing. 75¢.

Touch Relics

1. Small Kateri pictures with silk applied to relics. 20¢ each.
2. Sepia picture of Kateri's statue by Sculptor E. Brunet, with prayer. 15¢.

Ceramic Plaque

A four inch square enamel picture of Kateri on mushroom colored tile. By Daniel Lareau. \$2.25 (Limited supply).

Novena (English or French)

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

Statues

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

Books

- In English — *I am Indian* by Gualbert Brunsman, O.S.B. 60¢.
In English — *Treasure of the Mohawks* by Teri Martini, a book for boys and girls. \$2.25.
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.
In French — *Kateri, vierge iroquoise*, by Pierre Théoret. \$2.10.
In French — *Kateri Tekakwitha, la petite iroquoise*, illustrated album by Agnes Richomme, \$1.00.
In Italian — *Caterina Tekakwitha*, by Dr. Fernando Bea, 176 pp. \$3.00.
In Italian — *Il Giglio degli Iroquesi*, by Dr. Fernando Bea, 62 pp. \$1.50.
In Spanish — *¿Una India en los Altares? Kateri Tekakwitha de los Mohawks*, by Maria Cecilia Buchle: \$2.25.

Special

In English — *The Visions of Bernard Francis de Hoyos, S.J.*, by Henri Béchar, S.J., 178 pp., profusely illustrated. \$4.00.

Recordings

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

Kateri Seals

A sheet of 36 seals. \$1.00.

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.

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 each year.

THE MARTIN ROLL

Martin Skandegonraksen, one of Kateri's contemporaries, is the fourth to lend his name to this Roll, established for the benefit of those who forward five new subscriptions to *KATERI*.

The handsome Indian brave was only eighteen-years-old when he settled down at the Mission of St. Francis Xavier in 1673.

Martin was predisposed to Christianity, and, after two months' probation, he was baptized. He proved to be a fervent Catholic, assisting each morning at two Masses. Four times a day, during his spare time, he prayed silently before the Blessed Sacrament. As Kateri, he had great devotion to the Rosary. He carefully avoided the slightest wilful venial sin, went to confession weekly, received Holy Communion as often as the prevalent custom allowed.

During the pre-Christmas hunt in 1675, not very far from the Mission of St. Francis Xavier, he fell seriously ill. In the heart of the forest, Our Lady appeared to him three times. Soon he would be with her in heaven, she promised. He died on December 22 or on Christmas Day.

Send your five subscriptions to the Kateri Center, Box 70, Caughnawaga, P.Q., Canada. Then it will be your privilege to list, free of charge, *one* of your departed ones in the Martin Roll. Please note that a gift of five dollars without the five subscriptions is insufficient. When the Roll is complete with the names of two hundred deceased relatives and friends, one hundred

Masses will be offered for the repose of their souls. Meanwhile they are remembered daily by the Vice-Postulator at the Eucharistic Celebration.

1. Mr. Adrien Goldstein
2. Mr. Henry Shepp
3. Mr. William Muldoon
4. Mr. James Muldoon
5. Miss Mary Muldoon
6. Mr. Alfred Gregoire
7. Mr. John Melleck
8. Mrs. Léopold Lamarche
9. Mrs. Mariam
10. Mr. De Conofel
11. Mrs. De Conofel
12. Miss Annie Gardner
13. Miss Sarah Sawyer
14. Mr. Chris Lee Sawyer
15. Mrs. Louise Jacco
16. Mrs. Ann Lahache Jacco
17. Mr. Jack LeClaire, Sr.
18. Mr. George A. Phelan
19. Dr. Michael E. Bonner
20. Mr. Eugène Larose
21. Mr. Roger Boily
22. Mrs. Roger Boily
23. Mrs. Louise Rice Wells
24. Mrs. Elizabeth Haynes
25. Mr. Leo Page
26. Mr. Alfred Faniel
27. Mrs. Alfred Faniel
28. Mr. John Bates
29. Mr. Roger Parent
30. Mr. Roger Faniel
31. Mrs. Matilde H. Otarte
32. Mrs. Dionisia P. Pelausa
33. Mr. Emile Desjardins
34. Mr. Robert J. Valentino
35. Miss Maria Arcomano
36. Mr. Jacques Levesque
37. Mrs. F. Faniel-Boivin
38. Mr. Charles M. Luther
39. Mr. Arthur J. Pagano, Sr.
40. Mr. Lawrence Valerio
41. Mrs. Florida J. Gandolf
42. Mrs. S. B. Ouellet
43. Mrs. M. Duhaine-Faniel
44. Miss Charlotte G. Rybicki
45. Mr. Edgar E. Lee
46. Mr. Philippe Marcellin
47. Mrs. F. Marion-Drouin
48. Mr. Rosaire Bisson



FROM ROME, the Reverend Father
Paul Molinari, S.J.,
Postulator General for the cause of the
Venerable Kateri Tekakwitha, writes:

"The idea of launching a Prayer Campaign to
hasten Kateri's beatification seems to me truly
excellent, and I hope with all my heart that
these prayers will obtain for us the miracles
that are needed for Kateri's beatification...
...Naturally I shall take part in your Prayer
Campaign..."

**How many written promises
of one daily Our Father
and or/one daily Hail Mary
to hasten Kateri's Beatification
has the Kateri Center received?
Exactly 9309.**

At least one million are needed !

Fill out the following form
and rush it to:
The Kateri Center
Box 70
Caughnawaga, P.Q., Canada

\$. 0 . \$.

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 Telephone



KATERI, No. 96

Vol. 24, No. 3

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 one daily Hail Mary for her Beatification.
3. It seeks also your donations, for without them practically nothing can be done to make Kateri known and to have the important favors attributed to her intercession examined and approved.

CONTENTS

Each issue of "Kateri" contains :

1. One or several pages on Kateri's life and virtues;
2. News from Kateri's friends everywhere;
3. The account of favors due to her intercession;
4. News concerning the Indians of America, with special reference to the Caughnawagas and their friends.

BENEFITS

Your contribution (\$1.00 a year, or more, if possible) enrolls you among
"Kateri's Friends" for whom:

1. A weekly Mass is offered;
2. The Vice-Postulator prays at 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 the Society of Jesus is opened;
5. Extra graces are merited by working for Kateri's Beatification.

JUNE 1973

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CAUGHNAWAGA, P. Q., CANADA

OUR SUBSCRIPTION CAMPAIGN

Our Subscription Campaign is now under way. We are appealing to all our friends and subscribers for help in spreading devotion to the Iroquois Maiden by finding 10,000 news subscribers to the *Kateri* quarterly. The subscription rates have not changed since 1949, and I do not intend to change them: \$1.00 a year, which, however, does not cover the printing and postage costs. The new readers to whom you will have introduced *Kateri* will learn to know, love and, through their prayers, hasten the beatification of the "New Star of the New World."

Fourth quarterly instalment

Forward	647	A. Risso, Boston, Mass.	1
M. Shepp, Cleveland, Ohio	5	P. Furst, Boston, Mass.	1
I. Page, London, Ont.	6	W. Avigokito, Boston, Mass.	1
W. Dufour, Belle River, Ont.	2	P. Adrussi, Boston, Mass.	1
E. Boschat, Halifax, N.S.	1	F. Aunere, Medford, Mass.	1
L. O'Dell, Laval, P.Q.	4	T. Bossi, E. Boston, Mass.	1
P. Kennedy, Kelowna, B.C.	5	Rev. R. Joncas, Vancouver, B.C.	1
T. Condry, Brighton, Mass.	15	M. Bouchard, Salem, Mass.	1
A. Sathre, Austin, Minn.	1	C. Eustace, Willowdale, Ont.	1
E. Lukasik, Detroit, Mich.	1	A. Arcomano, Brooklyn, N.Y.	5
J. Stene, Arichat, N.S.	1	A. Luther, Carisle, Mass.	5
J. Deer, Caughnawaga, P.Q.	1	A. Rice, Caughnawaga, P.Q.	5
J. Blais, Rimouski, P.Q.	4	J. Lazare, Caughnawaga, P.Q.	2
H. Roussel, Nashua, N.H.	1	H. Pittkoske, Chicago, Ill.	1
G. Dumochelli, Windsor, Ont.	1	A. Eichler, Syracuse, N.Y.	1
S. Amirault, Digby, N.S.	1	E. Dicaire, St. Joachim, Ont.	1
I. Purkhart, Powell River, B.C.	5	L. Dicaire, St. Joachim, Ont.	1
P. Peltier, Lumberton, N.J.	1	F. Davis, Waterbury, Conn.	5
Sr. Harris, Milwaukee, Wis.	2	E. Citrano, Chicago, Ill.	5
J. Thurston, Hamilton, Ont.	5	Sr. Roy, Windsor, Ont.	1
M. Kuruvilla, Montreal, P.Q.	5	E. Pagano, Stewart Manor, N.Y.	5
H. Sawyer, Garden City, Mich.	29	L. Pivrotto, N. Dighton, Mass.	1
A. Luna, San Antonio, Tex.	1	J. Gallinaro, Roslindale, Mass.	5
C. Lee, Pleasantville, N.Y.	5	N. Cook, Cape Girardeau, Mo.	1
T. Bonner, St. Paul, Mn.	5	M. Cardinal, Lachine, P.Q.	1
N. Phillips, Westmount, P.Q.	1	A. Gandolf, Brooklyn, N.Y.	5
E. Thornburn, Montreal, P.Q.	1	T. Eufrasia, Montreal, P.Q.	1
M. Cody, Cleveland, Ohio	2	S. Greco, West Orange, N.J.	1
J. Vargo, Grand Rapids, Mich.	1	C. Carter, Champlain, N.Y.	1
J. Scozzie, Erie, Pa.	1	J. McPhee, Windsor, Ont.	1
H. Vollman, Cleveland, Ohio	5	I. Sherin, Waltham, Mass.	1
E. Mennie, Montreal, P.Q.	1	J. G. Bresin, Chicago, Ill.	5
F. Stanlake, So. Porcupine, Ont.	5	Rev. R. Lee, Jerusalem, Israel	5
Rev. H. Luxon, Ethete, Wyo.	1	J. Scozzi, Erie, Pa.	1
G. Borduas, Biddeford, Me.	2	M. Gannon, Chicago, Ill.	1
R. Laroché, London, Ont.	1	L. Vezeau, Chelmsford, Ont.	1
D. Boissonnault, Biddeford, Me.	1	C. Venne, Manchester, N.H.	1
I. Pagé, London, Ont.	5		
L. De Vincenzi, San Rafael, Ca.	1		
I. Bezzo, River Rouge, Mich.	3		
S. Snow, Sherbrooke, P.Q.	1		
S. Woolgar, Verdun, P.Q.	5		
R. Cannon, Washington, D.C.	4		
L. Carroll, Lakewood, Ohio	1		
Sr. Mailliet, Aroostook, N.B.	1		
N. Pelausa, Montreal, P.Q.	10		
C. Dancy, Holabird, S.D.	1		
R. Muise, Braintree, Mass.	1		
T. Ogrodnik, Buffalo, N.Y.	1		
J. Valentino, Chicago, Ill.	5		
D. Boissonnault, Biddeford, Me.	2		
J. Gubrtosi, Hyde Park, Mass.	1		
A. Lozzi, Boston, Mass.	1		
		KATERI	
		Box 70	
		Caughnawaga, P.Q.	
		Total	897

✿ Kateri's smile upon you, Miss A. H. !

I am sending a ten-dollar check for Kateri's Cause for a favor received: she sold my car. I believe in her and love her very much.
(Riverside, R.I.)

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

After suffering for a long time from rectal fissures, and having been under the doctor's care without result, I promised Kateri that if I was cured, I would send her five dollars for the cause. After a while, all trace of pain disappeared. So I am taking this opportunity to renew my subscription and to send a postal order for the favor obtained. Every evening I say an Our Father and a Hail Mary for her beatification. Many thanks to Kateri !

(Montreal, P.Q.)

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

Enclosed you will find ten dollars. It is in thanksgiving to Kateri for the marvellous recovery of an elderly lady from a stroke. Would you please place this intention at the Shrine of Kateri? It is very urgent. (Toronto, Ont.)

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

Please accept my check for ten dollars as a down payment on a promise I made to Kateri during my sister's long-lasting sickness if she would grant her the blessing of a quiet, peaceful death. This request was answered and I am now making a partial payment to use towards her beatification, which I hope will be soon.

The balance that I promised will follow but I hope this amount will help at the present time. Also enclosed find one dollar for my subscription to **Kateri**.

(Marlboro, Mass.)

✿ Kateri's smile upon you, Mr. J. B. !

More than a year ago, to Kateri I sent a token of my gratitude concerning the success of an operation that my wife had undergone for glaucoma of the left eye. The results were perfect. I mentioned that she also was to be operated for glaucoma of the right eye. This second operation was to take place on her left eye. This second operation took place a month ago and it was even more successful — if that were possible — than last year's operation. It is with great pleasure and with great thankfulness that I am forwarding you a modest contribution, in the hopes that it will help hasten Kateri's beatification.

(St. Hyacinthe, P.Q.)

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

HYMN TO THE SACRED HEART

Look how the proud, cruel multitude
of our sins
has wounded the sinless heart of God,
undeserving of such treatment.

It was this that put direction and vigor
into the soldier's hesitation;
it was man's sin that sharpened
the spear's point.

The Church, bride of Christ,
is born of his pierced heart;
this is the gate in the side of the ark,
put there for man's salvation.

Seven streams of never-failing grace
flow from his heart
that we may wash our soiled robes
in the blood of the Lamb.

How shameful it would be to return to sins
which wound this sacred heart;
how much better to try to reproduce in the burning love
of our hearts
the flames that are signs of the love of his heart !

Glory be to you, Jesus;
from your heart you pour out grace;
and glory be to the Father and the loving Spirit,
for ever and ever. Amen.

*Evening Prayer from the
Interim version of the new Roman Breviary*



PHOTO ARMOUR LANDRY

CHURCH OF THE IMMACULATE CONCEPTION, MONTREAL

**Heart of Jesus, grant us the second miracle
needed for Kateri's beatification !**

EACH NEW MOON



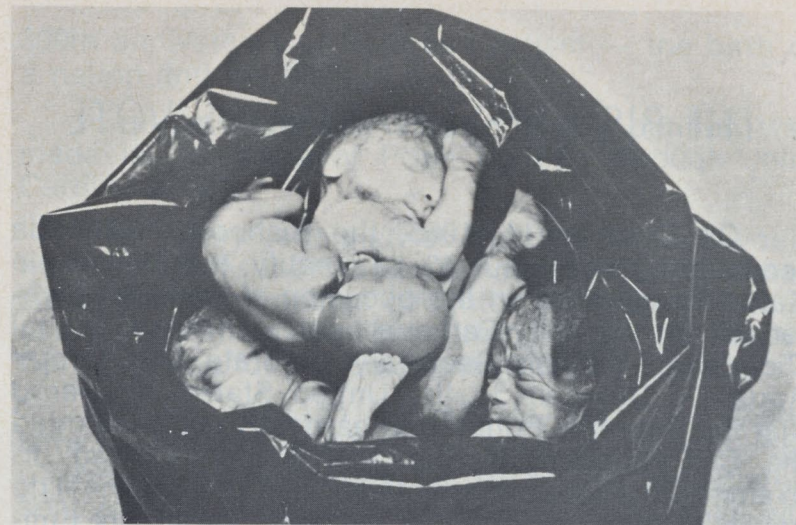
ACTION FOR KATERI. During the summer, don't leave Kateri at home while you travel here and there. Pray to her wherever you may be — at Percé, P.Q., in the Canadian or American Rockies, in Europe or in the Orient. To introduce Kateri to old and new friends, what could be more furthersome than the summer holidays? As respects Kateri, don't be tongue-tied! Help the Kateri Center gather one million written pledges of one daily Our Father and/or one Hail Mary to hasten Kateri's beatification. Invite your relatives and friends to subscribe to KATERI. It's only a dollar a year, a third of what it costs to print and mail it. Furthermore, the Vice-Postulator offers up his Mass every Monday morning for the intentions of the subscribers. Finally, even during the long, pleasant, lazy summer days, a discreet sacrifice from time to time to obtain from our good Lord the second certified miracle needed for Kateri's beatification, will play upon Kateri's heartstrings, and your days will brighten up with her heavenly smile.

KATERI FOR ACTION. Several years ago at Kateri's birthplace, Ossernenon, today Auriesville, N.Y., American shrine of the Jesuit Martyrs, an amazing cure was obtained for a resident of Quincy, Massachusetts. The invalid had been blessed with relics of the holy martyrs, and of the Venerable Kateri Tekakwitha. The cure or "miracle" was attributed to St. John de Brébeuf and his companions, not to Kateri. My point is the following: When you pray to Kateri for aid, do not pray to other saints also, save Our Blessed Mother, always stipulating then, that the assistance you request, if obtained, should be attributed to the Lily of the Mohawks. Have I expressed myself clearly enough?

ACTION FOR KATERI. Webster defines a child as "an *unborn* or recently born human being; fetus; infant; baby. The unborn child must be protected at any cost.

On April 7, the Canadian Bishops in a paper addressed to "the people of God" recalled that the destruction of human life, any civil law notwithstanding, is a heinous crime. "The State," they added, "has the fundamental obligation to protect the right to human life, particularly the right of those — such as the unborn child in his mother's womb — who are incapable of defending themselves."

Last April, Justice Minister Otto Lang advocated a Canadian population of 50 millions and suggested one way to attain it was for well-off families to adopt the millions of homeless children in the world. The Justice Minister, who has seven children of his own, noted with regret the rising abortion rates and



HUMAN GARBAGE — "These dead babies had reached fetal ages of 18 to 24 weeks before being killed by abortion. This is the result of one morning's work at a Canadian teaching hospital." (With permission, *Handbook on Abortion*, Wilke, Hiltz Pub. Co., Cincinnati, Ohio.)

decreasing birth rates and said that the birth rate appeared down especially among relatively wealthy families. "Not having a second or third child," he added, "meant more cars for a family."

Have you written to you deputy, or representative or senator, and respectfully demanded that the abortion law be completely abrogated? Have you contacted the *Right to Life Association* Suite 235, 17 Queen Street East, Toronto 1, Ontario? Have our American subscribers phoned or written to their diocesan chanceries to request the address of their local *Against Abortion Group*? If you do so to honor Kateri, it will count before God in favor of her beatification.

ACTION FOR KATERI. In the March issue of *Kateri*, I called to

our subscribers' attention that, at the Carmelite monastery of Mt. Carmel in the Holy Land, a novena of Masses would be offered quarterly by Father Anthony Roussos, S.J., in thanksgiving for the countless graces that the Venerable Kateri Tekakwitha received from the Holy Trinity, and for the many spiritual and temporal benefits that her friends obtained from God through her intercession. I stated: Your intentions for the living and dead shall be commended in these Masses. Before September 1, send a list of your intentions to the Kateri Center, Postal Box 70, Caughnawaga, P.Q., Canada. On p. 33, see a list of intentions to check; add on your special intentions. To share in the merits of these Masses, the one and only condition is to be a *Kateri* subscriber.

(Continued on p. 30.)

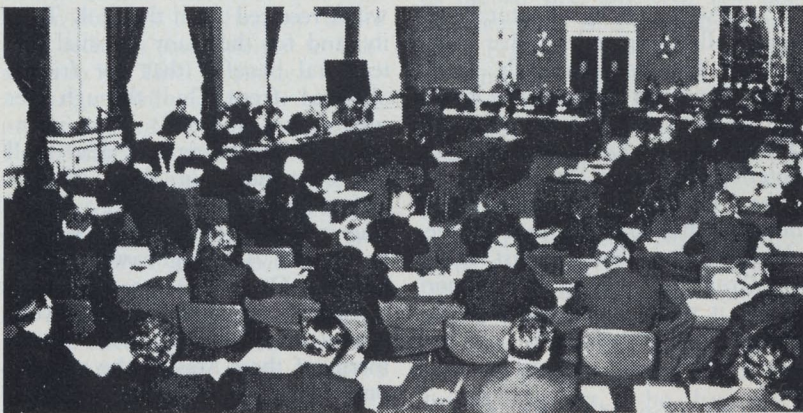
THE BISHOPS' UNANIMOUS VOTE

*

On October 11, 1965, the Bishops of Canada requested Pope Paul VI to beatify the Venerable Kateri Tekakwitha on the occasion of Canada's centennial. In the Holy Father's name, Amleto Cardinal Cicognani, Vatican Secretary of State and former Apostolic Delegate to the United States, answered that the Supreme Pontiff had earnestly recommended the Congregation of Rites, as it then existed, to examine this request attentively and favorably. "The cause of the little Iroquois Maiden," wrote His Eminence, "seems indeed to be of particular interest, and a speedy conclusion would be both happy and opportune."

* *

During 1972, the eight Bishops of the State of New York forwarded to the Holy Father in Rome a petition calling for Kateri's beatification "to commemorate the double anniversary in 1976 of the 200th anniversary of the founding of our country and the



The Canadian Episcopacy unanimously voted to petition Paul VI to beatify the Venerable Kateri Tekakwitha, Ottawa, April 7, 1973.

300th anniversary of Kateri's baptism — the birth of a nation and the birth of a Christian."

Notification of the receipt of the petition was made in the name of Pope Paul VI through John Cardinal Villot:

"His Holiness is pleased that the Bishops would wish to express their judgment concerning the possible beatification of this daughter of North American soil. The petition has been referred to the Sacred Congregation for the causes of Saints for study."

The Rev. Joseph S. McBride, S.J., Vice-Postulator for Kateri in the United States, received a copy of this letter on January 11, 1973, and immediately sent a copy to the Bishops of New York State with deepest thanks for their cooperation in this project.

* * *

A press release from the General Secretariate of the Canadian Episcopacy, April 6, 1973, is a harbinger of further good news:

"On the 30th anniversary of the Decree naming the seventeenth-century Mohawk woman Kateri Tekakwitha Venerable, the Conference of Canadian Bishops unanimously voted to request the Holy Father to beatify Kateri. Beatification is the next step in having her declared a Saint in the Church. Kateri was born in 1656 and died in 1680 at Caughnawaga. This petition will encourage all the faithful to pray particularly for the cause of the Venerable Kateri Tekakwitha."

How gratifying it is for all Kateri's friends to learn that the New York Bishops and the entire Canadian Hierarchy are wholeheartedly committed to the idea that the Lily of the Mohawks, in the not too distant future, be called Blessed !

KATERI AND MONTREAL

Despite Adair, Bergeron, and Ferron, who was recently medalized by the *Société Saint Jean Baptiste* of Montreal, the island city is truly the achievement of a group of saintly people if not of saints. It definitely bears the stamp of divine intervention, naïve as this assertion at first glance may seem.

The founder of Montreal, a receiver-general in la Flèche, a city of the former Province of Anjou, Jérôme Le Royer de la Dauversière, inspired by God and our Blessed Mother, secured the help of admirable collaborators: Paul de Chomedey Sieur de Maisonneuve, Jeanne Mance, first lay nurse of North America, and Blessed Marguerite Bourgeoys. His faithful stand-by, founder of the Sulpicians, Father Jean Jacques Olier, the president of the influential Society of the Blessed Sacrament, Baron de Renty, and the "unknown benefactress", Madame de Bullion, with several other charitable personages, never forsook him in spite of the apparent foolhardiness of the undertaking.

Why? Their one aim was the conversion of the Amerinds to Christ. Few important cities on our planet were founded specifically for religious motives. In the founder's mind, Montreal or as it was then called, Ville Marie, to all intents and purposes, was a missionary foundation. So it remained during his lifetime and during the following years as long as his lieutenant, Paul de Chomedey, served as its governor.



PHOTO ARMOUR LANDRY

Woodcarving by Larry Taylor of Caughnawaga

KATERI AT PRAYER

A brief examination of the seventeenth century documents concerning Montreal, for instance, the several hundred settlers' contracts are revealing. A single example should suffice, in which I have italicised the eye-opening clause to be found in each and every engagement:

"On April 4, 1653, Mr. Jerome Le Royer Sieur de la Dauversière, procurator for the Company of Associates for the conversion of the Indians of New France, in his capacity as procurator, enters into an agreement with Louis Chevallier of the city of Caen, shoemaker and land-grubber, Paul Chauvin of the parish of Soulesme (Solesme près Sablé), miller and land-grubber, and Anthony Baudry, land-grubber of the parish of Chemiré en Charnie, for hire at 75 livres."

These contracts bear witness to the missionary origin of Ville Marie, today Montreal. Had Montreal not existed at the time, the Mission of St. Francis Xavier of Caughnawaga could not have been founded in 1667, and, without this mission of "praying Indians", from 1677 to 1680, the Venerable Kateri Tekakwitha would not have achieved love of God to a degree which leaves any serious historian dumbfounded.

Was Montreal founded exclusively for Kateri? It would be farfetched to say so. On the other hand, Father Michel Marie Philipon, O.P., Sister Elizabeth of the Trinity's biographer, makes the following statement that applies to the Lily of the Mohawks: "A single soul that achieves transforming union with God is more useful to the Church and to the world than a multitude of others living in the state of restless activity."

TO A JUBILIARIAN

The last December issue of *Kateri* carried a photo story of a historic event. During August 1972, at the Iroquois Mission of St. Francis Regis (St. Regis, P.Q.), with his parishioners and friends, the Rev. Michael K. Jacobs, first Iroquois Jesuit, celebrated his Golden Jubilee as a Jesuit.

Extending into New York State, that it foredated, the Mission of St. Francis Regis belongs in part to the diocese of Ogdensburg. On August 13, Bishop Stanislaus Brzana presided at the first Golden Jubilee Concelebration.

Two days later, on August 15, another Jubilee Mass was concelebrated at St. Regis, presided by Bishop Guy Bélanger of Valleyfield, P.Q., who is responsible for the Quebec section of St. Regis. This Eucharistic ceremony was attended by many priests who were unable to leave their parishes on the previous Sunday to come to St. Regis.

As the third section of St. Regis belongs to the Province of Ontario, Bishop Adolphe Proulx of Alexandria, presided at the crowning event of the Rev. Michael K. Jacobs' fiftieth golden year as a Jesuit. After a Concelebrated Mass of thanksgiving, Bishop Proulx, at a banquet served at the Cornwall Island Recreation Center, prepared and served by the Indian ladies of Cornwall Island, honored Rev. Michael K. Jacobs with the Diocesan Medal of Honor.

The citation reads as follows:

The Bishop
of
Alexandria, Ontario
gratefully acknowledging the
Services rendered to the
Diocesan Church
is pleased to proclaim
Reverend Michael Jacobs, S.J.
a member of
The Diocesan Order of Merit.

For my good Friend Father Jacobs, may I add my congratulations to those of the Most Reverend Bishops on this unique occasion! May the Venerable Kateri Tekakwitha whom he dearly loves and whose devotion he promotes, aided by Dr. and Mrs. Solomon Cook, his sister and brother-in-law, keep him active in her service for many years to come.

Bishop Adolphe Proulx, leaving the historic St. Regis Rectory, accompanied by Mr. James Herne, a St. Regis Indian and Fourth Degree Knight of Columbus, and several steps behind, by Mr. Romeo Remillard, also a Fourth Degree Knight from Fort Covington, N.Y.



Rev. Michael K. Jacobs, S.J., Bishop Adolphe Proulx, and Rev. Francis Arsenault, S.J., Pastor of the St. Regis Mission.



Altar boy Arthur Herne, Rev. Rheal Bisaillon, Master of Ceremonies, Rev. Michael K. Jacobs, S.J., Bishop Adolphe Proulx and Rev. Francis Arsenault, S.J. at the Offering of the Chalice.



A banquet was prepared and served for Bishop Proulx, Rev. Michael K. Jacobs, and the visiting clergy by the Indian ladies of Cornwall at the Cornwall Island Recreation Center. LEFT, Bishop Adolphe Proulx, Rev. Michael Jacobs, S.J., Rev. Francis Lefebvre, chaplain at the Sacred Heart Brothers' Juniorate in Cornwall, Ont.; Rev. Rheal Bisaillon, Church of the Nativity, Cornwall; and Rev. Leon Seymour, chaplain at the Cornwall Hotel Dieu.



On Cornwall Island, after the Jubilee Mass in St. Regis' Church, a pause for a picture. LEFT, Rev. Rheal Bisaillon, Rev. Leon Seymour, Rev. Francis Arsenault, S.J., Bishop Adolphe Proulx, Rev. Michael K. Jacobs, Rev. Francis Lefebvre, Rev. Maurice Lalonde (St. Francis de Sales' Church, Cornwall), Rev. Aimé Leduc, Pastor (Church of the Nativity, Cornwall, Ont.).



At the Cornwall Island Recreation Center, Bishop Proulx honors Jubilarian Michael Jacobs, S.J., with the Medal of Merit of the Diocese of Alexandria.



Bishop Adolphe Proulx, and Rev. Michael K. Jacobs, S.J., rejoice together.

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

I'm sending five dollars for Kateri's cause, because she helped someone that was very ill in our family. She is up and around now.
(Kansas City, Mo.)

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

Kateri is just wonderful and I am very grateful to her for granting me a special favor the very first time I asked for her help.

I had been trying to sell my house during the past year in order to buy another one in a more convenient location. The house I was going to buy was almost ready, but I could not pay for it without selling my own house first. I had one or two offers, but due to some reason or other the deal never went through. I was extremely discouraged and depressed as I could not find a suitable buyer.

Then I happened to receive a copy of your winter bulletin **Kateri** from a friend. I read it eagerly from cover to cover, so I decided to ask for Kateri's intercession. I prayed very hard, and to my great surprise, the very next day I had a visit from a couple. They liked the house and within two days the sale was made. I am most grateful to Kateri for this visible and speedy help. It is indeed a miracle and I shall always honor her as my special and powerful patron.

Please accept this offering of twenty dollars as thanksgiving for the cause. Enclosed also are pledges from my sister, F. G. and my daughter, T. Five dollars came from my sister for her intentions and the other fifteen is the offering I made to thank Kateri.

(Montreal, P.Q.)

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

I am enclosing a check for ten dollars. Kateri has been very kind to me: One dollar for renewal of **Kateri Magazine**, and one dollar for five small Kateri pictures with silk applied to relics, and a few prayer cards of Kateri. The subscription to the magazine is in my sister's name. . . The remainder of the check may be used towards Kateri's Cause.

I am an old lady in my seventies but I am able to do all my housework, cooking and visiting the sick, etc. I was very ill four years ago; Kateri came to my aid and she is still taking care of me. At one time I was a parishioner at H. T. Church in W., the dear old Jesuit Church. I have many dear Jesuit priest friends. I have a great love for the Jesuits.
(Silver Springs, Md.)

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

✿ **Kateri's smile upon you, Mrs. A. T. E. !**

Please accept my sincere apologies for not having written sooner. I promised Kateri that I would sing out the good news to the people whom your magazine reaches.

For about three months, I had a depression which was very disheartening. My spirits were as low as could possibly be and I might add that I saw no or practically no hope for recovery. However the loud plea for help was like Christ's own words to His Father, "Let this cup pass." I was even not consciously able to pray but I suppose this fleeting thought of "Oh God let it pass," was strong enough to reach the heavenly courts.

One day it was as if a veil was lifted from my eyes and a weight lifted from my shoulders. My spirit was lightened and made free.

So to those especially who have any feelings of depression or anxieties no matter how slight or deep, please take heart. God is always ready to help us if only we ask. Thank you also, Father, for your personal prayers for me at that time of special need.

I remain always a faithful reader of **Kateri** and implore her intercession in many situations.

I am most happy to say special thanks to my sister Kateri for her spiritual aid in my former state of very low spirits. (Caughnawaga, P.Q.)

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

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FATHER JACQUES FRÉMIN, S.J.

The Superior of the Mission
(1677-1680)

(Contd.)

Father Frémin and his two companions arrived at Tionnon-tougen:

FATHER Frémin then solemnly arose. Hundreds of obsidian eyes gazed at him as he began to address the assembly. At first he spoke quietly, then as he proceeded with his harangue, his words became incandescent. In true Iroquois style he expressed himself as much by gesticulating as by using his tongue. The Father ably stressed the benefits of peace and the evils of war from which the Mohawks themselves had suffered so much when their village was razed to the ground. He frankly reproached them with their cruelty to Frenchmen who had not harmed them in any way.

As if it were ground Indian corn, the young missionary, stirred up the crowd. With the other two Jesuits, he informed them that he had come to teach them to live as Christians. The great Onontio — the king of France — would take them under his protection, as he had all the other tribes of those regions.

Father Frémin already understood perfectly the mentality of his hosts. He had a pole some forty or fifty feet high erected in the middle of

the place, where the council was being held. From the top was suspended a wampum belt.

"In like manner," he cried out, "should be hanged the first of the Iroquois who should kill a Frenchman or any one of the King's allies!"

His audience knew that he was speaking the truth, for during the previous year, one of their men, who had broken some of the peace terms, had been hanged in Quebec.

This rather unexpected "present" impressed his hearers. Quite silent, with heads bowed down, none dared lift their eyes to the wampum belt on high. At last, the more than sixty-year-old speaker recovered his spirits, stood up and turned about the pole, demonstrating his astonishment with all the mimic gestures imaginable. He carefully examined the wampum belt as if he did not understand its meaning; when he finally pretended that he had grasped it, what a production he made of it! Beginning with a dumb-show, the chief put his fingers to his throat and simulated that he was strangling himself to



The Chief offered Father Frémin some land to build a chapel.

inspire the assistance with the horror of this sort of death. A woodland Cicero or Churchill, he poured his fiery eloquence over his compatriots, and ended by offering the Blackrobes some land on which to build a chapel; better still, he tendered the assistance of his men to erect it with all due speed.

To show that his words meshed with facts, he freed a Frenchman who had been a captive for some time, and promised that he would also do as much for twelve Algonkins, some of whom belonged to the Nez Percés, and others to the Ottawas.

Little by little dusk settled upon the country. Slowly night painted the trees with pitch and as the missionary closed his eyes, all that could

be heard was the souging of the wind in the valley; the lonely barking of a dog at the end of the village, and later the tu-whit and the tu-whoo of a great gray owl at the rim of the forest.

To Father Frémin's satisfaction, his new friends worked hard at building the chapel, which he dedicated to St. Mary. But why should there be a house of prayer in Mohawkland? Among the Iroquois lived many Hurons, baptized many years before by the Holy Martyrs and their companions. The conduct of these Christians, deprived of priests for so long, moved the Jesuits to tears: "It must here be confessed," wrote one of them, "that we could not help shedding tears of joy at seeing these poor captives so

fervent in their devotion, and so constant in their Faith..."

The beauty of the dying summer merging into autumn was upon the land, and then, without the Blackrobes' noticing, it was gone. Eight hours a day they were kept busy teaching the visitors to the chapel how to pray. The rest of the time, the Fathers visited the long houses of Tionnontoguen and carried out their priestly duties.

The mothers brought their little ones with eyes as dark as blackberries for the priests to bless — and this they accustomed themselves to do before putting them to bed. In the long houses, the men, women and children talked about the Beyond — about hell and heaven. They commented on the words of Fathers Frémin, Bruyas and Pierron.

Shortly afterwards, the other villages followed the example set by Tionnontoguen: the chiefs invited the missionaries to come and administer the sacraments and sustain the nascent Churches.

On his first visit to one of these little villages, Father Frémin discovered forty-five old-time Christians. How happy he and they were! He declared that he would never have dreamt of finding such a deeply-anchored Faith in the hearts of these poor captives, "who far surpass in devotion the generality of Christians, although for so long a time they have had no

help from their Pastors."

These children of the deep forest received the sacraments, had their children baptized, and, with their faces radiating joy, led him to a spot where, each evening, without ever missing, they gathered together for public prayer. Their constancy attracted a few Iroquois, who, gradually became convinced of the truth of Christianity.

Historians tell us that, as a result of the domestic wars among Amerinds, the Iroquois took captives in all parts of Canada. The missionaries made the most of their advantage to instruct the prisoners. A poor slave-woman, brought from the North Sea, welcomed the Blackrobes, listened to them attentively, and before dying, requested to be christened. Another female prisoner of the Nation of the Loups, condemned to be burnt alive, prepared to become a Christian, and before going to her death, asked for Holy Baptism.

To establish the Faith among the Indians, the maintenance of peace was essential. The Jesuits were convinced of it. Now, about this time, Father Frémin learned that the Oneida had sent to the Mohawk an Ottawa prisoner doomed to death at the stake. Hoping to foil the missionary who would oppose this anti-peace move, this captive was stealthily sneaked into Tionnontoguen, the Mohawk capital. Only the elders could have vetoed the death

sentence, and they were absent. The young braves took possession of the unfortunate Ottawa and hid him in a long house with all its hearths alight. Then it was that a woman secretly informed Father Frémin.

"I ran to the spot in haste;" he wrote, "I spoke, I exhorted, but in vain. I threatened; I made the women and children retire. All obeyed me, with the exception of two men who, notwithstanding all my efforts, continued to burn this wretch. Through all the streets of the village I raised the cry: 'Old men, you are dead! Children, no life remains for you! The peace is broken. Behold the Loups coming on one side, and, on the other, I see Onontio with his army. Your land is going to be devastated, your fields, your cabins, your villages are going to be ruined.' After running through the streets with these cries, I halted before the cabin where the prisoner was being burned — contrary to one of the principal articles of the peace treaty; but the door was barricaded. I called more loudly, saying that the whole country was lost; but I received no answer. By good luck, I found an old man, a relative of those who were the authors of this tragedy. I spoke to him so vigorously, and my menaces had so much effect upon him, that, with the authority which his age and kinship gave him, he proceeded to rescue this poor

man from the midst of the flames, and handed him over to me."

After this sad day, at least, dramatic, the victim suffering from burns and lacerations, received medical care from the Jesuits, and his injuries slowly healed. But the Ottawa's sharp pain added to a visceral dread resulted in a high fever. Now, Father Frémin could, at his convenience, explain in detail the essential Christian truths to him. Twenty-four days later, the captive died a good Christian. The missionaries and the Hurons buried him with all due solemnity — which "ravished" the Iroquois who assisted at the "big ceremony", which they had never witnessed before.

What was then the foremost obstacle to the establishment of the Faith among the original nationals? Periodic bouts of drunkenness, a vice which the white men, especially the Dutch of Orange taught them. The Blackrobes must indeed have possessed unheard of morale and physical strength to hold out. Time and time again, Father Frémin was convinced that the inhabitants of Mohawkland had gone crazy with firewater. Firebrands rained down upon the heads of the three missionaries; their papers were burnt before their eyes; the doors of the chapel had to be tightly closed to forestall its desecration; despite this precaution, the doors were burst open

and the Fathers threatened with death. The brawling lasted three or four days and it occurred frequently. When the population was in its cups, without flinching, the Blackrobes were forced to pocket affronts, to dispense with meals and rest, to avoid as much as possible the furious men who turned topsy-turvy everything in their way, and even killed one another — relatives, friends, and strangers!

Even so, the missionary was optimistic: When the Indians had no firewater, life was peaceful for everyone. The forty Hurons, already mentioned remained fervent. During the first three months, the three Fathers baptized approximately forty persons, among them two Iroquois and two Algonkin women, who later died in the peace of the Lord.

A few months later, the missionaries christened fifty others, thirty of whom were children, most of them fated to die shortly after. Before the end of 1669, Fathers Frémin and Pierron were to bring into the Church one hundred and fifty-one Indians.

In his capacity as Superior, to safeguard peace, Father Frémin sent Father Jean Pierron among the English, who had recently taken possession of New Holland. Pierron was then directed to undertake the trip to Quebec over the icy trails and inform the governor and the intendant about conditions in the land under its new masters as

well as in Indian territory.

Then it was Christmas. Despite the ice and snowdrifts, the Feast of the Nativity of Our Lord warmed the heart of Father Frémin.

At the end of April 1668, the spring sun drove away the cold and melted the snow; later, the women sowed their maize, beans, squash, and sunflowers. The absorbing daily apostolate made the months surge on like logs in the wild Mohawk River, until the autumn of 1668. At the beginning of October, as the tall elms were turning yellow, the arrival at Tionnontoguen of several Seneca deputies animated the tranquil village. These envoys had business with Father Frémin. They urged him to start a mission in their canton.

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

Two or three years ago (I lose tract of time) I wrote you saying that I thought I would probably be retired and did not feel that I could subscribe any more. You wrote me the nicest letter and in closing said "we are here if you need us". I wasn't retired, but I never got around to sending you anything more. However, as I am in my eightieth year I cannot imagine that I will be working much longer — in any event, I am pleased to enclose ten dollars for whatever you want to use it for...

(Montreal, P.Q.)

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

My daughter could not find a decent dwelling and there were only two days left for the moving notification. I told her: "Don't quit, Kateri is going to help you!" A few hours before the last notice, she providentially passed through the neighborhood where her husband worked and found what she had thought impossible — a good rent! I promised I would go to Mass at Kateri's shrine when it was possible and make an offering.

(Soulanges, P.Q.)

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

Enclosed is a check for five dollars in fulfillment of the promise I made to Kateri, if I would receive an encouraging report from a medical examination and be spared an operation. I really expected the doctor to tell me I needed an operation. I was so relieved and grateful to Kateri when the medical opinion seemed encouraging. Many, many thanks to Kateri for that particular favor and for others that I have received also. Please use the money for Kateri's Cause.

(Baltimore, Md.)

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

I am enclosing my check in the amount of two dollars for Kateri's Cause or for two renewals, whichever you prefer. I am asking Kateri to find a position for a very good friend who has a family, and who was laid off work, and who is having problems finding a new position.

As regards my daughter, she is working and I think I mentioned this in a previous letter, but if I didn't I am sorry for the delay in thanking you for your prayers to Kateri. She is certainly a wonderful Saint, and she has helped us tremendously. I never forget my Our Father for her during every day.

(Montreal, P.Q.)

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

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

A few years ago my grandson, aged sixteen, suffered acne to the point that he developed a complex. He was taken to a doctor but improvement was slow. So I prayed Kateri to heal him, and I promised I would send her ten dollars. Now he is twenty and there is not a scar left. I am therefore paying my debt and sending you the promised check for Kateri, with my heartfelt thanks.

I am eighty-one years old; I am suffering from catarrh and my sight is quickly weakening. Please pray Kateri with me that she may assist me.

(Duvernay, P.Q.)

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

I am enclosing five dollars to thank you for my good health, after being nervous for so long. Thank God: no more pills or psychiatry! You may publish if you wish, so other people suffering as I did, may take hope. I have never missed my prayers to have Kateri canonized. Thanks again dear Kateri.

(White Plains, N.Y.)

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

Enclosed herewith ten dollars as a small token of thanks to Kateri for favor obtained. I was cured by Kateri and was not obliged to be operated.

(Magog, P.Q.)

❖ **Kateri's smile upon you, Miss A. E. !**

Enclosed please find a check for five dollars for Kateri. I am working now and I will continue praying to Kateri that I will find peace of mind and happiness this coming year.

(Chicago, Ill.)

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

This is a small donation (five dollars) in thanksgiving for a favor received with promise to publish: a relative was in financial difficulty, and her problem was very well solved.

(Montreal, P.Q.)

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

Please accept this small three-dollar offering in thanksgiving for the intercession of Kateri. She has helped me so many times — one was the success of my little three-year-old granddaughter's operation; and another was the improvement of my husband's illness, and the help be obtained to get his farm crops harvested...

(Springfield, Tenn.)

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

(Continued from p. 11)



The friends of Kateri Tekakwitha, Indian as well as French, all agreed that her characteristic virtue was purity of body and mind. To fight pornography, we need not only good legislature and intelligent enforcement, but we could also use the help of such saints as the Lily of the Mohawks.

What is one to think of a follower of Christ, who was baptized in the name of the Father, and of the Son, and of, the Holy Spirit, and who flaunts on his car or on his desk in his office or at home, the picture of a white bunny on a black background? This man, even though he may now know it, is in fact proclaiming to the world that he no longer believes in Christ or, to say the least, that he is no longer concerned about the teachings of the God-Man.

Last autumn, in the Montreal *Gazette* Peter Calamai published a summary of a lecture or of an interview given by psychiatrist Alfred Messer of Emory University, and head of the Family Research Laboratory in Atlanta, Ga.

The learned Doctor told a meeting of science writers that he is pessimistic about the survival of the family.

"But it must survive, because it is the best institution we know of to provide for the needs of its members all their lives," he said.

"Many factors threaten the family role of teaching values to children," Dr. Messer said, "including growing divorce rates, an increasing laxness about extra marital relations and a mobility which overloads husbands

and wives with duties."

But the most serious destructive force, he said, is a commercial manipulation by publicizing the view that it is no longer necessary to control inner impulses. "If you see something you want, you take it. If you see someone you don't like, you shoot him."

Dr. Messer depicted *Playboy* magazine, the most successful mass circulation monthly in the world, as the most sinister influence acting against marriage and the family.

"I don't wish them any bad luck; I hope they're just as successful as *Colliers* and the *Saturday Evening Post*," he said. *Colliers* and the *Post*, once-leading monthly magazines, are now defunct.

Dr. Messer recited a litany of faults he has found with *Playboy*:

1. It caters to hedonism, while the teaching of social values calls for a delay of pleasure.

2. It exploits women. "We should capture them, use them and cast them aside like spoiled cabbage."

3. Its emphasis on beauty is unreal, and so the magazine accepts no ads for trusses.

4. The magazine's celebrated centerfold of a nude, said Dr. Messer, has compromised the entire Judeo-Christian concept of incest.

"On one side is the nude photograph, and with a flip of the page you see the same girl playing dominos with her father and drinking tea with her mother."

Playboy and similar magazines are weakening the control of impulses, especially among children and adolescents, he said. The family is asking society to reinforce values, and society is responding with a commercial exploitation of basic emotions such as voyeurism and exhibitionism.



After Mass, they had their pictures taken.

✿ Kateri's smile upon you, Junior Girl Scouts !

I am writing to you again to tell you how our Junior Girl Scouts received the Kateri Tekakwitha award. It was during the nine o'clock morning Mass on Girl Scout Sunday, March 12. All phases of scouting were represented at this Mass. Among the offerings at the Offertory were project books of the recipients of the Kateri Tekakwitha Award and of Marian Award candidates. A small bouquet of flowers were placed at the altar of the Blessed Mother, and a large painting of Kateri, which we borrowed from the North American Martyrs' Church at Monroeville, about fifteen miles away. Immediately after the Offertory, as each girl's name was called, she went up into the sanctuary to receive the certificate and bronze medal of Kateri Tekakwitha from the celebrant, Father H. J. M. Later all the girls received our Blessed Lord in the Holy Eucharist. After Mass they had their pictures taken, and then proceeded to the cafeteria where their project books and articles were on display. May Kateri be better known and very soon be recognized as a Saint here on earth. . .

(Larimer, Pa.)

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

Literary Editor Cites Father Weiser's Ministry Of Writing

With the publication of "Orimha der Waldlaeufer" ("Orimha the Scout") in Vienna in 1970, Father Francis X. Weiser has completed a shelf of thirty-eight books, thirty-one in German, seven in English. A previous book, "Orimha the Iroquois," published in 1969, also dealt with the life of the Canadian explorer, Pierre Radisson, who was adopted by the Iroquois and eventually became a collaborator with the Canadian Jesuits on their missions.

The Austrian Ministry of Education has placed the first "Orimha" on its list of recommended books for Austrian secondary schools. "Orimha the Scout" will be added on a list forthcoming this year.

Both books, which were written for boys but have had a wide readership among adults, were praised by Austrian reviewers. Prof. Dr. Alfred Palka observed in a Salzburg periodical: "The note of historical authenticity bestows on these books of Father Weiser a value that far surpasses the mere purpose of entertainment."

A writer in "Arbeiterzeitung," the daily of the Austrian Socialist Party, commented: "F. X. Weiser pictures the Indians and white men as they really were. He does not need to invent facts and adventures; history itself provided him with gripping adventures which he narrates honestly, accurately, and with masterful literary skill."

As a scholastic, Weiser wrote his first book in 1932. "The Light on the Mountains" is a story of mountain-climbing and youthful idealism reminiscent of the books of Father Francis X. Finn and Father Neil Boyton. It has been translated into 35 languages, including Arabic, Japanese, Mandarin, Hungarian, Polish. The book had the honor of being blacklisted by the Nazis in 1940, and ordered removed from public and school libraries. Publication was resumed in 1946, and the happy publishers still bring out a new printing each year.

Most of the books in German are novels or biographies, including the first biography in German of Father Marquette.

Weiser is best known in America for his books on the liturgical year. They include "The Christmas Book" (1952), "The Easter Book" (1954), "The Holy Day Book" (1956), "Handbook of Christian Feasts and Customs" (1958), "Year of the Lord in the Christian Home" (1964). The last book, published by the Liturgical Press at Collegeville, Minnesota, has 300,000 copies in print. "The Holy Land," an illustrated account of travels in the Middle East, was published in 1964.

This achievement in the ministry of writing has been carried on simultaneously with energetic work in other fields. Father Weiser has been pastor of Holy Trinity Church, and a professor of theology and of cultural history at Emmanuel College and Boston College. He has given hundreds of lectures on topics ranging from the "Jesuit Relations" to the derivations of Irish family names.

On Sept. 22 last year, in the Ethnological Museum of Vienna, Weiser delivered a paper on "The Creation Story in the Mythology of the Iroquoian Tribes." In the previous year, his Alma Mater, the University of Innsbruck, had honored him with its jubilee medal for his contributions to literature and scholarship.

New-England Jesuit News,
Boston, April 1971

Francis W. Sweeney, S.J.



To know and love the Lily of the Mohawks, I wish to receive an autographed copy of **Kateri Tekakwitha**, the exciting new biography by Rev. F. X. Weiser, S.J., of Boston College, with a Prefatory Note by John Cardinal Wright.

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PROVINCE OR STATE
- (5) NAME
STREET
CITY OR TOWN ZIP OR ZONE CODE
PROVINCE OR STATE

(GIFT NOTE SENT UNLESS REQUESTED OTHERWISE)

FROM: NAME
ADDRESS

Please inscribe one of my deceased relatives or friends on the Martin Roll (one name for five subscriptions):.....
When the list of two hundred deceased is completed, one hundred Masses will be offered for them.