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KNIGHTS OF COLUMBUS CLUB



KATERI

NO. 101

THE JEAN GOUASTRAHA ROLL

OUT SUBSCRIPTION CAMPAIGN: 9

EACH NEW MOON

KATERI SPEAKS

IROQUOIAN MYTHOLOGY

THE "CREATION" STORY

Cont'd

THE SUPERIOR OF THE MISSION

(1677-1680) Cont'd

CORRESPONDENCE

LILY OF
THE MOHAWKS

Autumn • 1974

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 J0L 1B0

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

1. Colored 8½". \$3.75.
2. A wood-carving 6½": \$15.00.

Books

In English — *Kateri Tekakwitha*, With a Prefatory Note of John Cardinal Wright, by Francis X. Weiser, S.J., (Paperback) \$2.25; (Hardcover) \$4.00.

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 Béchard, 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 German — *Das Mädchen der Mohawks*, by Franz Weiser, (Hardcover) \$6.00.

In Italian — *Caterina Tekakwitha*, by Dr. Fernando Bea, 176 pp. \$3.00.

In Spanish — *¿Una India en los Altares? Kateri Tekakwitha de los Mohawks*, by Maria Cecilia Buchrlé: \$2.25.

Special

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

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.

N.B. As the postal rates increase, the postal service worsens correspondingly. When you order material, allow for a delay over which we have no control.

The Jean Gouastraha Roll

Send in five subscriptions to the Kateri Center. Then it will be your privilege to list, free of charge, one of your departed ones in the Jean Gouastraha 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 shall be offered for the repose of their souls. Already listed are:

1. Mr. Wilfrid Rancourt
2. Mr. Antonio Tesolin
3. Mrs. Josephine Gomulski
4. Mr. David Agazzi
5. Miss Mary Callan
6. Mr. Joseph Gariépy
7. Mrs. MaryJan e Sullivan
8. Mr. Angus T. Montour
9. Mr. Frederick Vienneau
10. Mr. Germain O. Savoie
11. Mrs. Marguerite Savoie
12. Mr. Philippe Guillemet
13. Mr. Thomas Laforce
14. Mrs. Alexandre Poirier
15. Mr. Michel Charette
16. Mr. Aldéma Taillon
17. Mrs. Eva Pigeon
18. Mrs. Dorvéia Jules
19. Mr. Donald Grant
20. Mr. Edouard Dumont
21. Mr. Suntime Pannetti
22. Mrs. Annie Macpherson
23. Mr. James Pealey
24. Mrs. Israel Grégoire
25. Mrs. Mary J. Jennings
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27. Mr. Thomas Collins
28. Mr. Joseph L. Kiley
29. Mrs. Agnes Boulay
30. Mr. Albany Jetté
31. Mrs. Blanche Provost
32. Mrs. Philias Lanthier
33. Mr. Edward Geiger
34. Mr. Wilfrid Côté
35. Mrs. Wilfrid Côté
36. Mr. Viateur Lalande
37. Mr. Roger Parent
38. Mrs. Exaride Lebeau
39. Mr. Olivier Guimond
40. Mr. James J. Gibling
41. Mr. Christopher L. Sawyer
42. Mrs. Sarah Sawyer
43. Mr. Leonard Privé
44. Mrs. Suzanne Villeneuve
45. Mr. Laurent Paulo Gagné
46. Mr. Michel Larivee
47. Mrs. Michel Larivee
48. Mrs. Marie Schinke
49. Mrs. Fernande Lefebvre
50. Mrs. Virginie Proulx
51. Miss Loretta Luciano
52. Mr. Edward G. Laplante
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54. Mrs. Mabel Swift Harrell
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74. Mr. Edward McColgan
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85. Mr. Roméo Viau
86. Mrs. Kay Maurillo
87. Mr. Guy Aubin
88. Mr. Roger Parent
89. Miss Margaret Burchell
90. Mr. Paul Cahill
91. Miss Nellie McGuire
92. Mr. Joseph Gienza
93. Mrs. Mabel Stacey Delorimier
94. Mr. Roger Parent
95. Mr. Albany Colpron
96. Mrs. Charles Carter, Sr.
97. Mr. O'Murtagh
98. Mr. Alfred Jeglie
99. Mrs. Ulderic Brais
100. Mr. Patrick Paulin
101. Miss Greta Stanlake
102. Mrs. Elmiere Nadeau
103. Mr. Léger Legendre
104. Mr. John McGillen

OUR SUBSCRIPTION CAMPAIGN

For this hundred and first issue of *Kateri*, I appeal to our friends for help in spreading devotion to the Iroquois Maiden by attaining our objective of 10,000 new subscribers to the *Kateri* quarterly. If each subscriber found from three to five new subscriptions, the trick would be done. 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 introduce *Kateri* will learn to know, love and, through their prayers, hasten the beatification of the "New Star in the New World."

Ninth Quarterly Instalment

Forward	1766	E. Thornburn, Montreal, P.Q.	5
M. Pfister, Riverside, N.J.	5	E. Glavin, Creston, B.C.	5
J. Bush, Caughanawag, P.Q.	2	S. Cote, Santa Monica, Calif.	1
G. Hardy, S.J., St. Jerome, P.Q.	1	C. Parisi, Totowa Boro, N.J.	5
E. Grant, Joliet, Ill.	1	H. Richards, Chicago, Ill.	2
M. Gatling, Norfolk, Va.	7	E. McGuire, South Porcupine, Ont.	5
M. Pisano, Revere, Mass.	1	I. Cahill, South Porcupine, Ont.	5
A. Antil, Brunswick, Mass.	1	J. Burchill, St. Catharines, Ont.	5
N. Finnerty, Toronto, Ont.	1	S. Phillips, Caughnawaga, P.Q.	1
E. Mayer, Montreal, P.Q.	1	C. Maurer, Indianapolis, Ind.	5
Sister Fontaine, Auburn, Me.	1	R. Sosa, North Babylon, L.I.	3
C. Lefebvre, Verdun, P.Q.	3	A. Fecteau, Eastman, P.Q.	5
J. Bansik, New Britain, Conn.	1	O. Kampman, Sudbury, Ont.	2
S. Left Hand Bull, St. Francis, S.D.	1	N. Martin, Biddeford, Me.	1
T. Laplante, Chicopee, Mass.	5	B. Reen, Springfield, Mass.	1
T. Crawbuck, Brooklyn, N.Y.	3	J. Busacco, Brooklyn, N.Y.	1
P. Lapi, Sprakers, N.Y.	5	J. Cunningham, Washington, D.C.	1
E. Baumhart, Chicago, Ill.	1	C. Carter, Lee, Mass.	5
J. Boudreau, So. Framingham, Mass.	1	M. Merriman, Montreal North, P.Q.	1
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M. Squire, Los Angeles, Calif.	1	M. Jeglie, Cleveland, Ohio	5
K. Randall, Verdun, P.Q.	1	E. Pikulinski, Syracuse, N.Y.	1
A. Dicks, Ste. Coltilde, P.Q.	6	H. Lazore, Rochester, N.Y.	5
B. Kachinas, Apache Junction, Ariz.	1	P. Creagh, Montreal, P.Q.	5
L. Fougere, Cambridge, Mass.	3	J. Smith, Baltimore, Md.	1
M. Gatling, Norfolk, Va.	4	I. Cahill, So. Porcupine, Ont.	5
Y. Houde, Biddeford, Me.	5	Saugen Villa, Hanover, Ont.	1
A. Conley, Runnemede, N.J.	1	A. McGillen, Eddystone, Pa.	5
D. Johnson, Chicago, Ill.	1	C. Aviza, Milwaukee, Wis.	1
R. Tetu, Manchester, N.H.	5		
M. Carroll, Lakewood, Ohio	3	Total	2000
B. Gerrier, Augusta, Me.	1		
A. Perkins, Dennisport, Mass.	1		
E. Barnett, Saginaw, Mich.	1		
G. Burns, St. Petersburg, Fla.	1		
A. Laske, Round Lake, Ill.	1		
O. Kampmon, Sudbury, Ont.	1		
K. O'Dell, Chomedey, P.Q.	5		
H. St. Denis, Noranda, P.Q.	5		
Sr. C. McCann, Ottawa, Ont.	1		
C. Young, Baldwinsville, N.Y.	1		
B. McManus, New York, N.Y.	6		
Anonymous, Toronto, Ont.	5		
M. Dancik, Parma, Ohio	5		
A. Russell, Fall River, Mass.	1		
C. Lee, Pleasantville, N.Y.	5		
F. Joyce, Timmins, Ont.	5		
S. Woolgar, Verdun, P.Q.	5		
J. Nesom, Montreal, P.Q.	1		
C. Chiafullo, New Castle, Pa.	1		
E. Hallihan, Renous, N.B.	1		
B. Carter, Lee, Mass.	5		
F. Crawley, Miami, Fla.	5		
L. Morris, Chicago, Ill.	6		

KATERI
Postal Box 70
Caughnawaga, P. Q.
JOL 1B0

Please, help the Kateri Center to find 8000 more subscribers. May Kateri love you !

Please, help the Kateri Center to find 8000 more subscribers. May Kateri love you !



KATERI, No. 101

Vol. 25, No. 4

AIM

1. Our quarterly bulletin, *Kateri*, published by the Kateri Center, intends to help you obtain favors both temporal and spiritual through the intercession of the Venerable Kateri Tekakwitha. It is hoped her Beatification will thereby be hastened.
2. It aims to increase the number of Kateri's friends and to procure from them at least 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.

SEPTEMBER 1974

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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 10,864
At least one million are needed !**

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

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's smile upon you, Miss M. K. !**

Herewith I am enclosing a check for ten dollars for the renewal of my subscription, gift subscriptions and Masses for my deceased friend. I am praying for Kateri's beatification more now since she has been granting me my requests. Recently I was hospitalized and Kateri helped diagnose my illness quickly. Now I pray for a complete recovery and a normal life which I'm sure this beautiful Lily of the Mohawks will grant me. When I was desperately in need of a job, Kateri came to my rescue like lightening. Now I have so many more problems to be solved and I'm looking up to her for help. Father, I have a very big favor to get from God, and I request to please remember me in your prayers. That could be a real big miracle from my saint, Kateri. . . (Montreal, P.Q.)

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

Here are five new subscriptions to **Kateri**. Many thanks for her help in selling our house! We are now looking for a larger apartment. . . (Manchester, N. H.)

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

Enclosed please find my check in the amount of one hundred and twenty-five dollars in keeping with two promises for favors received through the kind intercession of Kateri Tekakwitha. The first concerned the settlement of my father's estate (who died on April 17, 1972) among us eight children. The thought of offering 10% of my forthcoming share (and to be repeated as and when any further dividends are received) came to me as I was leafing through an old issue of the "Kateri Quarterly", in October 1972. In it a client of Kateri was acknowledging an answer to her prayer for a problem similar to ours which was causing us much concern. Without further explanation, this check confirms the amiable and just settlement of my father's estate a few weeks later. I am sincerely sorry for the delay in fulfilling this promise. The balance of twenty-five dollars also acknowledges with thanks, through Kateri's intercession, the proof of innocence for a member of my family accused of having stolen four hundred dollars. I realize, Father, the above are favors and not miracles. But if they can help in furthering the cause of our dear Kateri, you may publish without any name, as you see fit. May God continue to help and bless you and your work. (Montreal, P. Q.)

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

EACH NEW MOON



SERVICES TEMPORARILY DISCONTINUED

QUITE a few of the Kateri Guild Members were somewhat upset last spring when their letters to the Center were returned stamped "Services Temporarily Discontinued." The U.S. Post Office was obliged to return these letters because of the postal strike in Canada, which began in Montreal. It appears that only a small group of malcontents in Montreal stirred up the recent unrest. Obviously they had never heard of Vatican II's teaching on strikes and, if they had, I doubt very much that they would have taken it into consideration:

Among the basic rights of the human person must be counted the right of freely founding unions... When, however, socioeconomic disputes arise, efforts must be made to come to a peaceful settlement. Recourse must always be had above all to sincere discussion between the parties. Even in present-day cir-

cumstances, however, the strike can still be a necessary, though ultimate, means for the defense of the workers' own rights and the fulfillment of their just demands. As soon as possible, however, ways should be sought to resume negotiations and the discussion of reconciliation.

Vatican II, "The Church Today."

Was the last postal strike the *ultimate* means for the defense of the workers' rights? Somehow, I doubt it. And I do know that the strike hurt the Kateri Center.

NOTA BENE

- Have you read a biography of Kateri recently?
- Have you signed the Kateri Prayer Pledge and urged others to do as much?
- Have you found new subscribers to Kateri? Help the Center reach the 10,000 mark. Every subscription helps.
- Vigil lights are reserved to God, to the Blessed and the Saints. Consequently the Venerable Kateri Tekakwitha is not as yet entitled to vigil lights or to Masses *in her honor*.
- With energy of purpose make Kateri known in your circle of friends and acquaintances. She won't be ungrateful.
- Kateri was called the "New Star of the New World." Pray to



Over 75% of all abortions performed in Canada and the United States are done by this method. The uterus is approached through the vagina. The cervix (mouth of the womb) is stretched open and a powerful suction tube inserted. This tears apart the body of the developing baby and his placenta, sucking "the products of pregnancy" into a jar. Sometimes the smaller parts of the body are recognizable as on this picture. (With permission, *Handbook of Abortion*, Wilke, Hiltz Pub. Co., Cincinnati, Ohio, 45224.)

her to dispel the murderers of unborn children and to save the children of the nation from the evil influence of communistic teachers.

WRITE TO THE PRIME MINISTER

Already in 1972, the subversive Family Planning Federation of Canada received an \$885,000 grant from the federal government. The federation which has affiliated member agencies in all provinces and territories except Prince Edward Island, was organized in 1963, but it was only in 1969 that it became legal.

PRO-LIFE MATERIALS

by Dr. and Mrs. J. C. Willke

HANDBOOK ON ABORTION

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The May 18, 1974 issue of *The Catholic Register* (Toronto), shows how efficient these child-murderers are. The Toronto School Board of Education, working hand in glove with the federation, distributes a handbook to its pregnant students which lists therapeutic abortion (see photo above) as an alternative open to them. Father Drake Will, director of the Catholic Office of Religious Education for the Archdiocese of Toronto, said offering information on where to get abortion counselling is like telling someone contemplating suicide the best way to kill himself.

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

Enclosed find a three-dollar money order for a favor granted to me through my prayers to Kateri. I lost my purse shopping and a kind and honest man turned it in at the store. I asked Kateri to help me and the next morning I got the purse back with everything intact. Thanks to Kateri. (Munnsville, N. Y.)

✿ **Kateri's smile upon you, Mrs. T. V. H. !**

I'm very sorry I have taken so long to write to you. I had requested prayers and Kateri's aid when my mother, Mrs. K. and Sister K., were hurt in a car accident on August 27. I am so happy to report they both recovered quite well. I'm sure Kateri was at my Mother's side during her operation after the accident. (Kelowna, B. C.)

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

I am enclosing a check for ten dollars for a favor received through the intercession of Kateri. My sister, M. Z. had to have an examination due to vertigo. She was miserable. Thanks to Kateri the tests came back good, and her vertigo has subsided quite a lot. We are both good friends of Kateri. She has granted us many favors, and we do want to offer thanks to her... (Silver Spring, Md.)

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

As early as the seventeenth century, the Venerable Kateri Tekakwitha was known as the "protectress of Canada" — which then included nearly half of today's U.S.A. Ask her to alert the Christians and Jews of the country to this terrible abortion menace — worse than Hiroshima or Daschau. Write the Prime Minister and demand as a voter and a taxpayer that any and all grants to the Family Planning Federation of Canada be immediately cancelled. Please send me a copy of your letter to the Prime Minister. H. B.

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

I would like to have others thank Kateri along with me. I want to make known that having suffered an attack of cerebral thrombosis, I had lost the power of speech and was unable to pronounce a single word. However, with Kateri's help, I practised saying all the letters of the alphabet and when the doctor came for his visit, I could pronounce even the letter R. It was beyond him! He wondered how I had been able to achieve it, for it was a paralysis case! And thus it is that Kateri triumphed over every obstacle when one has faith in the powers of the good Lord to whom she commends us. My thanks to Kateri! (Montreal, P. Q.)

✿ **Kateri's smile upon you, Mrs. O. K. !**

...When the time comes to rent our summer cottage, I always ask our Venerable Kateri to help in picking desirable tenants — which she does. Here's my check for fifty dollars as a token of my gratitude. (Montreal, P. Q.)

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

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KATERI'S VERY WORDS

The spring of 1678 was upon the Mission of St. Francis Xavier on the south shore of the St. Lawrence River facing Montreal, then a frontier town. The morning sun sprinkled the green fields with fine gold dust and sprayed the tall elms with glistening lacquer. In the maples and ashtrees, the red squirrels cheerfully gave out their ratchet-like call. Redwinged blackbirds squawked while purple martens, winged crosses in the bright sky, plunged down towards the mighty waters in search of minuscule insects for breakfast.

The quiet of the new day was suddenly shattered by the sound of hammers as carpenters began the paneling of the first Indian chapel. A few mothers and children lolled about, watching the men at work. Kateri was among them and as she entered the unfinished church so did another young woman, Marie Therese Tegaiauenta. Although they were strangers to one another, they greeted, and spoke, and their words were in accord with the sentiments of their hearts.

Kateri asked her new acquaintance which part of the church would be reserved to them. The European custom of seating the women on one side of the church and the men on the other had been accepted by the praying Indians. Marie Therese pointed out the side of the church she thought would be theirs. Kateri's response reveals her knowledge of the stupendous indwelling of the Holy Spirit in us, which St. Paul taught to the Romans, to the Corinthians, to the Galatians, and to us all:

"Alas, it is not in this material temple that God most loves to dwell. It is in ourselves that He wishes to take up his abode. Our hearts are the temple which is most agreeable to Him. But miserable being that I am, how many times have I forced Him to abandon this heart in which He should reign alone. Don't I deserve, to punish me for my ingratitude, to be forever excluded from this temple here rising to His glory?"

Positio, Doc. XII, pp. 362-363.

KATERI

Médard Bourgault

sculpsit.

PHOTO: ARMOUR LANDRY



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

My head and heart are still in a happy wonderful whirl; I still can't believe the rapidness in which my many requests have been answered. The last — and most important to me — was answered last week; I'm still having a hard time in believing that it has been answered... I wanted it so very much. You see, Father, there is a Sister here at... , who is very close and dear to my heart who is making her final vows on July 22 in ... I know I would be with her spiritually, but I asked the Venerable Kateri to make it possible for me to be there physically to witness God and Sister united as one. Kateri heard my fervent plea and I'm going to be there. It will be the happiest and most important moment in my life...

(Framingham, Mass.)

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

Long live Kateri! for the doctors certified that it was a miracle that my husband did not need to have his leg completely amputated, but only a part of his foot on which they will do skin-grafting. One of them said to me: "Someone has prayed aplenty for the gangrene remained in the foot and never went into the leg." I knew who the saint was to whom I had prayed! I had placed a medal of Kateri under his wristwatch so that nobody would take it away from him. Moreover he still wears it and I am convinced that you will have one more friend who believes in Kateri's powerful intercession. He just phoned me — all traces of sugar in his blood have disappeared. The doctors are flabbergasted. I know why. When he returns from the hospital, I shall accompany him to church to say a prayer to Kateri, who saved my husband, and make an offering. Meanwhile, thank you for your kind prayers.

(Vimont, Laval, P. Q.)

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

About ten years ago we brought four of our grandchildren to visit and learn of Tekakwitha's powers, to her shrine at Caughnawaga. When the oldest grandson applied for a position last fall, with many other qualified people, I told him he knew what I would do, "Pray to Tekakwitha," was his reply. He promised to send twenty-five dollars to her cause. The check is inclosed. I again am in need of favors too, so I shall continue promoting her cause. I am enclosing three pledges.

(Durand, Ill.)

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



PHOTO: ARMOUR LANDRY

Charles X of France donated this painting of Our Lady to the Mission of St. Francis Xavier in 1826. Paul VI recently wrote on Apostolic Exhortation on the renewal of devotion to Mary. So did the American Bishops last autumn. Kateri, had a tender devotion for the Mother of God not only during May and October but throughout the year. She was never without her rosary and knew by heart the Litany of the Blessed Virgin.

IROQUOIAN MYTHOLOGY

THE "CREATION" STORY

Francis X. Weiser, S.J.

(Continued)

PART III: ORIGIN OF ANIMALS AND MEN

According to the mythology, all living beings must come from the earth; for the Great Turtle (the earth) alone contains the substance that can be informed by the **orenda** of each respective species (plants, animals and human bodies). Thus Tharonhiawakon creates animals and men by using the soil of the earth, molding it into the desired shape (both male and female), and making them alive by the magic power of his descent from the Upper World. The larger those animals are, the greater must be his care and effort in shaping their bodies.

THE CREATION OF BIRDS

One day, standing in front of his cabin, Tharonhiawakon said: "Verily, the time has now come for me to make all kinds of animal beings. They are to serve the future humans for food and enjoyment and many helpful purposes."

He started with the animals that would glide through the air. Repeatedly he scooped up some earth with his hand and threw it towards the sky. Then it happened that each handful turned into dozens of winged creatures that flew away in every direction. He kept at this work for many hours, and great flocks of birds filled the air. They had graceful wings, most of them displayed brilliant colors. Cheerfully they sang, twittered and chirped; it was wonderful indeed to see all this beauty. In trees and shrubs, and on rocky cliffs they built their nests. Verily, the whole land was filled with their joyful sounds. To the smallest of all, however, (the humming bird) he gave the most brilliant gown, so that it sparkled and flashed in amazing beauty as it flew from flower to flower.

"Thus you shall customarily do," he said, "when you travel from place to place: you may go in flocks, and play in the air, and sing, so that the human beings will be happy when they see you."

After this Tharonhiawakon formed large birds out of the soil and made them alive, so they rose up into the heavens and flew high up over the hills and forests: pigeons, hawks, falcons, buzzards, eagles, and many others.

Tawiskaron heard the voices of the birds and came running to see what his brother was doing. Hiding behind a tree, he beheld the work of Tharonhiawakon's creation. His heart was filled with bitter envy. Returning to his lodge he said to himself: "What he can do, I can also do! I shall make plants and birds, and they will be more beautiful than his." But instead of fruit trees he made nothing but crab apples, thorn bushes, poison berries and gallnuts. His plants and flowers turned out to be nettles, poison ivy, reeds and thistles.

"Now I shall create beautiful birds," he cried and threw sand towards heaven. Verily, as he did so, the dust turned into different kinds of flies, mosquitoes, fleas, bugs, beetles, grasshoppers and bees. They spread all over the earth, buzzing, humming and making disagreeable sounds. Besides, they are of no help to anyone, and many of them torture us by their stings and bites. (The Iroquois considered bees as bad insects, not only on account of those painful stings but also because they believed that honey was harmful to the human body. They sweetened their food with maple syrup).

Tawiskaron tried again: "This time I'll make a fine, multi-colored bird." The creatures he produced were butterflies. They looked beautiful indeed; but being unable to fly straight, they zigzagged through the air like drunkards and soon settled on flowers because they quickly became exhausted. They have no voice and are of no use to us. Tawiskaron grew angry and impatient. "The bigger birds I am going to make," he exclaimed, "will certainly be far superior to those of my brother." He carefully formed their bodies of mud, then threw them into the air, one after the other. His beings came alive; but they had hairy bodies, sharp teeth and fleshy wings. They looked ugly, their flight lacked grace and steadiness, they could not sing. One of them — the bat — immediately entered a cave and fell asleep, for it would only come out during the night.

Tharonhiawakon approached and looked at these birds his brother had made. He was disgusted. "This will never do," he said. "Instead of pleasing the human beings this kind of birds would only frighten and harm them. However, since you have made them they shall keep on living; but their place will be on the ground, and they must serve



THE MISSION OF ST. FRANCIS XAVIER AT CAUGHNAWAGA, QUEBEC

as food for the big birds that I have created." So he took their wings away; and now these animals live upon the ground or in holes: snakes, mice, rats, moles, lizards, toads, woodchucks, and many others. — The only one that escaped unchanged is the bat, because it was hidden when Tharonhiawakon altered the **orenda** of Tawiskaron's birds; it still staggers through the air every night and frightens our women and children.

OTHER ANIMALS

Now Tharonhiawakon decided to make the other animal-beings: deer, elk, moose, caribou, beaver, bear, buffalo, raccoon, porcupine, turtle, and many more. He gave them their respective **orenda**, and they became alive. These beings were useful, of noble figure and comely aspect, willing to serve man, tame and peaceful. "You must live in friendship with the man-persons whom I shall make. They will treat you as brotherly servants; they shall neither torture nor kill you for the mere lust of hunting. You must be willing, however, to give them some of your bodies for the sake of food, clothing and other useful purposes, because man could not live without you." To this they gladly consented. Then they dispersed over the whole firm land and each kind — male and female — lived according to its **orenda**.

Tawiskaron had watched the creation of animals with great curiosity. Now he went home, desiring to make such animals too. As his brother had done, he formed bodies of earth. However, what he produced were ugly and harmful animal-persons: dragons, poisonous snakes, wolves, grizzly bears, wild cats, wolverines and skunks. — These animals, too, spread over the earth; they are vicious, hateful and very dangerous to us. (Nowhere in the texts appears any mention of domestic animals, except dogs. — Horses, cattle, sheep, goats, pigs, chicken, etc., were unknown to the Indians before the Europeans arrived; and even afterwards the Iroquois did not raise such domestic animals until well into the nineteenth century).

THE DITCH OF OIL

One day Tharonhiawakon called a meeting of all the good animals he had made. As they stood before him he said: "You know how my brother has created harmful and vicious animal-beings that will attack and kill you. He also will stir up the future humans to cruelty and arouse in their hearts a desire to kill you without mercy. Therefore, I command

you not to be tame any longer. You shall be free and wild and defend yourselves against all attackers as best you can. You shall flee from the sight of humans. Thus Tawiskaron will not be able to destroy you altogether." — And so it happened: it is now very difficult to apprehend the animals which we need for food and clothing. We must go out into the woods, try to find them, approach them with great effort and caution, hunting them under terrible hardships, especially in the winter.

Since the good animal-beings were now free and wild and fled from the humans, Tharonhiawakon wanted to make some of them very fat and nourishing (he had created all of them lean and light); thus the humans would obtain at least sufficient strength from the meat after the exhausting labors of the hunt. He chose the buffalo, the bear, the beaver and the pigeon, to make them stout and fat. This, verily, he did in the following manner: With his foot he dug a deep bole in the ground and filled it with the oil of sunflower seeds. Then he ordered these animals to lunge in the ditch. As they did so, the oil penetrated their skin and formed rich layers of fat around the flesh. When they left the ditch their bodies had become quite heavy. — It is marvellous to see how much nourishment we now derive from them. Their fat stills our hunger, builds up our bones, strengthens our bodies; it also serves as a salve to keep our skin and hair smooth, to drive mosquitoes away, and to protect us against sunburn.

THE FIRST MAN

"The earth is ready," said Tharonhiawakon. "The person-beings who are to inhabit it will enjoy all that I have made. So, verily, I shall now make man." (A few details of the following report were inspired by the Bible report of man's creation and skillfully inserted by the non-Christian Iroquois into the ancient texts of their mythology. Most of these changes date from the second half of the seventeenth century).

At the bank of a big river he molded the figure of a human being from the wet soil. It was the body of a male person, strong, handsome and young. There it lay without breathing, did not open its eyes, not move in any way. He bent down and gave it a part of his own **orenda**: blood, mind, speech, and breath. At that, verily, the man-person at once opened his eyes, turned his head and looked around with great wonder; it was marvellous to behold how he breathed and moved and gazed at the landscape. "Thou shalt rise and stand upon thy legs," said Tharonhiawakon, "though not like

the animal-persons, but upright; and thou shalt walk over the land." Immediately the man-being rose and stood.

"Odendonnia (Sapling) is thy name," said Tharonhiawakon, "for you are the first man-being that sprouted from the earth and from the **orenda** I gave you." (**Odendonnia** is the Onondaga form of the Mohawk word **Oterontonnia**). "Other man-beings will come into existence later, and each of them shall have his own personal name." Odendonnia ascended the river bank and started walking across the land.

Tawiskaron had observed from afar what his brother did. The first man-being had hardly disappeared, when he exclaimed: "I, too, shall make humans!" He went to a clearing in the woods and began his work. After much effort he finished the form of a body and breathed life into it. Immediately the person-being opened his eyes which were protruding and very large. It tried to stand up, but the legs were much too long. Not being able to walk it rushed through the grass in big jumps. The color of its body was green and gray. Reaching the river, it dove into the water with a great splash and disappeared in the flood; instead of a man-being it was but a frog.

Impelled by anger and envy, Tawiskaron tried again. This time he took great care to form a creature that would surely be human. After proudly examining his work he blew upon it and brought it to life. And verily, that being looked like a man; but it lacked human reason and could not speak. It ran to a nearby tree and quickly climbed up to the highest branches. There it sat, grinning down at its maker. It was a monkey.

THE FIRST WOMAN

One day Tharonhiawakon walked around on the earth and found Odendonnia, the first man, sleeping in the shade of a tree. He woke him up and asked: "What are you doing here?" "Nothing," answered Odendonnia, "just sleeping; what else should I do?" Tharonhiawakon thought this over; then he said to himself: "The man-person whom I made is lonesome. I shall create a second being like him, to keep him company." So he called Odendonnia and went with him down to the river. There he formed another body of the moist clay. It was that of a female man-person. He breathed a part of his **orenda** into it, giving it life, blood, mind and speech. At once the woman-being opened her eyes, looked around and saw the man-being. She said nothing, however, but lay back again and began to slumber. Odendonnia did likewise: he stretched himself upon the sand, and soon both of them were asleep.

Now Tharonhiawakon pulled a rib from each of their bodies and made an exchange: The rib of the man he put into the woman, and the rib of the woman he inserted into the man. When they awoke, they looked at each other. And verily, at once they started smiling at each other. Their eyes became radiant with joy and happiness. Then, indeed, started this love that customarily unites a man with his wife and makes them live together.

THE FAMILY

"You shall now be married," said Tharonhiawakon. "The husband must go out to hunt and fish and fight, for he is the stronger one. He must protect, keep and love his wife. Together they shall bring children into the world. The wife must cook, keep the fire, take care of the children, and do all the chores in the house and on the fields, in which the children must help her, especially the girls. The father will train the boys in every task that belongs to men; he shall teach them to build cabins and canoes, cutting trees and clearing the land, using the weapons and fight against enemies. I have made you masters over the land and everything that lives on it. You must grow the plants I shall give you as food; of these plants and of the animals the men will hunt, you and your descendants shall eat and live. Thus it will remain year after year. (The Iroquois were not nomadic but lived in settled villages that were surrounded by plantations of corn, pumpkins and beans. The corn was their most valuable food supply on which they could live even when, at times, meat was entirely lacking).

Tharonhiawakon named the first woman "Growing Flower" (**Awenha-niyonda**) because she was the first blossom of human life that would come down through all generations. He also instructed the first man and his wife that among their descendants clans and family-groups should be formed. (The word for these groups is **ohwachira**, which actually means "motherwomb-group", for the Iroquois reckoned family membership not according to male ancestors but from their descent in the female line).

THE WHITE MAN

Tawiskaron, who had witnessed the making of both man and woman, felt a violent urge to undertake a similar attempt. However, humiliated and discouraged by his former failures, he now went to his brother and said: "I also wish to make humans as you did; but my power is not great enough for

this task. I should like them to have the same figure and aspect as your man-beings."

Since he openly admitted his weakness and asked for help, Tharonhiawakon consented to his request and gave him the magic power of molding real human bodies. It took a long time until Tawiskaron, wandering to and fro in search of some appropriate material, came upon a large mass of white foam heaped up between rocks by the wild current of a river. There he started his work, pushing the foam to the shore and carefully forming the bodies of a man-person and a woman-person. Then he breathed upon them to give them part of his own **orenda**; but they remained dead and motionless, for he did not possess the gift of producing human life.

As he stood there, helpless and disappointed, Tharonhiawakon approached him and said: "These bodies are good. Now they must come alive."

"I cannot do it," complained Tawiskaron. "Many times I tried to bring them to life, but they do not move."

"I shall do it," answered Tharonhiawakon. He stepped forward, bent down over the white figures, and gave them part of his **orenda**: blood, mind, speech and breath. Immediately they became alive and rose from the ground.

Then Tharonhiawakon said: "The first humans, whose skin is brown, and to whom I have given this land, shall be called **onkwe-onwe** (original man-beings); thus I separate them from these white ones who came later. (**Onkwe-onwe**, meaning "original, genuine men" is the Iroquoian term for the Indian race. It is significant that the Iroquois mythology describes Tawiskaron as merely shaping the bodies of pale-faces, while their life and soul is ascribed — in the same manner as the origin of the Indians — to a creative act of Tharonhiawakon).

(To be concluded)



PHOTO: ARMOUR LANDRY

"With energy of purpose, I'm making Kateri known to my friends and acquaintances! says Mrs. Esther Kane Phillips of Caughnawaga.

FATHER JACQUES FREMIN, S.J.

The Superior of the Mission
(1677-1680)

(Contd)

Garagontié was helpful:

Later Garagontié handed over to the Seneca the belt that rightfully went to his nation:

"It is too far," he said, "to go there myself; you will inform your elders of the voice and thought of Onontio" (the governor-general).

He also added that at the next general council of the Five Nations, which was soon to be held at Onondaga, he would communicate the will of Onontio to the Oneida and give them the wampum belt that was reserved to them. Despite Garagontié's friendly efforts in their behalf, the Jesuits felt uneasy.

The time had come for the six missionaries to return to their mission fields. On their way home, Father Frémin and Father Garnier stopped at the Seneca village of Gandagoro. The reception was not all fresh maize and sagamité, for a tipsy Indian grabbed Father Garnier and tried to stab him with a knife. To his superior's admiration, the young missionary batted not an eye. Fortunately, a woman who chanced to be close by,

rushed over, grabbed the knife out of the assailant's hand and prevented him from harming the Blackrobe. Three days later, Father Garnier, safe and sound, took possession of the mission of Gandachioraga. As for himself, the Superior took care of the three other villages of the Canton.

During September the wampum belt offered by Onontio to the Seneca on the occasion of the murder of one of their chiefs by a few Frenchmen reached the canton. It was coldly accepted. Father Frémin noted, however, that the conduct of the governor-general, who had had the three French murderers executed, was commended by the population.

As the missionary was about to start the Mission of St. Michael at Gandagarae, on September 22, he fell sick and was forced to rest for four or five days. This new mission was composed mostly of Hurons, Neutrals and of Onnontogias, and raidily became known as "the Christian village of the Seneca." François Tehoronhiongo, one of the most fervent of the faithful,

came out to greet the missionary when he arrived. As he was still quite weak, François led him to one of the finest cabins of the village and informed him that he was to reside there.

When November 3, the Sunday following All Saints' Day, dawned, Father Frémin invited all the people to come and pray at the chapel. He preached eloquently, urging his listeners "to acknowledge the God of Heaven and earth, and to renounce everything that displeased him."

At the end of the year, in praising the work of Father Garnier, who had baptized more than twenty persons before their death at Gandachiraga, he unwittingly depicted himself:

"...He has learned by experience that the portion of missionaries in the apostolate is suffering, and a total surrender of self to God's Providence, hard work, and the leading of a life that may be called a continual death."

The following year, 1670, was no different from the previous ones. The days piled up with their hard work, sorrow and joy. With the other missionaries to the Iroquois, Father Frémin lived his life to the hilt as a messenger of Christ. A few years later his efforts and those of the other Jesuits was aptly summed up:

"It would be difficult, at

the present time, to find an Iroquois who is not imbued with a sufficient knowledge of our mysteries to be baptized whenever God shall be pleased to touch his heart and grant him the desire for it."

During this time, to the north at Prairie de la Madeleine on the St. Lawrence river facing Montreal, took shape, under the guidance of Father Pierre Raffeix, a habitation composed of French and Indians, and the Indians, Christians all, of Hurons and Iroquois. In 1671, at the Seneca Canton, Father Frémin received the notification of his appointment as Superior to the Mission of St. Francis of La Prairie.

After fourteen years in the Iroquois confederation, Father Jacques Frémin could not have been better prepared for his new assignment. He had perfectly mastered the language, dialects and customs of the Five Nations. No doubt, many of the recent converts were well-known to him.

At the end of his first year at St. Francis Xavier's, he wrote down his impressions:

"I was surprised, last year, on my return from the country of the Iroquois, to see here so much devotion and fervor; but I am still more so now, to see their constancy in these pious sentiments..."

All this, despite many

serious obstacles. A money-grabbing Frenchman opened a dramshop close by the homes of the Indians. In less than a month, the enterprising owner struck tent and disappeared, for not a single man went near it.

He noticed that these people took all the means which the Christian faith provides, to overcome temptation of every sort: fidelity to prayer and participation in the Eucharistic Sacrifice. Many attended two Masses on Sunday and holydays, and at least one on weekdays. Most of them were present for Vespers and Benediction and made frequent visits during the day to Our Lord in the Blessed Sacrament. Furthermore they never omitted their morning and evening prayers — not even when they were far away on the hunt. When the winter cold was at its most bitter, they could be seen returning from their distant hunting grounds for Midnight Mass on Christmas and for the ceremonies of Good Friday.

The fiery zeal, which they manifested in teaching the Faith to their visiting friends, amazed Father Frémin: "I am of the opinion," he wrote, "that they, by their zeal, piety and good example, contribute much more toward the conversion of unbelievers than I do by my teachings."

During this first year at the Mission before the days be-

gan to draw in, Frémin witnessed an unusual ceremony. At the entrance of the village two trees or posts were solemnly planted: to one, the leaders attached drunkenness and to the other lewdness, both subjugated by Faith. This silent preaching did not hang fire. In double quick time, the Iroquois coined the following byword: "I'm going to La Prairie, that is to say, I'm giving up drink and polygamy."

To be sure, Father Frémin's welcome to newcomers left nothing to be desired. Soon many Mohawks joined the first Oneidas and Hurons. Captives galore taken in war accompanied them. By 1672, the original Caughnawaga were made up of Indians from twenty-two different nations, many of whom spoke entirely different languages, and the rest so many various Iroquoian idioms.

When another Frenchman decided to open up a wine-shop in La Prairie proper, the Superior of the Mission, who stuck at nothing, brought pressure to bear on Frontenac for an ordinance expressly forbidding the sale of alcoholic beverages either to the French or the Indians. As Frémin had furnished flour for the fort at Catarakoui, which was threatened with famine, the governor-general did not dare to refuse.

Among the native peoples at La Prairie, the Mohawks,

Hurons and Onondagas counted the most subjects. In 1673, it was resolved to give them chiefs for the management of the villages and captains or **dogiques** for the development of the Faith. Among the Mohawks and Onondagas, the elections took place without any complications, whereas the Hurons could not come to a satisfactory decision with trouble erupting and causing a split among them. When the new leaders were installed in true Iroquois fashion, they called an assembly of the people and publicly proclaimed that only those who were ready to abandon the dream superstition, plurality of wives and drunkenness, would be allowed to live there. On this solid foundation, Fathers Frémin and Cholenec succeeded in instilling among all a fervent devotion and profound attachment for the Christian virtues — the prerogative of a nascent Church.

During the spring of 1673, Frémin's practised eye, noticed two unknown Indians in the little village. He inquired about them. At the beginning of winter, the entire population had gone hunting in bands of five or six, each one with its **dogique**. Only one catechumen or Christian to-be, alone with his wife, preferred the vicinity of La Prairie for his hunting ground. He had met with these two men, both important Mohawk chiefs. The name of only one

of them is known to us: the Great Mohawk, whose veritable name was Togouiroui. The couple from La Prairie had taught them the mysteries of the Catholic Faith and prepared them for baptism. Father Frémin sent them after their wives in Mohawk-land. They set out for their homeland and led back to La Prairie not only their wives but forty-two persons in all. No one was ever forced to settle down in the praying settlement; only those who truly intended to live a full, authentic Christian life were accepted.

Father Frémin's ascendancy over the new converts grew from day to day. They were pleased with him and he was pleased with them. He flatly said that not only were there true Christians among the population but also that there were many more in proportion than in civilized Europe.

Father Claude Dablon, Superior of the Canadian missions, wrote to his Jesuit Provincial in France (October 24, 1674) that Father Jacques Frémin was a man "whom I may safely call one of our ablest and most saintly missionaries." The good reputation of Father Frémin and St. Francis Xavier des Prez spread far and wide and the number of native Christians increased correspondingly. In 1674, it was ascertained that during the previous fifteen

months, 180 new Christians had settled down at the mission, among them quite a few Onondagas. The fervor of these recruits was equal to that of their predecessors. So was their abstinence from alcohol in spite of the increasing efforts of the fur traders. More than one hundred La Prairie Indians, surrounded by drunkards and Frenchmen, who, time and time again, tried to get their pelts from them at the price of a few drinks, resolutely refused to barter with these traders, even when they found themselves far from the missionaries for five or six months.

These same people held chastity in high esteem. Whenever they learned of a secret rendez-vous, the Superior was immediately notified, and he broke up the meeting. The next day, the relatives of the offenders invited them to be off.

In 1675, Father Frémin mourned for the death of Martin Skandegoraksen, a Mohawk approximately twenty years old: "he had a well-formed body and a very gentle nature and seemed to be born for virtue and sanctity." Martin's life as a Christian deeply impressed the French and at his death Father Frémin felt that the young man had never lost his baptismal innocence.

At the beginning of winter, Martin had left for the yearly hunt, with the intention of

coming home to celebrate Christmas at the mission. On the first day of December 1675, while he was still hunting, he fell sick. During the following weeks, he continually prayed the rosary until his death before Christmas. Father Frémin was moved when he learned that his young friend's one regret was not to be able to die in the priest's arms. "He loved and was greatly beloved by the Father."

On May 25, of the same year. Father Frémin was host to a true saint, Monseigneur François de Laval. He advised the praying Indians of the coming of their bishop, and together they decorated the village in his honor. At the head of his Indians, with Father Pierre Cholenec leading the French, Father Frémin welcomed His Lordship at the little wharf. Solemn addresses at the riverside and Benediction of Blessed Sacrament in the little church followed. The next day, the prelate baptized ten adults, blessed three marriages, celebrated Holy Mass and gave communion to most of the Indians. He later confirmed practically all the population. Father Frémin served as interpreter between Laval and his swarthy flock.

In September, it would seem, some time before the mission moved up the river, Father Frémin was host to Intendant Jacques Duches-

neau de la Doussinière, to his son and to Governor Perrot of Montreal, as well as to fifty other important people of the country, among them the Pastor of Montreal, Father Gravriel Souart, P.S.S. The Indians gave expression of their gratitude to Duchesneau for having granted them a league and a half more of land, for, at La Prairie, the land was too marshy to raise Indian corn.

In the course of 1675, Father Frémin officially established the Holy Family Confraternity at the Mission. The people already had some knowledge about it. Several had joined it in Lorette with Father Chaumonot's consent. This Association, now fallen to the distaff, still manages to survive in twentieth-century Caughnawaga. But during Frémin's term as Superior, it elevated the mission as a whole to a high degree of spirituality.

In July 1676, the Mission of St. Francis Xavier at La Prairie moved to what is today the town of St. Catherine de La Prairie. Father Frémin was uncomfortably lodged in a corner of the bark chapel while the other missionaries

contented themselves with a miserable shanty. Plans for a sixty-foot chapel were drawn up and completed by the following autumn. Besides the chapel and the new cabin, which served as a presbytery, twenty-two cabins, with their Huron and Iroquois families quickly arose. The same chiefs, who led the praying Indians at La Prairie were maintained — two Hurons, one Mohawk and one Onondaga.

The 1676 **Jesuit Relation** offers a detailed account of the extraordinary spiritual life which the population of the mission had attained under Father Frémin's leadership. A sure proof is the zeal of the praying Indians for the conversion of their compatriots and the forgiveness of insults to which the Indians are oversensitive. There were we are told, many among them, who lived in continual union with God throughout the day, which is better than many religious could say for themselves after a half-century of convent life. The Mission of St. Francis Xavier was ready to welcome Kateri Tekakwitha.

(To be continued)

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

I had promised five new subscriptions to Kateri if she obtained a cure of my shingles: fifteen days later, I was completely cured. Here is another cure which was granted my little six-months-old daughter, and which I want to make known. Since her birth, she cried continually. Someone advised me to pray to Kateri. Once again, I promised five dollars to Kateri if she brought about a change in J. The Venerable no doubt inspired me to see a doctor: he discovered the trouble. Little J. was soon to become a cripple because of a defective spine. Now she can move as she should, and little by little her digestive tract will become normal. I owe a special thank you to Kateri. (Saint-Clotilde-de-Beauce, P. Q.)

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

The above are names (signatures of thirty-five people) who promised a daily Hail Mary for the beatification of Kateri. I am also sending a two-year subscription for Mrs. P. L. of Alexandra, Ont., after receiving a favor from Kateri. I had promised if my Aunt regained some of her health to be at least able to look after herself and her sister, I would enroll her for two years. Well, she has regained some of her health. Therefore, many thanks to Kateri. I am also praying for her Beatification. Thanks again. (Montreal, P. Q.)

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

My husband was very unhappy at his place of work. He applied for a government job which has very good benefits. I promised Kateri if he got the job I would send five dollars. It takes a long time to get into that plant, but my husband was hired right away, thanks to Kateri. (Biddeford, Me.)

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

Enclosed are two dollars for a promised Mass of Thanksgiving. I also promised to have my gratitude expressed in the **Kateri** magazine for two favors received or granted. One, having been disabled with a nervous muscular disorder four years ago, leaving me unable to keep my balance and to go anywhere by myself, now through prayer to the Infant Jesus of Prague and Kateri, with therapy, I am able to take short walks on my own. Also as I choose our elected officials according to their moral leadership and pray that my choice is the right one, the official I thought was the right one for all of the people in our locality was elected. Many, many thanks to the Infant Jesus of Prague and Kateri for these favors!

(Port Morien, N. S.)

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

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TO FATHER ANTHONY ROUSSOS, S.J., ON DECEMBER 1.
HE WILL SOLEMNLY CELEBRATE NINE MASSES FOR
YOU IN THE BEAUTIFUL BYZANTINE LITURGY AT
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Please inscribe one of my deceased relatives or friends on the Jean Gouastraha Roll (one name for five subscriptions):.....
When the list of two hundred deceased is completed, one hundred Masses will be offered for them.