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COMPLIMENTS

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Caughnawaga

KNIGHTS OF COLUMBUS CLUB



KATERI

NO. 112

THE FRANCIS TSONNONTOUAN ROLL

OUR SUBSCRIPTION CAMPAIGN: 20

THE DIVINE HEART OF JESUS

EACH NEW MOON

ESCAPE

A KATERI DOLL

MODELS OF HOLINESS

LETTER FROM AN AMERICAN INDIAN

PRAYER FOR EACH DAY

THE ORIGINAL CAUGHNAWAGA INDIANS

CORRESPONDENCE

**LILY OF
THE MOHAWKS**

Summer • 1977

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.
Mat silver-plated: 50¢ each.

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¢.

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

Novena (English)

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

Statues

1. In hydrocal, gilt or ivory-colored, \$6.50.

Books

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

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. \$3.25.

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 — *Catherine Tekakwitha*, by Edouard Lecompte, S.J. Published in 1930. 300 pp. (Paperback) \$3.00.

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 Buehrle: \$2.25.

Special

In English — *The Visions of Bernard Francis de Hoyos, S.J.*, by Henri Béchard, S.J., 178 pp., profusely illustrated. \$8.00.

In English — *In the Early Dawn*, The story of the Indian People in the days of the first Missionaries, Editor James S. McGivern, S.J., \$1.75 postpaid.

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: \$2.00. Each yearly enrollment in the Kateri Guild: \$1.00.

Subscription to "Kateri"

One dollar a year. Please renew your subscription yearly.



KATERI, No. 112

Vol. 28, 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 native peoples 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 1977

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CAUGHNAWAGA, P.Q., CANADA J0L 1B0

THE FRANCIS TSOONNONTUËAN ROLL

Francis Tsoonnontuëan is the ninth to lend his name to the Roll. With his wife, Marguerite, he came to live at the Mission of St. Francis Xavier in 1679, close to the long house of Kateri. They soon became friends of the Lily of the Mohawks.

Francis and Marguerite consulted Kateri, whom they esteemed as a saint, about the spiritual life. The young woman did not think it was proper for her to act as a spiritual guide and gently directed them to ask the advice of the missionary.

Although the young people were in their early twenties, they were thinking of living together as brother and sister. Francis wanted thus to atone for the sins against chastity he had committed before his marriage. So he lived in continency for a number of years until the missionary advised him to do otherwise.

In 1679 he fell ill with scrofula. During the years that followed, he attained holiness by accepting his illness as the means to share in the Passion of Christ.

His first concern was his children, whom he tenderly loved. He taught them their catechism as well as the fine art of praying. He died in 1695, hardly thirty-five year of age.

Send your five subscriptions to the Kateri Center, Box 70, Caughnawaga, P.Q., Canada, J0L 1B0. Then it will be your privilege to list, free of charge, *one* of your departed relatives or friends on the

Francis Tsoonnontuëan Roll. Please note that a gift of five dollars without the five subscriptions is insufficient. When the Roll is complete with the names of the two hundred deceased relatives and friends, one hundred Masses shall be offered for the repose of their souls. Meanwhile are remembered daily by the Vice-Postulator at the Eucharistic Celebration:

1. Mr. John J. Soboslay
2. A Sister of the Presentation of Mary
3. Miss Lottie Lizewski
4. Mrs. Ovila Bédard
5. Mr. Joseph Filion
6. Mr. Lucien Julien
7. Mr. Cyrille Connolly
8. Mr. Richard A. Fritz
9. Mr. Anicet Nadeau
10. Mrs. Casilda Cardinal
11. Mrs. Lilyan Rodgers
12. Mr. Henry Donovan
13. Mr. Edward Rebinski
14. Mr. Richard Brasseur
15. Mr. Alcide Payette
16. Mr. Jean Béchard
17. Mr. A. Boisseneault
18. A Soul in Purgatory
19. Mrs. Flora Hamelin
20. Mr. Aurielien Ratté
21. Mr. Arsène Nicol
22. Mrs. Elizabeth A. Druke
23. Mr. Adéodat Bilodeau
24. A Soul in Purgatory
25. A Soul in Purgatory
26. Mrs. Marie Dion Monette
27. Mr. Armand Duhaime
28. Rev. Marie-Raymond Voyer
29. Mrs. Margaret Williams Kelly
30. Mr. Jim Brodie
31. Mr. Jim Potvin
32. Mr. Thomas Ryan
33. Mr. Donat Racicot
34. Miss Martine Arseneault
35. A Soul in Purgatory
36. Mrs. Angelina Dashney
37. Mr. Robert Dashney
38. Mrs. Emma Gauthier
39. Mr. Abraham Gauthier
40. Mrs. Adele Dashney
41. Mr. Louis Dashney
42. A Soul in Purgatory
43. A Soul in Purgatory
44. A Soul in Purgatory

45. A Soul in Purgatory
46. Mr. Marcel Gagnon
47. Mr. Elmer T. Caldwell, Sr.
48. Mr. Hormidas Larose
49. Sister Marguerite Laverdière
50. Mr. Rosaire Beaudoin
51. Mr. Josephat Laliberté
52. Mr. Paul Girard
53. A Soul in Purgatory
54. A Soul in Purgatory
55. Mrs. Cecile Ladurantaye
56. Mr. Léonidas Guidolphe Roy
57. Mr. John Kelly
58. Mr. Arthur Sauriol
59. Mr. Herménégilde St. Yves
60. Mrs. Exorée Béland
61. A Soul in Purgatory
62. Mr. Joachim Larivière
63. Mrs. Henriette Thomas
64. A Soul in Purgatory
65. A Soul in Purgatory
66. Mr. Ludger Laquerre
67. A Soul in Purgatory
68. Mrs. Maria Alarie
69. Mr. A. Parenteau

70. Lt. William Corkrean, Jr.
71. Mr. William M. Gates
72. Mr. William T. Martyn, Sr.
73. Mr. William T. Martyn, Jr.
74. A Soul in purgatory
75. Mr. Emile Pettigrew
76. Mr. Wilfrid Fontaine
77. Mr. Medard Tracy
78. Pres. John Kennedy
79. Miss Mary Skiles
80. Mrs. Jenny Polson
81. Mr. Delphes Lapointe
82. Mr. Aurèle Cailler
83. Miss Ann Quinn
84. Miss Joan Harrington
85. Mrs. Anna Kosowski
86. Mr. Charles A. Laverdière
87. A Soul in Purgatory
88. Mrs. Annie Hervieux
89. Mr. Julian Kaminski
90. Mr. William H. Shelton
91. Miss Katherine A. Pennachio
92. Mr. Patrick Malone
93. Mrs. Arthur Davis

✻ Kateri's smile upon you, Mr. E. K. !

Please enroll me among Kateri's friend. I am enclosing five dollars for the quarterly bulletin **Kateri**, along with my pledge to Kateri, and the prayers for her beatification. I found a Kateri bulletin in church on Ash Wednesday. I was drawn to it in a strange way. Maybe it has been my interest and love for the Indians in the past four years. I feel a closeness to Kateri, and it has made my faith stronger in the past few weeks. I have begun praying for her intercession to God, and each day I feel a stronger Christian life coming over me. Please pray for me. Kateri's friend. . .
(Grand Rapids, Mi.)

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

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Box 70
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Our aim: one million.
Beatification delayed? Not
enough prayers.

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 Code
Country Telephone

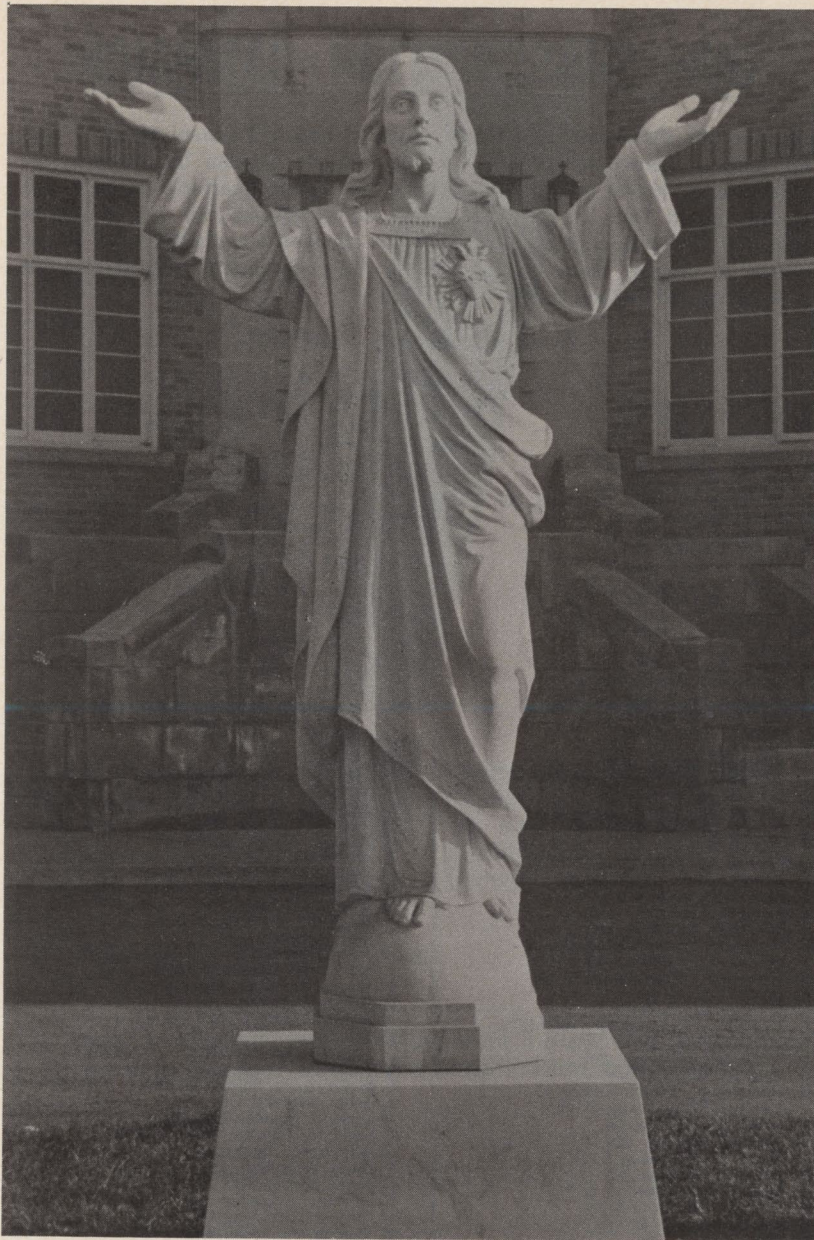
OUR SUBSCRIPTION CAMPAIGN

For this one hundredth and twelfth 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 sub-
scriber found from three to five new subscriptions, our aim would be
achieved. The subscription rates have not changed since 1949, and I do not
intend to change them: \$1.00 a year, which, obviously, only covers the
addressing and mailing costs.

Twentieth Quarterly Instalment

Forward.....	4,966	W. C. Boynton, Goulais River, Ont.	1
E. Culhane, Maitland, Fl.	1	K. Finn, Roslindale, Ma.	1
R. Dion, Worcester, Ma.	1	R. Lechat, O.M.I., Igloolik, N. W. T.	1
T. Newman, Sudbury, Ont.	1	E. Caldwell, Sr., Lakewood, Oh.	5
J. Johnson, Port Carling, Ont.	1	A. Carley, Kelly's Cross, P. E. I.	1
Sr. T. Dery, Gallup, N. M.	3	C. Bahr, Chicago, Ill.	15
L. Guerino, Sharpsville, Pa.	1	F. Becnel, New Orleans, La.	1
Sr. M. Catherine Gahle, Baltimore, Md.	1	H. Monty, St. Lambert, P. Q.	1
R. E. Fritz, St. Marys, Pa.	5	L. Michaud, Duncan, B. C.	1
T. J. Sullivan, Berkley, Mi.	1	M. Pia, Stamford, Ct.	1
R. G. Bill, Hamden, Ct.	1	H. Smith, St. Louis, Mo.	1
F. and E. Alcon, Pueblo, Co.	1	S. Moran, N. Hatley, P. Q.	1
M. Patterson, Manasquan, N. Y.	2	Sr. M. Adeline, Windsor, Ont.	1
N. C. Nesom, Laval West, P. Q.	1	Bro. Edward, Brookline, Ma.	1
H. Dashney, Pierrefonds, P. Q.	7	W. L. Whitson, Rolling Hills, Ca.	1
Rev. D. Monroe, Vancouver, B. C.	1	A. Kelly, Ville d'Anjou, P. Q.	5
J. Butler, Simcoe, Ont.	1	C. Thaine, Halifax, N. S.	1
E. Dupre, Woonsocket, R. I.	1	J. Rice, Timmins, Ont.	5
A. Muscarello, Wallkill, N. Y.	3	H. Rae, Cornwall, Ont.	1
E. McGuire, So. Porcupine, Ont.	11	P. Parenteau, Cochrane, Ont.	5
J. Patti, East Aurora, N. Y.	1	S. Boissoneau, Sault Ste. Marie, Ont.	1
L. Flaherty, Boston, Ma.	5	Earl W. Martyn, Oxon Hill, Md.	20
J. Paur, No. Royleton, Oh.	4	U. Schwartz, Parma, Oh.	2
J. Thevenet, Naicam, Sask.	1	A. Brown, Dennis, Ma.	1
M. Patterson, New Brunswick, N. J.	1	F. Dougherty, Jr., Anaheim, Ca.	1
S. Genesee, Biddeford, Me.	5	J. Lapean, Greenfield, Ma.	1
D. Maloy, Old Orchard Beach, Me.	1	G. Tracy, Canton, Oh.	7
H. Frerick, Cincinnati, Oh.	1	A. Marek, St. Johns, Mi.	5
S. Citrano, Chicago, Il.	5	K. English, Windsor Locks, Ct.	1
G. Borduas, Biddeford, Me.	2	A. Marchese, Gretna, La.	4
M. Kronenwetter, St. Marys, Pa.	3	A. Gagne, Willimansett, Ma.	1
L. Hunt, Annandale, Va.	1	C. Cunningham, Renfrew, Ont.	1
E. Galipeau, Montreal, P. Q.	6	S. Munson, Phoenix, Az.	1
C. Reinhardt, St. Louis, Mo.	1	H. St. Denis, Noranda, P. Q.	5
E. Konieczny, Grand Rapids, Mi.	1	F. Huff, Haverhill, Ma.	1
J. Hermes, Falls Church, Va.	1	M. Woodside, Ma.	10
Sr. Gerardina, Albuquerque, N. M.	1	J. Markmann, Winnipeg, Man.	5
M. Benn, Lucan, Ont.	5	C. Bianco, Jr., Stone Mountain, Ga.	1
K. Kane, Stratford, Ont.	1	E. Hallinan, Montreal, P. Q.	1
G. Fitzpatrick, Great Barrington, Ma.	1	J. Morin, Haverhill, Ma.	5
P. Smith, Quincy, Ma.	1	G. Michalski, Chicago, Il.	5
H. Lyons, Peterborough, Ont.	1	J. Crawley, Tamarac, Fl.	5
M. Scanlan, Dundas, Ont.	1	C. Lagattuta, Flushing, N. Y.	5
F. Champagne, Chateaugay, P. Q.	1	E. McGuire, So. Porcupine, Ont.	5
L. Duhaime, Three Rivers, P. Q.	1	J. Goetz, Midland, Ont.	2
R. Turner, Hawthorne, Ca.	1	M. Joseph, Thunder Bay, Ont.	2
Sr. Lalonde, Spanish, Ont.	1	F. Godzicki, Chicago, Il.	1
C. Jacco, Caughnawaga, P. Q.	6	G. Michalski, Chicago, Il.	5
R. Joly, Easthampton, Ma.	1	F. Davis, Waterbury, Co.	1
G. McKenna, Holliswood, N. Y.	1	C. Hahr, Chicago, Il.	1
A. Kramer, Leavenworth, Ks.	1	T. Laplante, Chicopee, Ma.	1
B. Myers, Phoenix, Az.	1	M. Bodnar, Kirkwood, Mo.	1
M. Ryan, Ottawa, Ont.	16	C. Conrad, Powassan, Ont.	6
M. Jordan, Sault Ste. Marie, Ont.	1	E. Allen, Toronto, Ont.	6
M. Robinson, Sault Ste. Marie, Ont.	1		
C. Schnuer, Hanover, Ont.	1		
F. King, Wikwemikong, Ont.	1		
		Total	5 264

(To be continued.)



Our Lord and Savior Jesus Christ opens His Heart to the whole world at the Sacred Heart Retreat House on the grounds of the Shrine of Our Lady of Martyrs in Auriesville, N. Y. In Colonial Times it was known as Ossernenon, the spot where Saints Isaac Jogues, René Goupil, and John de la Lande died for the Faith, and where the Venerable Kateri Tekakwitha was born.

THE DIVINE HEART OF JESUS

THE DIVINE HEART OF JESUS was disclosed to me so wrapped in flames of love that it seemed hidden in fire, though not of a material kind. He [Jesus] thanked me for the spirit with which I had offered to shed even the last drop of my blood for the glory of His Heart; and so that I should feel how much He appreciated this offering and how much my simple desires to make widespread this devotion throughout the world pleased Him, He closed and enfolded my miserable heart within His own.

In a wonderful intellectual vision, I then witnessed the treasures and riches the Father contained in this ciborium [the Divine Heart], the extreme longing that the Sacred Heart held of manifesting them to mankind and the pleasure it would have at being esteemed as the major artery of the saving waters of grace.

Bernard Francis de Hoyos, S.J.

May 10, 1733.

EACH NEW MOON

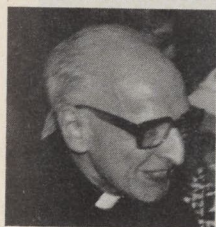
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JOIN A PRO-LIFE GROUP

JOIN A PRO-LIFE group and offer your cooperation for the Beatification of the Venerable Kateri Tekakwitha. If you do not know of a Pro-Life Association in your neighborhood, consult your Pastor. In the Montreal area, friends of Kateri would do well to phone Mr. Peter Hopkins, 279-1074, who is President of the local chapter of Alliance for Life.

FATHER GENERAL IS INTERESTED . . .



Very Reverend Peter Arrupe, General of the Society of Jesus
encouraging: "I hope that despite all the rest of your work you have

On the twenty-fifth of March, Father Peter Arrupe, General of the Society of Jesus, wrote to the Vice-Postulator. The following lines taken from his letter are highly encouraging: "I hope that despite all the rest of your work you have

the time and the possibility to promote the Cause of Kateri Tekakwitha. You are aware of the importance that her cult may have even from the point of view of the apostolate; I am giving it my close attention."

FATHER ABBOTT'S CURE



Fr. Walter Abbott, S.J. friends of the Venerable Kateri Tekakwitha. Father Walter Abbott, S.J., executive secretary of the office for Common Bible Work in the Christian Unity secretariat, attributed partial restoration of sight in one eye, which had a destroyed optic nerve, to the intercession of the Lily of the Mohawks.

The Postulator General, Father Paul Molinari, S.J., on receiving the medical reports from Father Abbott, acted promptly:

"As I wrote in my previous letter," he informed me, "I had given the report on this cure and the annex documents to a member of the Medical Board of the S. Congregation for the Causes of the Saints so as to obtain from him a preliminary judgment on the merits of this case. This doctor consulted in turn a well-known eye specialist.

"Unfortunately both doctors have come to the conclusion that this case cannot be presented as a mir-

acle, since the cure is far from complete and moreover not of such a nature that a preternatural intervention of God must be assumed."

Two letters from Father Abbott offer further details:

"When I returned to Rome in the middle of January, I had vision in the lower half of my left eye and also in the upper left quadrant. There has been no further development. I still have no vision in the upper right quadrant. The vision I do have is not the full clear vision that I have in my good right eye. I know that you pray daily, as I do for the restoration of full vision in my left eye, and I thank everyone of you for your kindness. . . My prayer has been, and is, much more for the beatification of Kateri than for my own cure."

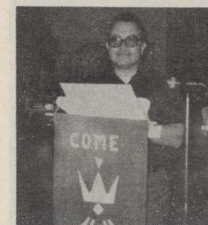
May I echo Father Abbott's plea: "Pray daily for the full vision in his left eye!" Kateri owed her deep spiritual life to the seventeenth-century Jesuits and she showed her gratitude by helping him. May she complete what she has begun!

As Vice-Postulator for the Venerable Kateri Tekakwitha during this all important tercentenary of her flight to Caughnawaga on the St. Lawrence and her first Holy Communion on Christmas Day 1677, may I suggest that thousands of her friends seek cures through her intercession for their lame, their blind, their palsied—for all those who suffer from any serious ailment.

*More things are wrought by prayer
Than this world dreams of.*

*Wherefore let thy voice
Rise like a fountain. . . day and
night!*

ANOTHER KATERI



Mr. Peter Johnston at the Martyr's Shrine, Midland, Ontario, on August 29, 1976. Mr. Peter Johnston, Indian Deacon Candidate, gave the homily. I had written to him, asking if he would not send *Kateri* a picture of himself. It arrived too late for publication in the March issue. The following paragraph is taken from his letter:

"An opportunity to honor Venerable Kateri Tekakwitha was afforded us on October 23, 1976, when our family of ten girls were blessed with the addition of an eleventh girl. God's kingdom on earth was increased by one at her baptism and we have named her Christian Jay Kateri, under whose protection we have placed her. . ."

To Mr. and Mrs. Peter Johnston and to all the family, our heartfelt congratulations! May Kateri's smile rest upon them always!

TO THE FATHER'S HOUSE

In the December 1976 issue of *Kateri* appeared a write-up on the sixtieth wedding anniversary of two close friends of Kateri's, Mr. and



Mr. and Mrs. Edgar Gros-Louis

Mrs. Edgar Gros-Louis of Village Huron near Quebec. The Mass of Thanksgiving was offered on September 26 in the afternoon. On February 26, 1977, Mr. Gros-Louis died at the Loretteville Hospital. During the afternoon, his wife, Antoinette, and he quietly reminisced together. He asked her to light his pipe for him, despite the doctor's orders. She did so and he enjoyed a final smoke. Later in the day, he was called to the Father's House. Kateri was certainly at the door to welcome him. To Mrs. Gros-Louis, our heartfelt sympathy and the promise of our prayers.

NO TOE UNPINCHED

In the Kateri quarterly, you may be surprised at times to find articles that at first sight seem to have no bearing on Kateri's Cause. You must remember, however, that since the beginning of the

eighteenth century, Kateri Tekakwitha has been considered as the "Protectress of the Canadian Colony." Nowadays, everything concerning Canada, which is no longer a colony, is of interest to the Lily of the Mohawks. In our prayers, we plead with her to watch over the country, its institutions, its government, and its people. The same holds for the United States and the rest of the three Americas, for Kateri was also known as the "New Star of the New World."

Undoubtedly, trade unions concern the entire country. I believe that some unions make exaggerated demands. On the other hand it is obvious that unions are essential to our way of life, provided they seek the good not only of their members, but also of the whole population, as they seem to be doing in Western Germany and Japan. I am not referring to those unions whose leaders excite and foment class struggle and hatred. Last year in a telecast from Montreal, one of these men declared that the worker must be taught how unhappy he is! He forgot to add that Montreal is one of the ten cities in the world where salaries are the highest. If I am mistaken, I beg of the Venerable Kateri Tekakwitha to enlighten me.

In this connection, what is one to think of the cost-of-living wage increase? Mr. Paul Harvey had his say about it in the *Los Angeles Times*. I found a reprint of his article in the *Biddeford Journal*, my home-town newspaper:

"Workers in basic American in-

dustries have been demanding and getting so-called cost-of-living wage increases averaging 8 per cent per year.

Maybe that's a good idea; maybe it's not. Let's project the practice a few years down the road and see where it's leading.

Let's say you average \$4 an hour on your present job and your contract calls for a cost-of-living increase each year. Every time the cost of living goes up your earnings are increased. That sounds fair.

But is it?

Recently your rate of increase has averaged 8 per cent per year, compounding. By the time you have worked 45 years—and are 65—your wage will be \$199 per hour!

That sounds great! But is it?

By the time you are making \$199 an hour—the butcher, the baker and the shoemaker are also getting \$199 an hour. So your \$12 pair of shoes now costs \$600!

Whatever that is, it's not progress.

Meanwhile, your higher income puts you in the maximum tax bracket—so you are left with less purchasing power than now.

And this is precisely what has already happened to some degree in the United States and to a much greater degree in Britain and elsewhere... Britain's labor Prime Minister pleads: "Please don't follow us!"

And we don't have to.

Some enlightened unions, particularly in the building trades, have recognized that they have "priced themselves out of a job." So they have voluntarily negotiated for themselves wage decreases. They are working for less than the amount specified in their union contracts in a self-interest effort to hypo home building.

These workers—looking down the road ahead—recognize that million dollar houses and \$600 shoes pinch everybody!

A LETTER TO PAUL VI

As the June Kateri proofs were being corrected, official news from the Catholic Canadian Conference of Bishops reached the Kateri Center. Bishop G. Emmett Carter of London, Ontario, President of the C.C.C., in the name of the Canadian Hierarchy, petitioned Pope Paul VI to beatify Kateri's bishop, the Venerable François de Laval, first successor of the Apostles on this continent north of Mexico; the Venerable Marie of the Incarnation, foundress of the Quebec Ursulines; and the Venerable KATERI TEKAKWITHA, Lily of the Mohawks. "Their beatification," wrote Bishop Carter, "would be of a great support for the faith of our Christian people, particularly in these uncertain years when there is so much need of light and strength."

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

I enclose my check for ten dollars. It is a thanksgiving to little Kateri. Again she has asked God for help for me and He has answered her. For at least this time I have been successful in fighting the cancer. The latest report came back reporting normal conditions. I am very grateful. Your recent book arrived and I was enthralled. I feel I learned so much I never knew about Kateri's people. It was most interesting. I thank you for helping me to learn. . .
(Berlin, N. H.)

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

Enclosed please find a check for five dollars for five new subscribers. Kateri has helped me on numbers of occasions. I had some cysts removed and did not have to be hospitalized. She has also helped me in several other circumstances. Please remember a few special relatives in your prayers.
(St. Marys, Pa.)

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

Enclosed you will find a check for five dollars, I had promised to send. I had two operations in the past six months. I asked Kateri to be with me on the operation table. She was as I came out fine. I would like her to help me with my nerves. I pray to her every day.
(Detroit, Mi.)

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

See enclosed twenty-five dollars my husband and I promised Kateri to be used for her canonization cause. With Kateri's touch relic, we prayed for my husband's health when he was suffering symptoms of coronary occlusion. During the three-week hospitalization, we, with the doctors and nurses, were scared. Then my husband went safely through the clenching diagnostic test involving cardiac catheterization, which revealed indeed a coronary occlusion, but to a comparatively minor area of heart tissue. All the rest of the coronary arteries are open and free of disease! We call it a miracle! Objectively, the medical profession should indeed acknowledge the power of prayer. Through the intercession of Kateri, we truly felt the presence of the Lord through this ordeal. We continue to place ourselves in the hands of Jesus and depend upon Kateri tugging at His shirtleeve as we give our thanks and praise, privately and publicly.
(St. Marys, Pa.)

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

IN 1677 . . .

ESCAPE



FATHER JACQUES DE LAMBERVILLE'S suggestion that Kateri go to live at the Mission of St. Francis Xavier established on the south shore of the St. Lawrence River facing Tiotiaki, know to us as Montreal, had appealed to her for some time. On Easter Sunday of the previous year, the very day of the christening of the young woman, the Great Mohawk, Joseph Togouirioui, had set out for it at the head of thirty Iroquois he had won over to Christianity. Kateri would have liked to accompany them. The months rolled by and, on July 14, 1677, the Great Mohawk appeared anew in Gandaouagué, with two **dogiques** or catechists, Kinnouskouen, a Mohawk, and Etienne Tegananokoa, a Huron, ardent preachers of the Gospel. Kateri had seen them; she had even heard Etienne, for in the dusk of evening, he taught the Christians how to sing. When they returned home, many Mohawks followed them, men who a few days before had planned to go on the warpath.

Made up of Indians and Frenchmen, the Mission began at Laprairie in 1667; in 1676, the native people with their missionaries moved several miles up the river to Sault St. Louis, Kahnawaké (at-the-rapids) in Iroquois, a grant of two leagues facing the St. Lawrence by two leagues in depth. As early as 1672, the Mission numbered converts of twenty-two different tribes—the Iroquoians composed of the Five-Nation Iroquois, Eries and Hurons; the Algonquians consisting of the Mascoutins, the Nipissings, and the Sokokis. Four chiefs exercised authority in the village: two Hurons and two Iroquois. Among these Indians so different in origin and consequently exposed to misunderstandings reigned an extraordinary peace. In their letters to



DAMIANO COLOMBO & FIGLI MILANO, ITALIA

KATERI

Father Claude Dablon, Superior General of the Jesuits of New France, Fathers Jacques Frémin and Pierre Cholenec, who were in charge of the Mission of St. Francis Xavier, enthusiastically praised its residents: "These fervent Christians", the **Relation** of 1676-77 tells us, "led such an edifying life that it was even felt by the French who were witnesses of it, that this mission was a living picture of the primitive Church."

Now how could Kateri Tekakwitha manage to find her way to Kahnawaké? The Lord, who feeds even the birds of the trees, was preparing the Iroquois Maiden's escape. At the Mission of St. Francis Xavier, she had an elder adoptive sister, who had gone to live with her husband among the Christian Indians. On considering the successful apostolate of the Great Mohawk and of his friends, the thought came to this sister that Tekakwitha would be immensely happy if only she could enjoy the fine religious milieu of the village. She discussed the idea with her husband, who resolved to go south with the intention of bringing back his sister-in-law. Hot Ashes, one of the leading Oneidas among the converts, declared that he was ready to help him, and a Huron from Lorette, whose name is unknown to us, offered to accompany him. Shortly afterwards the courageous trio disappeared in the direction of the Mohawk Canton.

Hot Ashes, Ogenheratarihiens in Iroquois, exercised considerable influence on all the young warriors he met as well as on his compatriots of every age. His recent baptism had aroused the curiosity of many of his people, who left Oneida and Cataracoui to come to the Mission of St. Francis Xavier to discuss his new religion with him. Quite a few subsequently asked to be christened. When his zeal and his capacity became known, he was chosen to be the fourth chief of the village of the praying Indians.

After the election, the investiture, a rather complex ceremony, took place. The elders gathered together, invited the chief-elect to present himself before them, lit a fire in his honor, offered him an Indian pipe, and put a few gifts into his hands. Unfortunately they forgot Hot Ashes' ceremonial mat. As soon as the ceremony was over, the new chief sought out Father Frémin: the elders had made fun of him; they had treated him as a child; he was a chief without a mat and would be obliged to hold council out of doors! As a result the elders had to be convened anew, and Hot Ashes was invested according to the strict rules of protocol. After receiving all the emblems of his dignity, he acted as a veritable chief and later

on became the one who governed the entire village. He was the man who would assist Kateri more than anyone else in her flight from the village on the north bank of the Mohawk River.

On the pretext of visiting their relatives and of trading their beaver pelts with the British at Albany, our three followers of Christ went from one Iroquois area to another in the hopes that they could induce their acquaintances to become Christians. They began with the Mohawk villages. On arriving at Gandaouagué, today Fonda, N. Y., Hot Ashes made his way to Father de Lamberville's long house, which was soon crowded with people, who came to welcome him according to the custom of the nation. Among them was Kateri Tekakwitha.

To all these Mohawks assembled before him, Hot Ashes spoke of "prayer" and of the happiness of their compatriots now living at Kahnawaké on the great river to the north. He recalled to them, among other things, that until lately, as they all knew, he had been one of the Oneida warrior-chiefs and had behaved as they had. He went on saying that he had then been no better than a dog and that only recently had he begun to be truly a man.

As he enlarged on these points, one after another the elders departed, then most of the others, leaving the orator practically alone. Kateri, however, was touched by his words. She had the impression that God Himself was speaking to her through his lips. She soon found her way to the missionary and informed him that she had made up her mind to carry out what he had so often advised her to do. She would quit Gandaouagué even at the peril of her life. She begged him earnestly to keep her relatives from doing anything to stop her from going away.

Her aunts, one of whom was Christian, seemed disposed to let her leave; still, her uncle, who easily flew into a rage, was to be feared. He had publicly inveighed against any departure that Kahnawaké would profit from.

(To be continued.)

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

I hope this note finds you in the best of health. I have been out to the Mission and they told me you had been ill. I am sure Kateri is going to keep you safe for a long time. Your work is too important to Kateri and to us. I have a great deal to thank Kateri for. My daughter J. G. had a baby girl on August 10, and we are so happy everything turned out well! J. G. has had many back operations so we were very worried about her carrying a child, and at five months she had to have an operation because of an ovarian cyst which gave her so much pain. They took her in [at the] hospital to treat it, but the pain continued; they did a sonic scan which showed the cyst, but when they opened her up there was no sign of it. Just before she went in to surgery I was with her. She cried to me saying, "Mommy, why me? Why me?" So I told her to pray with me to Kateri and she would see her through and she did! They could find no sign of the cyst, which did show on the scan. She was delivered of a beautiful baby girl who will be called Kateri C. G. In thanksgiving, I will give Kateri many new friends.

(Montreal, P. Q.)

✻ **Kateri's smile upon you, Rev. R. McN. !**

First: Please express my gratitude to Kateri in your publication for having brought me through a sickness so that I was able to fulfill my teaching engagement at the Toronto School of Theology.

Second: I was happy to read that Father Walter Abbott has testified to an apparent cure of his eye. I hope that this proves to be truly miraculous so that we can forward the beatification movement.

Third: I enclosed a check for twenty-five dollars out of gratitude, for the further promotion of the cause.

Fourth: Would you please send me a couple of dozen of the most recent leaflets containing a sketch of Kateri and the prayer for her canonization?

Fifth: I borrowed your copy of Fr. Pouliot's book on the **Relations**, which I returned in the fall. Thanks for the loan. The book was very helpful to me in my class work.

Sixth: I hope this finds you well. (Rochester, N. Y.)

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

I am enclosing a donation of twenty dollars in thanksgiving to Kateri for favors received; recent X-rays were negative.

(La Salle, Il.)

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



KATERI

PHOTO ARMOUR LANDRY

For the tercentenary of Lachine, P.Q., Mademoiselle Gilberte Schetagne prepared thirty-five figurines of the early colonists (they numbered 350) without forgetting the Venerable Kateri Tekakwitha, who arrived at the Mission of St. Francis Xavier on the south bank of the St. Lawrence in 1677.

Models of Holiness

by Pierre Morel

THE SACRED CONGREGATION for the Causes of Saints, which is the department of the Roman Curia concerned with the investigation of the processes of Beatification and of Canonization of the Servants of God who died in the odor of sanctity, has just published a new edition, updated after the Holy Year, of its catalog of saintly people whose causes have been presented and are now being examined in Rome.

This edition is a thick volume of 402 pages, written in Latin, which furnishes information relative to 1028 dossiers actually under scrutiny by the experts of this Tribunal, mentioning the places and dates of birth and of death of all the candidates for glorification, the diocese which launched the process, the procedural acts effected until now, the Postulator of the Cause, references with regard to the files (protocol number, listing in the Tribunal's archives).

In this list, the alphabetical order of family names is followed, with the exception of the members of religious Institutes, whose baptismal names were changed, in which case their religious names are used. At any rate, a copious

index of 90 columns (more than 4500 names!) facilitates the finding of the person one is looking for, even if only a single fact is known about him. On the other hand a table of the dioceses concerned is spread over no less than 16 columns, which allows one, for example, to note that Paris appears on 35 pages, Lyons on 9, Annecy on 5. . .

Certain Spanish dioceses (Barcelona and Madrid, for instance) are abundantly represented, particularly because of the considerable number of the martyrs of the Spanish war of 1936, forty years ago. And, fifty years ago, the persecution in Mexico furnished the Church with another contingent of martyrs. Previously, may be seen the dossiers concerning the Martyrs of the Commune of Paris, or again those regarding different persecutions in mission countries, for example in Tonkin from 1858-61, without speaking of the martyrs of the French Revolution.

People of different conditions

The origin, the profession, the age of the candidates to glorification are quite varied, for, contrary to what many may

believe, on these lists not only male and female religious are met with.

Mothers of families are there such as Elizabeth Canori Mora, a Roman (1774-1825), who will some day, on the altars of our churches, join her fellow citizen and contemporary Anna Maria Taigi (married to a humble porter, mother of a large family, died in 1937, beatified by Benedict XV in 1920, and now awaiting canonization); or such as Carmen de Soja de Anguera, died at the age of 33 years, at Barcelona in 1890. Fathers of families are among them, too, such as Louis Martin (1823-94), St. Theresa of Lisieux' father (his wife's cause also figures here). So are young men and young women: Giles Bullesi, died aged 19 in 1932; Gérard Raymond of Quebec, died aged 19 in 1932; Santina Campana, died aged 21 in 1950; Paula Renée Carboni, died aged 19 in 1927; Isabella Chimienti, died also at 19 in 1903; or Marie Lichtenegger, died at 16 in 1923; or even a little one of 12 years, Albertine Berkenbrock, died in 1931; indeed a child of 6, Antoinette Meo, died in Rome in 1937...

Names of deported prisoners of war may be seen, such as young Marcel Callo of Rennes, died aged 23, on March 19, 1945, at Mauthausen, for whom the decree concerning his writings was enacted in 1974; or again, Edith Stein (Theresa Benedicta of the

Cross, Carmelite), died at Auschwitz on August 9, 1942, for whom the ordinary process began in 1972.

Names of popes are to be found in the files such as Pius IX (John Mary Mastai Ferretti, 1792-1878), whose cause has already come to the decrees on his writings in 1954 and 1963, and the preparatory Congregation on his virtues on May 28, 1963; or such as Pius XII (Eugene Pacelli), 1876-1958, for whom the ordinary processes were opened on December 18, 1974; or also John XXIII (Angelo Joseph Roncalli), 1881-1963, for whom began the process on the miracles that occurred at Ragusa (November 20, 1970) and at Naples (April 30, 1971), and then ordinary proceedings (December 21, 1974).

Names of emperors, also, such as Charles I of Austria (1887-1922), of queens such as Maria Clothilda de Bourbon, queen of Sardinia, died at Naples in 1802, or of daughters of kings such as the Venerable Carmelite Theresa of Saint Augustine, daughter of Louis XV (1737-87); generals such as Louis Gaston de Sonis (1825-87); university professors such as Joseph Toniolo, died at Pisa in 1918; cardinals (in small numbers) or bishops (more numerous) to be sure; but too, humble workmen such as Nunzio Sulprizio, died at Naples, aged 19, and beatified in 1963; or as Matt Talbot, an Irishman, died in 1925, whose cause was

introduced in 1947, and whose decree on the validity of the process of the Ordinary was issued in 1963. The name of the Indian maiden KATERI TEKAKWITHA, died at the age of 24 at Sault St. Louis (Caughnawaga), Canada for whom the decree on the heroicity of virtues was signed in 1943, is well known.

I have counted 543 dossiers concerning France. They are arranged alphabetically, beginning with the Venerable Mother Agnes of Jesus, from Langeac, a Dominican cloistered nun (1602-34) intimately acquainted with the founder of the Sylpicians, John James Olier, and ending with the Venerable Anne de Xaintonge, foundress of the Ursulines of Dole (1567-1621), whose cause was the subject of a reunion of the consultors of the Historical Section of the Congregation on May 17, 1972.

An immense piece of work

Though the procedural rules touching the causes of saints have recently been simplified, it is easy to understand that the study of such a mass of documents demands a considerable amount of work. At every moment new informative processes arrive at the Tribunal. The present volume indicates a list of 61 dossiers, which had not even been opened at the time of its writing: I have noticed among

them many processes concerning the Spanish martyrs and two causes of interest to France, that of Luke Huin (Langres) and that of Joseph Mark Luiggi (Ajaccio).

Recently the permission was requested to present 32 causes in pursuance of the **Motu Proprio Sanctitas clarior**, which now determines this procedure. Among them are the names of Joan Molla-Beretta, mother of a family; of a young man, Albert Marvelli; of a young lady, Benedicta Bianchi Porro; of Cardinal Raphael Rossi, died in 1948; of Padre Pio of Pietrelcina, the well-know stigmatist, without mentioning many martyrs (from Mexico or Spain).

A lengthy list made of up 201 dossiers concerns the processes that, for different reasons (death of the Postulator, difficulties met with during the procedures) lie dormant. I have counted at least 49 affecting France (many of which include numerous candidates, for example the little martyrs of Luçon of 1793; the martyrs of Rennes from 1793-1800, or those of Rouen from 1792-99; Archbishop Darboy and his Companions massacred during the Commune in 1871, etc...). Here are the names of candidates whose causes are awaiting investigation: Father Condrin, founder of the Fathers of Picpus; Adeline Désir, foundress of the Catholic Normal School Institute; Guy de Fontgalland; Mother Yvonne Marie

of Jesus (from Malestroit); John James Olier; Cardinal Francis Mary Benjamin Richard de Lavergne, Archbishop of Paris (1819-1903); Carmelite Mother Camilla de Soyecourt; Philibert Vrau... among the dormant causes of candidates already honored with the title of Venerable (when it was sufficient for a candidate to have his cause presented at Rome, whereas the heroicity of a Servant of God's virtues must now be recognized).

I shall have sufficiently shown how interesting this book is when I add that it contains the list—of great utility

to historians—of the 363 "approvals of ancient cults that have been tolerated," granted by Rome until now, with all the dates concerning them. It contains, furthermore, the 124 **Blessed** proclaimed since the institution of the Congregation of Rites, and all the **Saints** (comprising the equipollent canonizations), the processes of which were heard by the same Tribunal. The list of Postulators (148) and of the approved Counsels (48) concludes the volume.

L'Homme nouveau,
Canadian edition,
Sept. 5, 1976, Montreal,
Canada.

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

I am sending a small donation to Kateri in thanksgiving for a successful open-heart operation. (Bellaire, Tx.)

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

HOW IS IT POSSIBLE?

Several friends, who know how expensive putting out a publication is nowadays, have been wondering how it is possible to write, illustrate, print, and mail the four issues of **Kateri** for \$1 a year. Postage now comes to 10¢ a copy, hence 40¢ a year, leaving 60¢ for the printing of the 144 pages that make up the four issues of the quarterly. Furthermore, as the Kateri correspondence increases, so does the cost of answering it. In the first three months of this year, stamps cost \$400 a month, \$1200 in all, if my arithmetic is right. Once again, how is it possible to publish **Kateri** at \$1 a year? Simply through the generosity of her friends, some who can afford it and others who nearly can't, has it been possible to maintain the 1949 subscription fee. Our Lord looked with love upon the widow carrying her mite to the Temple. His Heart feels the same way about Kateri's generous friends.

Letter from an American Indian

I am an American Indian from Old Town, Maine. I was born and raised at the Penobscot Indian reservation. I left when I was eighteen years old to become a registered nurse. I married in California and have recently moved to this area near Washington, D.C., where my husband works for the government. As a child I knew Kateri because we had a statue of her in our home. My sister now has that statue in her home. I always felt that she was a saint. Since Elizabeth Ann Seton has been named a saint and now Neumann, I feel somewhat taken aback that Kateri has not been so honored by the Church; also, I feel that we must pray very hard for her to be so honored. That is why I am working for her now. As a native American, I am seeing that there are elements in our Church that are trying to downplay the importance of Catholicism among the Indians. The "natural culture" seems to be getting attention today. This is why I consider the canonization of Kateri to be so important now. Her happiness in her love of the Faith and in all that it is to us Native American Catholics should be emphasized. In reading about Kateri, I feel very close to her because she was one person with whom I can identify. Having been raised on a Catholic Indian reservation, which was part of the Algonquin Indian nation at the time, I can really understand how her life must have been. I remember when we were nearly one hundred per cent Catholic — the devotion and piety shown by the people. There is still the Catholic Church, school, convent, and rectory at Old Town. When I was there two years ago, I was deeply saddened to see that the statues which lined the walls of that little church were gone. The large crucifix above the altar had been replaced by a banner with LOVE on it. . . It was all very strange and sad. It was as if a precious link to my childhood had been destroyed, and replaced by a "natural culture," with which I could not identify. But I *can* identify with Kateri and her love of the Catholic Faith. What is being dished out to us in these modern times is most disturbing to me — and sad.

My prayer to Kateri is to help us to preserve the Faith as she knew it in all its everlasting glory. Our schools and institutions have taken on the secular view of life. I wonder how many generations

will be lost before the tide changes. It is sometimes a struggle teaching our four children against what is coming from the parochial school.

In the meantime, life goes on and we are doing our best to promote what we see to be God's will here.

I have distributed the five subscription envelopes to people I know will respond. I would like to put my mother's name on the Mary of Onondaga Roll. . .

As a young girl, . . . I became devoted to my heavenly mother, Mary, as did Kateri. It has been a joy to become acquainted with Kateri and now to work for her cause. Our family may be able to visit the Montreal area this summer.

Please send me one hundred pledges and envelopes. I am a Regent with the Catholic Daughters of America. We'll be having an area convention in May. I have made up an informational scrapbook and I plan to spread her name there. I am working on a write-up for our diocesan newspaper to promote "Respect Life" and children. Kateri's example in living her life as the temple of the Holy Spirit will be emphasized. I am on the board of our diocesan pro-life committee. Thank you and God bless your work.

Mrs. L. H., Annandale, Va.

PRAYER FOR EACH DAY

Ancient Arapaho Invocation

O my Father, Holy Spirit,
O Four Old-Men
And Keeper of the
Sacred Pipe,
O Morning Star
And all good things
of creation —

I mention these good things.
the light of dawn,
the good wind,
the timber
the soil,
and the animals.

Listen —

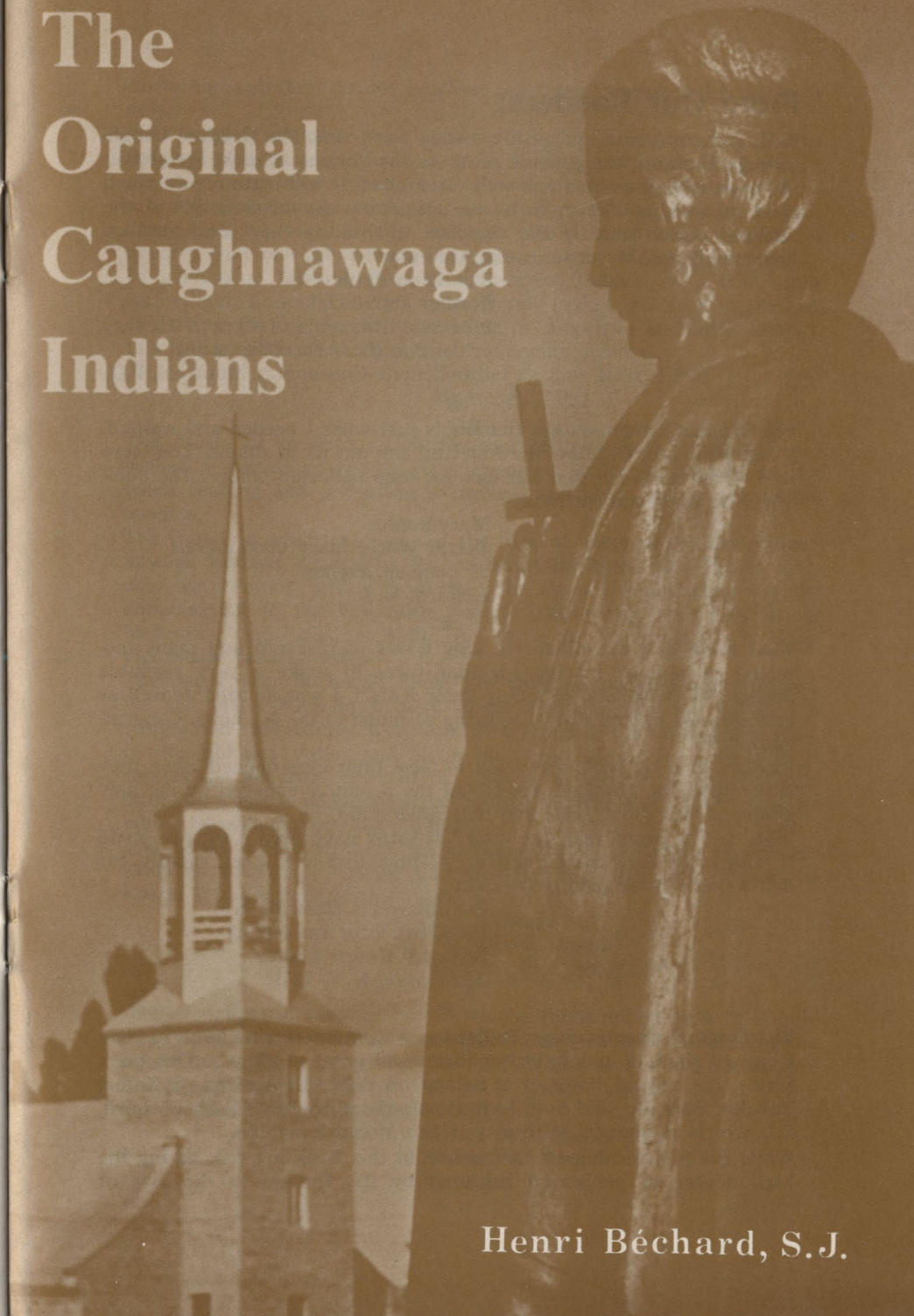
All you creatures
under the ground,
All you creatures
above the ground
and in the waters.

May this People
be long in life,
and increase.

May our boys and girls,
our children of all ages
May our grown men
and women,
and all our elders . . .
May they increase,
and be strengthened.

O Father Creator,
We ask this blessing
upon our food.
And we ask for all your
peoples
the growth of loving
hearts
and the happy life
of peace and harmony.

The Original Caughnawaga Indians



Henri Béchard, S.J.

From Our Readers:

With great pleasure and profit, I read your book **The Original Caughnawaga Indians**. The general setup of the volume is most attractive; the book is well written and well researched. It will certainly do much good by making known to us the Caughnawaga missionaries of the Colonial period and by the vigorous spirituality they inculcated on their neophytes. My sincere congratulations!

Rev. Léon Pouliot, S.J.
Former Provincial
Professor Emeritus of Church History
at the Pontifical Faculties of the
Immaculate Conception, Montreal, P.Q.



The Original Caughnawaga Indians is just what I needed and wanted. A beautiful job! Oh, how the Amerind can put us to shame. You were able to tell so much that hat has not been collected before. The book is inspirational and spiritual.

Mary-Eunice
Better World Mary Productions
58 Lenison Avenue
Belford, N. J.



Your book is a monument to long hours of research and many moments of tedious piecing together facts to make a very readable account of those who probably knew Kateri. I was amazed as well as very pleased to find Kateri figuring so much in the accounts. Congratulations!

Readers of your book are going to have their eyes opened when they come upon the passages describing the penances engaged by the holy people of that day. I hope they will understand.

Who had to proof read the book? It must have been a torture to do it with those long Indian names... I pray that it will sell rapidly, for it is a fine contribution to the field.

Rev. Joseph S. McBride, S.J.
Vice-Postulator for Kateri
National Kateri Center
Auriesville, N. Y. 12016



The Original Caughnawaga Indians is a very interesting book to read from a Canadian and American historical point of view... This book forms the second book of a trilogy on different aspects of Kateri Tekakwitha's life, and both have been written by Rev. Henri Béchard, S.J., who is an eminent authority on this Mohawk maiden.

While the historical facts themselves in this book are fascinating the high degree of perfection achieved by the Indians in the love of

Christ through their devout religious practices, impresses this reviewer most.

With regard to some brief remarks on the literary aspect of **The Original Caughnawaga Indians**, it is the reviewer's opinion that the story is objectively written, and in a direct manner. Moreover there are several passages containing descriptions of the seasons, nature, dress and customs of the Indians, which reach such heights of artistry that one appears to be reading poetry rather than prose.

In conclusion, **The Original Caughnawaga Indians**, is a true story rather than fiction. This fact immediately makes the book interesting to avid readers. If one is a Canadian or American and loves history, this volume will reveal the origin of important events...

Brother Jerome Hart, F.P.M.
Montebello, P.Q.



The fruits of modern, scientific and technological "progress" are indeed a two-edged sword. This becomes strikingly evident to me when reading and preparing to review two books about our native peoples.

The first is a historical study of the lives of some of the first Caughnawaga Indians, related by Father Henri Béchard, S.J., who is probably the foremost authority in the field. He is vice-postulator for the canonization of the Venerable Kateri Tekakwitha, the "Lily of the Mohawks," who died in 1680. Her cause for canonization is being vigorously pressed today.

Through Father Béchard's book, **The Original Caughnawaga Indians**, we are taken back in history three centuries; we are shown the simple and very saintly lives, lived by a group of Christianized Indians in the Mohawk Valley and along the banks of the St. Lawrence. It relates the inspiring story of the lives of a number of Tekakwitha's intimate friends—young married couples for the most part, some of whom became martyrs for the Faith.

The book is enhanced by the inclusion of 10 hitherto unpublished sketches by Father Claude Chauchetière, S.J., who was present at Kateri Tekakwitha's death in 1680.

C. J. Eustace
The Catholic Register
Toronto, Ont., April 2, 1977



What a delightful surprise to receive the autographed book of Caughnawaga history. Congratulations! I remember so well your telling me about the Indian martyrs for the Faith whose stories are not known. Father, the scholarship of the book really stagger's me... I can appreciate all the documentation in it...

Sister Providentia, S.P.
Mount St. Joseph
Spokane, Wa.

A perfect introduction to the life of the
Venerable Kateri Tekakwitha—
THE ORIGINAL CAUGHNAWAGA INDIANS
by
Henri Béchard, S.J.

This book presents the detailed story of some twenty-five Indians among whom the Lily of the Mohawks lived from 1677-80 at the Mission of St. Francis Xavier, today Caughnawaga, Québec, where she achieved union with God and died. Early Caughnawaga numbered warriors, mystics, and martyrs within its palisades. Ten hitherto unpublished, seventeenth-century, pen-and-ink drawings by Father Claude Chauchetière, one of Tekakwitha's acquaintances, serve as illustrations.

This work is equally of interest to Americans as well as to Canadians, for it treats of the history of Colonial times in both countries.

"To my knowledge," wrote Dr. Lucien Campeau, Professor of History at the University of Montreal and Associate Editor of the *Monumenta Historica Societatis Iesu* in Rome, "this is the first time that an impressive, well-documented list of Indians, who profoundly lived their Faith and actively propagated it with their blood and sufferings, is offered to the public at large."

Please send me a hardcover postpaid copy of
THE ORIGINAL CAUGHNAWAGA INDIANS
by Henri Béchard, S.J.
Vice-Postulator for the Cause of the
Venerable Kateri Tekakwitha.

I am enclosing my cheque for \$10.00. (Add \$2.00 in U.S.A. and \$1.50 in Canada for mailing and handling.)

Name

Street

City or Town

Province or State

Country with Zip Code

✻ **Kateri's smile upon you, Mr. and Mrs. H. D. !**

We would like to take this opportunity of thanking you for the kindness shown on our behalf... We are so grateful to Kateri as she has helped us on numerous occasions during the past years. The following is proof of her goodness. Where shall we start: they are so numerous!

1. Two years ago J., our eldest daughter, married outside the Church, and her husband, J., had the twins T. and J. christened. They were one year old. J.'s parents and ourselves stood for them.
2. Kateri has answered our prayers for your recovery, Father, and for the health of your staff.
3. For the past four years, D. and I have accompanied the Golden Age Club to Notre Dame du Cap and Our Lady's Shrine at Rigaud. Every seat on the bus is always sold.
4. Our sick and I are all doing well and recovering.
5. Young N. D. will be ordained in September.
6. Last April Mom passed away and how Kateri helped us with all the arrangements! Nothing was missing from a bilingual Mass to the Choir singing, "**C'est le Mois de Marie**", as a march, when we left the church. D. and I could never have managed without Kateri.
7. Our godchild K., aged seventeen, from Finland, visited us for twenty-one days at Christmas. Although I had been laid up with my back, I was able to accompany her on numerous side trips.
8. C., who is nineteen, is working in Hamilton and likes it very much.
9. B., aged eighteen, is working at Steinberg's.
10. K., who is twelve years old, is doing well in her studies.
11. D. is always working and in good health.
12. Numerous hours of overtime worked without side effects.
13. On March 18, I received a very high evaluation report of my work. I was very much pleased.
14. On March 19, I was advised that a \$2,300 yearly raise was on its way.
15. On March 20, J. advised us that she and J. had enrolled R. in the French Catholic Notre Dame School in Hamilton. This itself was a very special favor.
16. I have more patience.

17. Successful and safe trip of over three hundred miles. I'm working on a subscription campaign for Kateri, praying that it will be successful. There are so many other favors received that we are unable to think of at the present time. Father, we are so thankful, hoping and praying that God will soon elevate Kateri to the honors of the altar. Again a big thank you, and remember us in your good prayers. (Pierrefonds, P. Q.)

✱ **Kateri's smile upon you, Mr. and Mrs. G. M. !**

We wish to contribute one hundred dollars in thanksgiving for special favors we received. We sold our property and my husband retired and now we are moving to California to be near our two sons, daughter-in-law, and darling grandsons. Kateri is a favorite of ours.

(Chicago, Il.)

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

My son had been a teenage alcoholic for fifteen years into adulthood. He now has entered the Alcoholics-Anonymous program at the age of thirty. Please accept a small donation of five dollars. I believe that Kateri assisted his direction and guidance.

(Dennis, Ma.)

✱ **Kateri's smile upon you, Mr. J. S. !**

In 1931, while attending Fordham University, N. Y., and playing football for the University, I was critically injured. During the course of my hospitalization due to the nature of my injury, student bodies of Catholic Colleges, particularly Fordham University, offered prayers and novenas to Kateri Tekakwitha for my recovery. At that time, Fr. Wynn, S.J., was a promoter for the Canonization of Kateri and much documentation was made referring to my miraculous recovery. The news media has at times referred to the Beatification of Kateri and it is with this in mind that I write to you for information you may be able to give me regarding this cause.

In 1939, my wife, F., and I visited the Shrine of the Martyrs in Auriesville, N. Y., and did notice that many documentary items were displayed relative to my recovery. To my knowledge, certified documents of my recovery related to Kateri have been forwarded to Rome in the late 1930's. Being vitally interested in the cause, I would appreciate an answer to this matter. (New Britain, Ct.)

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

SEND IN YOUR INTENTIONS NOW

<i>Spiritual</i>		<i>Temporal</i>	
Love of God	()	Position	()
Conversion	()	Health	()
Peace of Soul	()	Lodging	()
Resignation in Trials	()	Financial Aid	()
Vocations	()	Happy Marriage	()
Faithful Departed	()	Happy Delivery	()
Happy Death	()	Good Friends	()
Obedience to the Holy		Success in Studies	()
Father	()	Peace in World	()
Other Requests			

YOUR INTENTIONS WILL BE FORWARDED
TO FATHER ANTHONY ROUSSOS, S.J., ON SEPTEMBER 1.
HE WILL SOLEMNLY CELEBRATE NINE MASSES FOR
YOU IN THE BEAUTIFUL BYZANTINE LITURGY IN
THE HOLY LAND.
(No offering required.)

The Kateri Sympathy Cards !

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

On the occasion of the death of a relative or friend all you have to do is to sign a card and send it to the bereaved family. We confirm your sympathy offering with a personal letter, and enroll the departed one in the Kateri Guild, for whom,

1. A Weekly High Mass is offered at the Mission of St. Francis Xavier;

2. An Intention is included daily in the Memento of the Vice-Postulator's Mass;
3. The Treasury of the many Masses read each month for the benefactors of the Society of Jesus is opened;
4. A Share in the good works of the Jesuits throughout the world is assured;
5. Participation in the merits gained in helping the Cause of the Mohawks is guaranteed.

Write to the Kateri Center,
Box 70, Caughnawaga, P. Q.,
Canada, for a free sample card.

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

YOU MIGHT LIKE TO OWN...

... The Visions of Francis Bernard de Hoyos, S.J., Apostle of the Sacred Heart, written by Father Béchard. Hoyos' spiritual experiences on Christmas 1729, are well worth the reading. Get one of the last fifty or sixty copies for yourself or for one of your friends. It will soon be out of print. It is now being offered to our readers at \$8.00 a copy.

READ THE STORY OF HER LIFE !

In order to know and love the Lily of the Mohawks, I wish to receive an autographed copy of **KATERI TEKAKWITHA**, the exciting biography by the Rev. F. X. Weiser, S.J., of Boston College, with a Prefatory Note by John Cardinal Wright.
My check is enclosed (Paperback) \$2.25

Name
(In Block Letters, Please)

Address

KATERI, Box 70, Caughnawaga, P.Q., Canada J0L 1B0

Fr. C.J. Eberle, S.J., of St. George's, Winchester Park, Kingston, Jamaica, W.I., writes: "Would you be so kind as to put a blurb in *Kateri*: 'Used copies, even old ones, gratefully accepted by Mr. A. Davis, Beachamville, Maneague, P.O., Jamaica, W.I.' They are not rich people, but are hungry for Catholic literature."

INFLATION

Since January 1, 1975, in Montreal and its suffragan dioceses, the former one-dollar Mass stipend is now two (\$2.00) dollars, and the former five-dollar stipend is now seven (\$7.00).

**PLEASE RENEW YOUR SUBSCRIPTION;
SEND GIFT SUBSCRIPTIONS TO:**

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STREET
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(GIFT NOTE SENT UNLESS OTHERWISE REQUESTED)

FROM: NAME
ADDRESS

Please inscribe one of my deceased relatives or friends on the Francis Tsionnontouan Roll (one name for five subscriptions):

N.B. If you do not send in the name of one deceased relative or friend, "A Suffering Soul in Purgatory" shall be inscribed.