

Postage Paid at Montreal



COMPLIMENTS

of the

Caughnawaga

KNIGHTS OF COLUMBUS CLUB



KATERI

NO. 113

THE FRANCIS TSONNONTÖÜAN ROLL

OUR SUBSCRIPTION CAMPAIGN : 21

KATERIGRAM

EACH NEW MOON

FLIGHT AND ASYLUM

TERCENTENARY OF A BELT

KATERI AT MIDLAND
(CANADIAN MARTYRS' SHRINE)

HOMILY FOR KATERI'S PEOPLE

CORRESPONDENCE

**LILY OF
THE MOHAWKS**

Autumn • 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¢.

Touch Relics

1. Small Kateri pictures with silk applied to relics. 20¢ each. (Limited supply.)

Novena

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

Statues

1. In hydrocol, 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 Bécharde, 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 Bécharde, 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. 113

Vol. 29, 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 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.

SEPTEMBER 1977

Published with Approbation of the Ordinary and Permission of Superiors
 Second Class Mail Registration Number 0854

Copyright by the Rev. Henri Bécharde, S.J., Vice-Postulator.
 Legal Deposit — Quebec National Library
 CAUGHNAWAGA, P.Q., CANADA J0L 1B0

THE FRANCIS TSONNONTOÛAN ROLL

Now that the Francis Tsonnon-
toüan Roll of 200 names is com-
plete, 100 Masses for the souls of
these people shall be offered. For
every five subscriptions to *Kateri*,
you may inscribe at no extra cost
the name of one of your departed
ones on the new Marguerite Tson-
nontoüan Roll.

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. Auriélien Ratté
21. Mr. Arsène Nicol
22. Mrs. Elizabeth A. Drufke
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
94. Mr. Alphonse David
95. Miss Alice Morgan
96. A Soul in Purgatory
97. Mrs. Marie-Anne Paquet
98. Mr. Michael Kelly
99. Mr. Gaston Beauregard
100. Mr. Wilfred Leclair
101. Mr. Matt Talbot
102. Father Pio

103. Sr. Margaret Sinclair
104. Mr. Conrad Laforme
105. Mr. John Polson
106. Miss Lucienne Marceau
107. Mr. Fernand Bouffard
108. Mr. Daniel Killeen
109. Mrs. Anne Killeen
110. Mr. Chris Killeen
111. Mr. Randy Killeen
112. Mrs. Sara Carlin
113. Mrs. Margaret Kelly
114. Mr. Patrick Killeen
115. Miss Aldea Corriveau
116. Mr. Edouard Neault
117. Mr. William McIlhargey
118. Mr. Donald Grant
119. A Soul in Purgatory
120. A Soul in Purgatory
121. Mr. A. Gauthier
122. A Soul in Purgatory
123. A Soul in Purgatory
124. Mr. Osias Savoie
125. A Soul in Purgatory
126. Mrs. Eugenie Kennedy
127. Mr. Carl Rich
128. A Soul in Purgatory
129. Mr. Lionel Patenaude
130. Miss Olina Mantha
131. Mr. Albert Poulin
132. Miss Lola Tremblay
133. Mr. Albert Lecarte
134. Mr. L. Dashney
135. A Soul in Purgatory
136. Miss Clara Trudeau
137. Mr. Frank Merow
138. Miss Annette Gosselin
139. Mr. Fernand Blondin
140. A Soul in Purgatory
141. Miss Fleurette Lampon
142. Mr. Charles Culligan
143. A Soul in Purgatory
144. Mr. R. Gauthier
145. A Soul in Purgatory
146. A Soul in Purgatory
147. Mrs. Emery Belleville
148. Miss Monique Belleville
149. Mr. Josephat Chayer
150. Mrs. Augustin Chalifoux
151. Mr. Moïse Prigent

152. Mr. Gérard Hébert
153. Miss Marie-Ange Bouchard
154. Miss Lucie Rooke
155. Miss Josephine Kleczyuski
156. Mr. George Kleczyuski
157. Miss Clara Bloom
158. Miss Milliard Bloom
159. Mr. Yves Phaneuf
160. Mr. Charles Guertin
161. Mrs. Melanie Marquis-Guertin
162. Mr. Edward G. Laplante
163. Mrs. Mary J. LaFontaine
164. Mr. Joe King
165. Mr. Samuel Piché
166. Mr. Robert Côté
167. Mr. Alphonse Killeen
168. Mr. Edward Hallinan
169. Mr. Anthony Hodak, Sr.
170. A Soul in Purgatory
171. A Soul in Purgatory
172. A Soul in Purgatory
173. A Soul in Purgatory
174. A Soul in Purgatory
175. A Soul in Purgatory
176. Mr. Josephat Lemieux
177. Mrs. Adèle Côté
178. Mrs. Algaé Otis
179. Mr. Martial Dieumegarde
180. A Soul in Purgatory
181. Miss Michelina Marseglia
182. Mr. Thomas Bradley
183. Mrs. Marie Chartier
184. Mr. Alfred Racette
185. A Soul in Purgatory
186. A Soul in Purgatory
187. A Soul in Purgatory
188. A Soul in Purgatory
189. A Soul in Purgatory
190. Mr. Robert John O'Shaughnessey
191. Mr. John J. Flaherty
192. Miss Laura Bellemare
193. Mr. Roméo Fortin
194. Mr. Andre Duval
195. Miss Hughette Turpin
196. Mr. Hervé Dufort
197. Mr. Edmond Chiasson
198. Mrs. Damien T. Basque
199. Mr. Michel Vesynat
200. Mrs. Eliane Thibault

The New Marguerite Tsonnontoüan Roll

1. Mr. P. Noel Mantha, Sr., 2. Mr. Frank P. Trobl, Jr., 3. Dr. Ensign C. Balch, 4. Mrs. Eva O'Brien, 5. Mr. Alfred Lajeunesse, 6. Mr. N.B. Stauder, 7. Mr. John Polson, 8. Mr. Auguste Brassard, 9. Miss Juliette Tetreau, 10. Mrs. Ferdinand Villeneuve, 11. A Soul in Purgatory, 12. A Soul in Purgatory, 13. Mr. Henri Turgeon, 14. Mr. Denis Noël, 15. Mrs. Hedwig Pergiel, 16. Mr. Michael McGlynn, 17. Mr. Napoleon Béchard, 18. A Soul in Purgatory, 19. Mrs. Catherine Bruder, 20. Mr. Edwin S. Styles, 21. Miss Stella M. Kinoshameg, 22. Mrs. Rita Kozjisky, 23. Miss Jane Squirrel, 24. Mr. George E. Squirrel, 25. A Soul in Purgatory, 26. Miss Ruth M. Kolkoski, 27. Mr. Mitchel Godzicki, 28. Mr. Mike Paphul, 29. Mrs. Mike Paphul, 30. Mr. Julien Roy, 31. Mrs. A. Cusson, 32. Mr. Rosaire Demers, 33. Mrs. Dieudonné Roy, 34. A Soul in Purgatory, 35. Mr. Alex Ward, 36. Mrs. Victoire Ward, 37. Mr. Georges Lampron, 38. Mrs. Alphonsine Lampron, 39. Mr. Wilfrid Alarie, 40. Mr. J. Alcide Morin, 41. Mr. Gaspard Richard, 42. Mr. Reginald Shea, 43. Mr. George Granich, 44. Mr. Robert Lazure, 45. Mr. Jean-Paul Beauregard, 46. Mr. Roland Beauregard, 47. Mr. Maurice Turgeon, 48. Mr. Joseph Lefebvre.

OUR SUBSCRIPTION CAMPAIGN

For this one hundredth and thirteenth 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, 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.

Twenty-first Quarterly Instalment

Forward.....	5264	A. Guimond, Montreal, P.Q.	1
C. Jocco, Caughnawaga, P.Q.	5	H. St. Denis, Noranda, P.Q.	5
N. Bodnar, Kickwood, Mo.	1	P. Gagnon, Powasson, Ont.	2
T. Rys, Montreal, P.Q.	1	J. Dicks, Ste. Clotilde, P.Q.	4
L. Zelter, Hanover, Ont.	1	M. Jordon, Sault Ste. Marie, Ont.	1
A. Heffener, St. Marys, Pa.	1	Sr. Patricia Kennedy, Winnipeg, Man.	1
G. Boyer, Tilden Lake, Ont.	6	S. Davies, North Bay, Ont.	1
W. Dashney, Chemsford, Ont.	1	Sr. M. de Pazzi, Montreal, P.Q.	1
B. Wilbur, Martville, N.Y.	2	Sr. M.H. Killeen, Kingston, Ont.	5
H. St. Denis, Norander, P.Q.	5	R. DeRosa, West Islip, N.Y.	1
Sr. M. Killeen, Kingston, Ont.	34	L. Martin, Biddeford, Me.	2
D. Grant, St. Catharines, Ont.	5	K. Moran, Windsor, Ont.	1
R. McIlhargey, Lucan, Ont.	5	E.P. Hallinan, Montreal, P.Q.	5
L. Beaulieu, Saco, Me.	10	D. Mars, Woodside, N.Y.	5
L. Perks, North Bay, Ont.	6	H. Flaherty, Boston, Ma.	5
L. Gagnon, Sturgeon Falls, Ont.	6	Sr. P. Pigeon, Alexandria, Ont.	4
L. Gauthier, Garson, Ont.	6	E. Teahan, Bronx, N.Y.	5
R.C. Indian Mission, Labrador, Nfld.	2	J. Nesom, Laval West, P.Q.	1
J. McKenna, N. Plainfield, N.J.	2	Fr. R. Pigato, Boston, Ma.	1
E. Restelli, S. Weymouth, Ma.	3	R. Igoo, Sylvan Beach, N.Y.	2
M. Coward, Sudbury, Ont.	6	O. Laferriere, Kiosk, Ont.	6
E. Kennedy, Kelowna, B.C.	5	D. Wilkie, Montreal, P.Q.	6
S. Baker, Detroit, Mi.	5	H. Hirschberger, North Bay, Ont.	6
A. Laferriere, Kiosk, Ont.	1	F. Smith, St. Louis, Mo.	4
J. Upson, St. Catharines, Ont.	2	A. Audet, North Bay, Ont.	5
K. Mantha, North Bay, Ont.	5	R. Metzger, Jasper, In.	5
A. Tremblay, Chelmsford, Ont.	4	E. Deane, Chicopee, Ma.	1
R. Lacarte, North Bay, Ont.	2	W. Tourbin, Lewiston, N.Y.	2
E. Keys, New Rochelle, N.Y.	1	E. Decaire, Windsor, Ont.	1
J. Morrison, Sudbury, Ont.	5	H. Flaherty, Medford, Ma.	5
M. Tristram, Pierrefonds, P.Q.	6	L. Duhaime, Three Rivers, P.Q.	2
E. Sauve, Whitby, Ont.	6	A. TwoRivers, Caughnawaga, P.Q.	1
W. Sadler, Oshawa, Ont.	2	E. Prichard, Montreal, P.Q.	3
Sr. Aline, Montreal, P.Q.	2	P. Mantha, North Bay, Ont.	5
I. Gagan, San Francisco, Ca.	1	A. Teplik, Phoenix, Az.	5
F. Kempster, Scarborough, Ont.	1	C. Marshall, Pittsburgh, Pa.	5
S. Boudreau & M. Culligan, Belledune, N.B.	6	Y. Houde, Biddeford, Me.	5
M. McGinty, North Bay, Ont.	6	H. St. Denis, Noranda, P.Q.	5
F. Bamber, Cincinnati, Oh.	1	A. Shedler, Duryea, Pa.	1
Rev. L. Leack, Milwaukee, Wi.	1	A. Afzelius, Woburn, Ma.	1
G. Borduas, Biddeford, Me.	2	R. St. Onge, New York, N.Y.	1
G. Dumesnil, Champlain, N.Y.	1	Sr. M. Brunonis, Wilton, Ct.	1
I. Gagan, San Francisco, Ca.	1	W. Pergiel, Spring Lake, Mi.	5
Sr. A. Belleville, Montreal, P.Q.	2	M. Slupski, Erie, Pa.	1
M. McCauley, Phoenix, Az.	3	J. Deramo, Meadville, Pa.	1
St. Anthony's Home, Moose Jaw, Sask.	1	H. Zagorski, Franklin, Pa.	1
M. Matejko, Johnstown, Oh.	5	B. Damico, Meadville, Pa.	1
B. Gauthier, Montreal, P.Q.	5	C. Straud, St. Marys, Pa.	1
G. Mateyka, Bunkerhill, Il.	1	J. Jansen in de Wal, Scarborough, Ont.	1
B. Duel, East Hartford, Co.	1	F. Fitzgerald, Utica, N.Y.	1
H. Corkery, Brighton, Ma.	1	C. Grant, St. Catharines, Ont.	1
F. Trainor, Anna Maria, Fl.	2	G. Duquette, Biddeford, Me.	5
R. Wilson, North Bay, Ont.	6	P. LaFontaine, Champlain, N.Y.	5
H. Wolf, Queens Village, N.Y.	1	A. Bernard, Waterbury, Ct.	1
H. Bloom, Baltimore, Md.	21	K. Ewing, Richardson, Tx.	5
F. Smith, St. Louis, Mo.	31	F. Godicki, Chicago, Il.	5
J. Kilfeather, Donegal Town, Ireland	1	I. Waring, Davenport, Io.	1
T. Laplante, Chicopee, Ma.	5	G. McNeeley, Cleveland, Oh.	10
P. LaFontaine, Champlain, N.Y.	5		

(Continued on p. 33.)

KATERIGRAM

KATERI was baptized on April 17, 1676 at the Mission of St. Peter's, today Fonda, N.Y. It was the first of several important events in the life of the Venerable Kateri Tekakwitha after becoming a Christian.


This October will be the tercentenary of Kateri's escape from Gandaouagué on the Mohawk to the Mission of St. Francis Xavier on the south bank of the St. Lawrence facing Montreal.

In 1676, the Mission had moved from Laprairie to Sault St. Louis, at today's Côte Ste. Catherine de Laprairie. This Iroquois mission was the best of all the Canadian missions of the period. Its people were fervent Christians, whose one aim was to follow in the footsteps of Christ. In this favorable milieu, Kateri Tekakwitha was to achieve union with God through devotion to the Passion, to the Eucharist, and to the Blessed Virgin Mary.

Christmas Day 1977 will be the tercentenary of Kateri's first Holy Communion. The first three months of 1978 will recall to the minds of her friends the terrible trial she experienced three centuries ago. Easter Sunday 1978 will be the tercentennial of her second communion and of her admission into the Society of the Holy Family. March 25, 1979, Feast of the Annunciation, will be the three hundredth anniversary of Kateri's vow of perpetual virginity. April 17, 1980 will be the tercentenary of the Venerable Kateri Tekakwitha's saintly death at the Mission of St. Francis Xavier.

During the next three years, follow closely Kateri Tekakwitha's spiritual odyssey. The Kateri quarterly will unfold the story for you as it took place month by month three centuries ago. Hopefully, it will inspire you to pray more ardently for the Mohawk Maiden's Beatification; hopefully, it will spur you on to receive Holy Communion more frequently so that the necessary miracles may be obtained with the least possible delay; hopefully, it will quicken your desire to make her known to the homes in your neighborhood so that they too may learn of the power of intercession of the Venerable Kateri Tekakwitha in heaven. The glorious day when we may call her Blessed Kateri Tekakwitha will thus be hastened.

Henri Béchard, S.J.
Vice-Postulator



Forward pledges to:
The Kateri Center
Box 70
Caughnawaga, P.Q.
Canada J0L 1B0

Prayer pledges since 1969:
13,858
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 Code

Country Telephone

✿ **Kateri's smile upon you, Mr. L. DeS. !**

Herewith you shall find a check for twenty-five dollars to Kateri, which is long overdue, for favors obtained, such as a successful operation performed on my daughter and good results on medical tests on myself. My health is not yet perfect, but I am certain that with Kateri's help I shall be better soon. I also had my daughter's little girl given the name of Kateri so that all her lifetime Kateri will look after her. Please ask Kateri in your prayers to keep on looking after my family.

(Magog, P. Q.)

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

I offered my prayers to Kateri to help my son improve his way of life and find work. Both of those prayers have been accomplished beyond belief...

(Coos Bay, Or.)

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

Enclosed is a small offering of five dollars in thanksgiving to Kateri for her intercession. I used her touch relic and prayed to her that I didn't have cancer or a tumor in my head. I went to the doctor and he found out I have inner ear trouble, which can be controlled with medicine. Kateri always answers my prayers. I am still praying to her that my grandchildren will always believe in the Catholic Faith.

(Springfield, Tn.)

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

Please accept this check for ten dollars in honor of Kateri for her beatification. I prayed to her so my daughter-in-law would have a safe delivery. She was blessed with a baby boy. Both mother and baby are doing fine.

(Housatonic, Ma.)

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

Enclosed are ten dollars for the Kateri Foundation, in thanksgiving. With her help, I passed all my subjects in school, and can now receive my High School Graduation Diploma. Kateri was with me all way. Thank you.

(Kingston, Ont.)

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

I prayed to Kateri that I wouldn't need surgery and my prayers were answered.

(Saco, Me.)

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

I wish to donate five dollars as promised to Kateri's Cause for a special spiritual favor I obtained. I will continue to pray for her beatification.

(Timmins, Ont.)

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

EACH NEW MOON



FATHER MOLINARI WRITES AGAIN!



FATHER PAUL MOLINARI, S.J., Postulator General for the Cause of Beatification of the Venerable Kateri Tekakwitha, as

you may know, consulted with two doctors, members of the Medical Board of the Sacred Congregation for the Causes of Saints, concerning the cure of Fr. Walter Abbott's eye obtained through the intercession of the Lily of the Mohawks. Father Molinari wrote, "Unfortunately both doctors have come to the conclusion that this case cannot be presented as miraculous, since the cure is far from complete..." However, in a more recent letter addressed to Vice-Postulator Father Joseph McBride, S.J., stationed at the Martyrs' Shrine in Auriesville, N.Y., the Postulator General added:

"I would suggest that you collect much more evidence on this case

and then submit it to a number of well-known eye specialists in the States with the request to declare in writing what they think of this case and of the causes of the cure. On my part, I am perfectly willing to submit new medical evidence and a series of judgments of leading specialists to one or more other members of the Medical Board of the Congregation..."

During the tercentenary months of Kateri's flight to Caughnawaga, let us ardently pray and beg for prayers that this cure and many others be accepted for the Beatification and Canonization of the Venerable Kateri Tekakwitha.

QUEBEC BISHOPS VIEW LANGUAGE PAPER

The Declaration on the "French Language Paper for Quebec," published on June 27, 1977, by the Assembly of the Bishops of the Province, maintains that justice in regulating the lives of different nations is not static. The pursuit of the five fundamental values of the law is legitimate. What are these values? The protection of the population of French stock against the perils threatening it; the economic development of the citizens of which it is made up; the quality of the French language; social justice on the linguistic level in favor of the majority; respect of the language, values, and culture of the *minorities*. (Italics ours.) The Episcopacy, however does not intend to pass judgment on the soundness of each of the Charter articles in lieu and place of men in public office, political parties, groups, and citizens.

"The care the French-speaking community is taking to see that the priority of its language be respected must not lead to an excessive limitation of English. In the government's White Paper may be found the following statements: 'The English language shall always have an important place in Quebec... because it also belongs to the cultural heritage of all Quebecers... Not only does the government not object to the Quebec English-speaking people's keeping their language, their manner of living, and their culture, but also holds it as a basic principle of our common history.' That is why the Declaration adds, 'We are inclined to think that the veritable English-speaking citizens of every origin should be allowed to be schooled in their own language.'"

Another paragraph of the episcopal document is also of particular interest, I believe, to all of Kateri's friends. It concerns the Amerindians and Eskimos. Wrote the Bishops, "We equally deem it is a duty in equity to see that with the promoting of French among the Amerindian and the Eskimo minorities, there be avoided a cultural clash detrimental to their rights and inherited values as well as regulations unsuitable to their actual situation." After all, they are Kateri's brethren and sistren.

SCHOOL NAMED KATERI TEKAKWITHA

A new Catholic separate school to be built this fall in Hamilton, Ont., will bear the name of Kateri Tekakwitha, who is on her way to

becoming the first North American Indian saint, at least north of Mexico. The Most Reverend Paul Reding, bishop of Hamilton, who is responsible for suggesting the name for the elementary school, said Kateri was noted for a "life of perfect chastity and bloodless martyrdom."

MRS. ANTOINETTE GROS-LOUIS R. I. P.



Last winter's issue of *Kateri* carried an article on the sixtieth wedding anniversary of my Huron friends, Mr. and Mrs. Edgar

Gros-Louis of Loretteville, P.Q. The spring issue of our quarterly had gone to press when we learned that Mr. Gros-Louis had been called to his reward. The summer *Kateri*, which carried the sad news, had also gone to press when we learned that Mrs. Antoinette Gros-Louis had followed Edgar on June 6, after only three months of solitude. Madame Antoinette was always a fervent friend of Kateri's. So was her husband. She spread devotion to her among all her relatives and friends. Kateri, no doubt, came to meet her at the gates of heaven. Mrs. Gros-Louis once asked me, "Why haven't we Indians a saint of our own, one of our own race?" Now she can ask Kateri the same question. The answer may be: Not enough prayers.

FLIGHT AND ASYLUM

(Continued.)



SHORTLY after arriving at the Mission of St. Peter at Gandaouagué, Kateri's brother-in-law sought her out secretly. He informed her that he had made the trip with his two companions in order to take her back to St. Francis Xavier's. His wife wished to have her in her long house. He graphically described the happy life of the Indians at the mission on the St. Lawrence. The pockmarked face of the young woman gazing up at him seemed to be transported with delight, and he was glad that he had come.

Meanwhile Father de Lamberville had another talk with Hot Ashes to whom he was desirous of speaking about Kateri. He was happy to learn why the Oneida had come to Gandaouagué, and unhesitatingly entrusted her to his care.

As soon as the young chief was able to see her alone, he promised that he would give her a helping hand and explained how he would do so. As he had planned to evangelize his Canton of Oneida and other cantons, he would give up his place in his canoe of red elm to her. She would then find it easy to leave with her brother-in-law and with his friend the Huron. The occasion was all the more favorable as her uncle was then away, bartering with the English or Dutch.

Before Kateri set out, Father de Lamberville encouraged her to put her trust in God, added some good advice, and gave her a letter for Father Jacques Frémin, superior of the Mission



of St. Francis Xavier, where she was going to live. She could not decipher a single word of it, and, had she been capable of doing so, would have been embarrassed:

"Catherine Tekakwitha is going to live at the Sault. Will you kindly undertake to direct her? You will soon know what a treasure we have sent you. Guard it well! May it profit in your hands, for the glory of God and the salvation of a soul that is certainly very dear to Him."

All three, the brother-in-law, the Huron, and Kateri then took to flight, while Hot Ashes hurried away in the direction of Oneida. The fugitives paddled rapidly, quietly, taking the curves

of the Mohawk without reducing speed in order to avoid pursuit. At or near Amsterdam, where the Chuctanuda Creek plunges down the hill into the river, they hid their canoe and disappeared into the woods. Otherwise, had they continued on the waterway that ran southeasterly, it would have carried them away from their destination; had they disembarked earlier, they would have been forced to cover rough and hilly terrain. Besides, in case of need, the bushes and thickets through which their path led them offered Kateri a safer haven than the river.

For the long journey ahead, the three escapees needed food. The brother-in-law decided to go and buy some bread at the little Dutch town of Schenectady, which had become British after the taking and retaking of nearby Orange (Albany) in 1664 and in 1674.

In the meantime, at Gandaouagué, the disappearance of the chief's niece had been noticed, and a young brave sent on to inform him. The messenger reached Schenectady without having seen a trace of the runaways and soon found the old man. On learning of Kateri's flight, the latter flew into a violent temper. Loading his musket with three balls, he declared he would kill the person who had taken his niece from him. With the skill of a veteran warrior, he explored one woodland path after another in search of the girl, but to no avail.

As the brother-in-law drew near to Schenectady, Kateri Tekakwitha's uncle came towards him and passed by without suspecting that this was the man he was looking for.

Safely under cover in a tangle of dense growth, Kateri and the Huron, a fine Christian living continentally with his wife for many years, awaited the return of the brother-in-law, who finally joined them with his provisions, and told them about his meeting with the chief. The young woman saw in it a manifestation of Divine Providence and felt inspired to commit herself entirely to God's holy Will and to make use of the opportunities He granted her to achieve salvation.

The trio certainly chose the best way to reach Lake Andiatarocté (There-where-the-lake-is shut-in)¹. It traversed what has become the township of Galway in the Saratoga County, followed the valley of the Kayaderosseras Creek, then on the eastern side bypassed the long mountain ridge carrying Lake Desolation on its back, and made straight for Jessup's Landing on the Oigué River (At-the-river)². Close by, just above Palmer's

Falls, the current is fordable. On the other side, a good path skirted the eastern bank as far as today's Luzerne, turned to the northeast and, finally, after having travelled through a delightful valley, came to the mountainous shores of the Andiatarocté.³ There they found a canoe, probably the one Hot Ashes had concealed in the rushes on his course to the Mohawk Canton.

After a brief halt, the three travellers embarked and turned northward. They felt that the angry uncle had given up the pursuit. Nonetheless, they did not slow down. Kateri paddled as vigorously as the two men, looking up now and then at the high bluffs resplendent with autumn color. Joyfully the maples, pines, birches, and sumacs sang their praises to the Almighty in tones of bright red, somber green, pale gold, and milky white in the sharp air of the lake.

At the end of the Andiatarocté, which empties itself into Lake Champlain, the two men portaged the canoe through a mile and a half of forest. The rest of the journey looked promising. After advancing about two more miles, near to Ticonderoga, they came to the spot where Kateri's father, twenty years or so before, had stopped with his young wife and his warriors to offer a sacrifice of tobacco leaves to the sprites living at the bottom of the water. The three Christians, who had repudiated all these superstitions, simply prayed to Rawenniio for the enlightenment of their countrymen.

"Her journey," wrote Father Claude Chauchetière, her first biographer, "was a continual prayer . . . Behold then this young Indian maiden, twenty-one years old, who has remained saintly and pure, triumphing over the vice and licentiousness which corrupted all the Iroquois. Behold the Genevieve⁴ of Canada, the treasure of the Sault, who has sanctified the roads between the Mohawks and Montreal, along which many chosen souls have passed after her."

After three or four days of travelling, at the tip of the lake, the voyagers saw the white and gold banner of France floating atop of Fort Sainte Anne erected on La Motte Isle. A few hours later, they entered the Richelieu River, which is about one hundred and fifty feet wide for most of its length. Thirty miles further on, they abandoned their canoe at the site of present-day Chambly, Quebec, in the vicinity of Fort St. Louis, whose fortified portal and three bastions they could see. Through the

1. Named Lake of the Blessed Sacrament by the French, renamed Lake George by the English.

2. The Hudson River, called River van Maurice in its lower reaches by the Dutch.

3. Ellen H. Walworth, *Kateri Tekakwitha*, Albany, N.Y., 1926, p. 186.

4. Chauchetière compares Kateri to St. Genevieve, patroness of Paris, who correctly foretold its inhabitants they would not be harmed by Attila and his horde.

heavily wooded country, they hurried on the trail which stretched out before them to Sault St. Louis—the Lachine Rapids.

The little Christian Indian village was located on an elevation whence the eye could embrace the great sheet of water extending to the opposite shore. In the distance, the smoke of the Montreal habitations curled up into the northern sky and slowly vanished. Higher up, the river spread out into a lake some six miles wide. From the foot of the high bank rose the terrifying din of the rapids, foaming as if they were in a millrace.

So it was that Kateri arrived at the Mission of St. Francis Xavier in October 1677, exactly three centuries ago. Founded in 1677 at Laprairie de la Madeleine, its converted Indians had suffered from dire poverty during 1675 and had parted company with the French in the spring of 1676 to take up their abode four miles higher up on the great Canadian river.

Her brother-in-law immediately took her to the poor bark chapel, where Father Jacques Frémin, S.J., superior of the mission, lodged close to our Lord in the Blessed Sacrament. He was then forty-nine years old and had been taking care of the spiritual welfare of the people for the previous six years. Kateri put Father de Lamberville's letter in his hands. She quietly considered him as he read his confrère's message. Finally, he lifted up his eyes, smiled at her, welcomed her kindly, and invited the brother-in-law to take her to his long house, where she was received with open arms.

The long house to which she now belonged was similar to the one she had known at Gandaouagué on the Cayadutta. It had the shape of a semi-circular arch twenty-five to thirty feet large by thirty to forty long, and was proportionately high. At least two families lived there, that of Kateri's adoptive sister and that of the mistress of the long house, Anastasia Tegonhatsiongo, who had known Kateri as a child as well as her mother. This woman was one of the pillars of the mission. She was blessed with the charisma of instructing her people in the truths of the Christian faith, and the newcomer quickly took to her as if she were her mother.

In those years, the mission was very fervent as Kateri discovered. The **onkwe onwe tehatiasontha**, the true men who make the Sign-of-the-Cross or, more simply, the Catholic Iroquois spoke only about God, thought only of serving Him, and were not content with observing the Ten Commandments, but also often succeeded in putting into practice the Evangelical Counsels. Not only the aged, but one and all, the young and

the not so young valiantly tried to walk in the bloodstained footsteps of Christ. Practically all the long houses were schools of virtue.

Now Kateri found what she had been looking for over the years, perhaps without fully realizing it. Her new home seemed to her a kind of paradise, and she daily thanked the Lord for having brought her there.

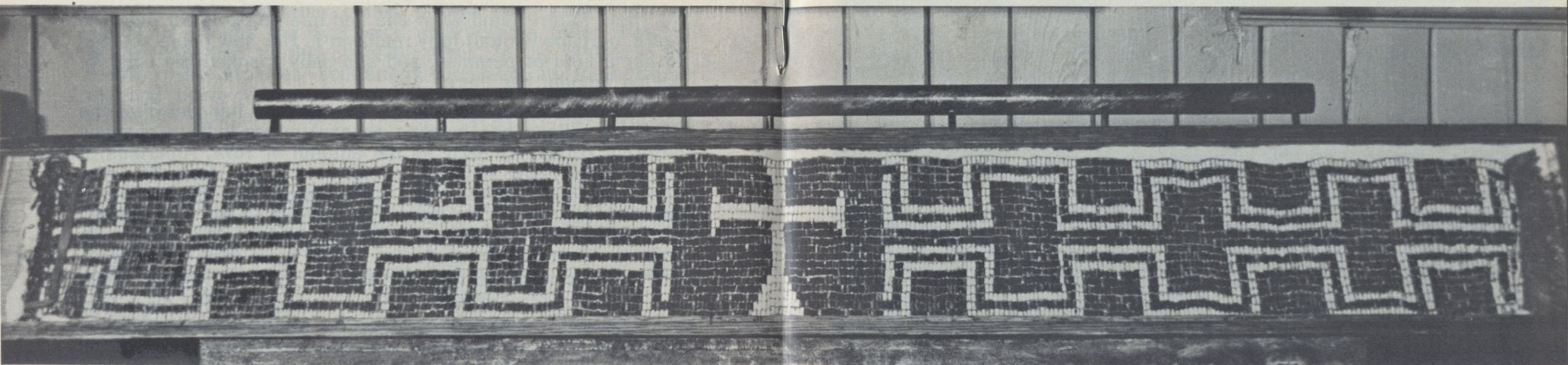
What must have surprised and pleased her was that the Christian village had become an asylum for Indians of many different tribes. As early as the autumn of 1674, Amerinds of some twenty-two nations, speaking various tongues, who hitherto had not unfrequently been implacable enemies, lived amicably together. Of Algonkian origin were the Mascoutins, also called the Fire People, the Montagnais, the Nippisings and the Sokokis; of Iroquoian stock were the Five-Nation-Confederacy Iroquois, the Neutrals, the Hurons, and the Eries.

Among them, Kateri certainly remarked the Onondaga Louis Ateriata. Baptized in France, he wore a chain around his neck with a silver medal carrying the royal effigy, a gift of his illustrious godfather Louis XIV. Quite soon, she must have had pointed out to her the founder of the mission, a Huron become Oneida, Francis Xavier Tonsahoten, an upright and austere Christian. She often heard the people speak about his wife, Catherine Ganneaktena, an Erie Indian, who had died on November 6, 1673. She was known as the "mother of the poor, the good Christian, and the pillar of the faith." Father Frémin believed she had always maintained her baptismal innocence and reached such heights of sanctity that he could not imagine for what she would have to make satisfaction in the world beyond. With the help of prudent Anastasia, Kateri Tekakwitha wanted to imitate her.

To begin with, she made inquiries about the hours at which the blackrobe offered the Holy Sacrifice on weekdays. The church bell rang out at four o'clock in the morning and a good number of the faithful at once betook themselves to church to greet our Lord in the Blessed Sacrament. There they remained in prayer until the first Mass, which the missionary said at a quarter to seven in the winter, and at five o'clock in the summer. No bell was rung, but quite a few attended it. At half past five, the bell rang for the second Mass. The entire adult population flocked to it and together said the prayers aloud. Then followed the children's Mass after which they were taught the rudiments of the catechism as well as their prayers. Kateri rapidly got into the habit of taking part in all the Eucharistic Celebrations before returning home.

(To be continued.)

TERCENTENARY OF A BELT



THREE OR FOUR YEARS have passed since three teenagers, a girl and two boys, on a cold and dark snowy afternoon, entered the Mission Church of St. Francis Xavier, slipped through the sacristy, and reached the adjacent museum. There they borrowed a precious relic belonging to the Catholic Indians of Caughnawaga: the wampum belt that the Lorette Hurons had offered to their ancestors in 1677. Fr. Claude Chauchetière, S.J., a close acquaintance of Kateri Tekakwitha, describes the story of its arrival in 1677:

"This year will be remarkable because of the celebrated present which was sent from Lorette to the Sault. It was a preaching belt which conveyed the voice of Lorette to those of the Sault, encouraging them to accept the faith in good earnest, and to build a chapel as soon as possible; and it also exhorted them to combat the various demons who conspired for the ruin of both missions. This belt was at once attached to one of the beams of the chapel, which is above the top of the altar, so that the people might always behold it and hear that voice."

Exactly when during the year did the Hurons send it to the Mission of St. Francis Xavier? We do not know. Why did they send it to the Sault St. Louis Indians? During the previous year, Fr. Jacques Frémin and the faithful had quit Kentaké, as they called Laprairie, to settle down farther up the river. Nine years before, the Hurons had welcomed the founders of St. Francis

Xavier's to their village near Quebec. As they had very pleasant memories of them, they maintained excellent relations with the Christians of the Indian village. On learning of their moving up-stream, they sent them the wampum belt. Wampum was made of seashells (periwinkles, quahogs or quahaugs, and whelks). The Indian broke these shells into pieces and, by rubbing them against a stone, ground them into an octogonal figure an inch in length and half an inch in width. The next step consisted in boring. When the drill reached halfway through the shell, the shell was reversed and the boring was completed on the opposite side. The beads were then polished and strung on a thin leather thong. In this condition, they were known to the French as **branches de porcelaine**, corresponding, apparently, to the fathom of early New York writers. The belts were made up of many fathoms, generally about two feet in length. Exceptionally, the Huron belt was more than a yard long.

It is interesting to note that the Venerable Kateri Tekakwitha came to the Mission of St. Francis Xavier in the same year as the wampum belt. During the crowning period of her short life, whenever she went to the chapel, she listened to its voice, and better than all the others, accepted the faith in good earnest.

One of these days, perhaps on a dark and snowy afternoon, three teenagers may find their way back to the church with the borrowed wampum belt.

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

Recently, I was a bit worried about my son who complained about chronic pain in the abdominal area. Being quite persistent, I naturally had a fear of a possible malignancy in the intestinal tract. He is over thirty and has several nice children to rear. His physician decided on several tests including X-rays in light of this possibility. It was here that I decided to pray for the intercession of some one with supernatural favor with God. As I gazed at the bright red cover of the Kateri quarterly, I thought, surely, why not? So I offered a Mass, lit a candle, and prayed to Kateri to intercede for my intention, as fervently as I was capable. About five days later, my son's doctor informed him that there was no sign of any obstruction or any indication of any malignancy, his condition being perfectly normal. The pain has disappeared with a change of diet. My next Mass naturally was one of thanksgiving to Kateri and of my belief in her power with God. This is not the first grace I believe she helped me with, though the others were not of such a serious nature. . . As I had also promised a small sacrifice of a material nature, you will find a money-order for six dollars, one for my subscription renewal and five to help assist in her cause. (Rochester, N.Y.)

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

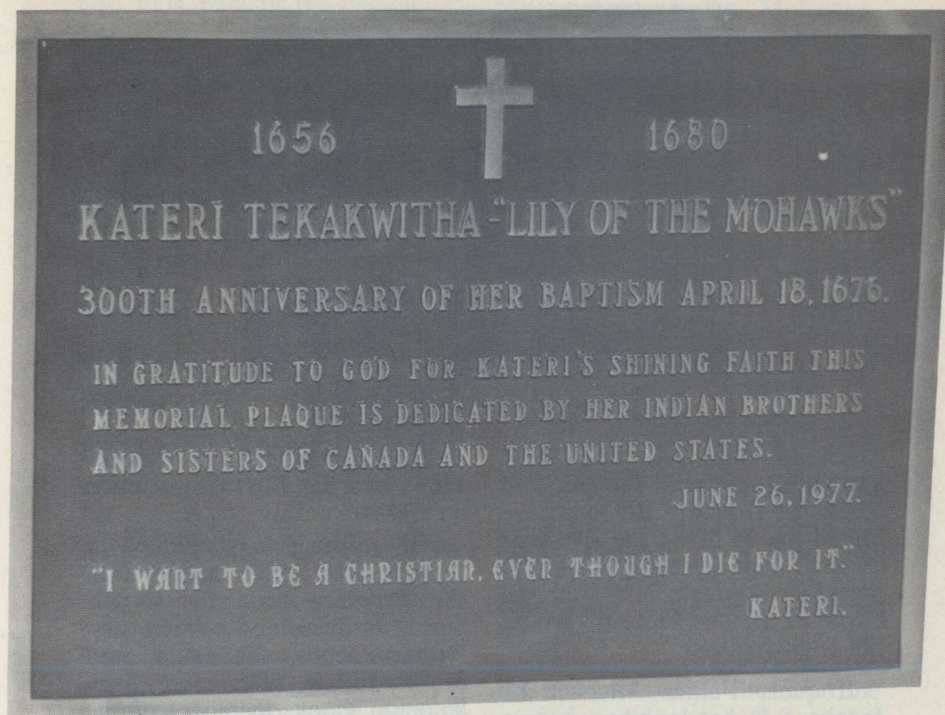
Enclosed is a check to be used as a donation. I promised this money to Kateri if our family had a safe vacation—and we did. No acknowledgement is necessary.

(St. Mary's, Pa.)

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

We had a very successful "Pretzels for God" Sunday and established our account for the Kateri Tekakwitha Shrine that we hope to build within the next year. A shrine to Kateri, here in Arizona, has been our dream for some time. The grounds at St. Francis Xavier's are an ideal place because of Kateri's association with the Jesuit's, especially since Father Jim O'Brien, S.J., has been appointed to work with the Indians in the state of Arizona. We have great hopes of spreading devotion to Kateri among the Indians here and of bringing all the youth of the area to the feet of Christ and of Our Lady by giving them a model for youth in Kateri. Thank you for sending us the Novena Booklets. We will be reordering from time to time. (Phoenix, Az.)

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



KATERI AT MIDLAND

MIDLAND,
JUNE 26, 1977

Time: Sunday, June 26, 1977,
1:30 P.M.

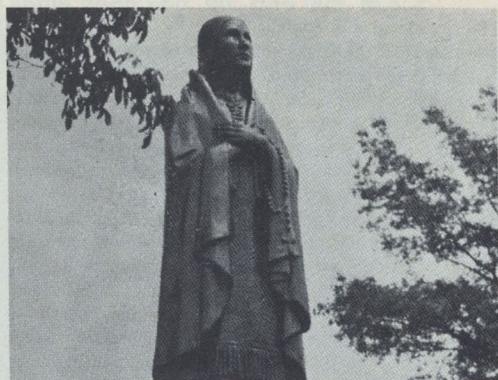
THE FIRST RAYS of the morning sun caress the twin steeples of the gray sandstone gothic shrine of the Canadian Martyrs, known south of the 45th degree latitude as the North American Martyrs. The day will be beautiful, neither too cool nor too warm.

Place: Midland, Ontario, on the Wye River, close to scenic Georgian Bay, about one hundred miles north of Toronto.

Occasion: Dedication of a bronze memorial plaque to commemorate the Baptism of the Venerable Kateri Tekakwitha on Easter Sunday, April 18, 1676.

Already in 1682, Father Claude Chauchetière, who had been well acquainted with the Venerable Kateri Tekakwitha, mentioned the spiritual link between her and St. John de Brebeuf:

"The honor and the respect that I owe to the memory of the



Kateri at the Martyrs' Shrine

Reverend Father John de Brébeuf and the other Jesuit Fathers who began the Iroquois Missions have forced me to break the five-year silence I kept regarding what took place at the death and after the burial of the one [Kateri] whose life I am writing."

Iroquois Father Michael K. Jacobs, S.J., has long been aware of the Martyrs' being in rapport with Kateri. Last year, on September 26, he was present at the Indian Martyrs' Day celebration at the Shrine. This year, he suggested to Father James J. Farrell, Director of the Indian Missions for the Upper Canada Province of the Society of Jesus, and to Father Winston J. Rye, Director of the Martyrs' Shrine, that they have a bronze plaque cast, commemorating the tercentenary of the Venerable Kateri Tekakwitha's christening on April 18, 1676, in the Mohawk Canton. At the same time, it would recall her escape from the Mohawk country, her arrival at the south bank of the St. Lawrence River to the

southwest of Montreal in October 1677, and her First Communion on Christmas Day 1677.

All morning long, groups of Indians from different parts of the Province rode up to the Shrine in buses and private cars. Father Jacobs, his sister, and brother-in-law, Dr. and Mrs. Solomon Cook, members of the Kateri Bicentennial Committee, drove up from St. Regis, followed by a busload of their people.

As the special Mass for the Amerinds was to take place only at 1:30 P.M., there was plenty of time for the visitors to visit every corner of the beautiful Shrine property, including the lookout tower from which could be viewed Georgian Bay. There was also seventeenth-century Fort Ste. Marie reconstructed by the Province of Ontario, and the Museum, a carefully planned and beautifully executed realization.

Father Jacobs presided the Eucharistic Celebration with ten to twelve other priests celebrating. Two Indian deacons

also took part in the ceremony. The Vice-Postulator for the Beatification of the Venerable Kateri Tekakwitha gave the homily.

Following the Holy Sacrifice, at 2:30 P.M., the entire congregation gathered round the statue

HOMILY FOR KATERI'S PEOPLE



LAST YEAR, we gathered here together at the Shrine of the Martyrs to honor specially the all too unknown Indian Martyrs of Canada, Mr. Peter Johnston so glowingly revealed to us.

Today we have come here to render homage to one of the most glorious figures of your racial and Christian heritage, the Venerable Kateri Tekakwitha, who was called the "Apostle of the Indians."

Before dying, Kateri's mother had been given the opportunity of opening the child's heart to the love of God, and Kateri yielded to the inspiration in all simplicity and had no other love in her heart than the love of God and the love of neighbor in harmony with the Divine Will.

In 1667, three blackrobes, Fathers Bruyas, Cholenec and Pieron, visited the Iroquois village of Kahnawaké on the Mohawk. They were providentially lodged in Tekakwitha's long house. She was

of the Lily of the Mohawks. Father Jacobs solemnly unveiled the plaque to the profound satisfaction of Kateri's brothers and sisters. "I want to be a Christian, even though I die for it," he read. Their prayers will certainly further her Beatification.

struck with their affable manners, their regularity in prayer. And they were impressed by her modesty and sweetness. Father Cholenec tells us: "God even then disposed her to the grace of Baptism for which she would have asked, if the missionaries had remained longer in her village."

The eleven-year-old girl grew into a small, delicate teenager. She lived somewhat apart from the others on account of her poor eyesight, busy, nevertheless, with the household chores, preparing the maize, soup or sagamité for the one formal meal of the day. She worked outside, when the weather permitted, at sowing Indian corn and at harvesting it.

In the autumn of 1675, Fr. de Lamberville made the rounds of the homes, attending to the aged and to the ill. He entered Tekakwitha's long house, and much to his surprise he found her within, incapacitated because of a sore foot. She was nineteen years old, she told the priest, and had been looking forward to Baptism since the age of eleven! During the autumn and winter, with a few others, she followed the missionary's instructions in preparation for the saving waters of life.

Before baptizing Tekakwitha, Fr. de Lamberville inquired about her conduct as he did whenever he

was about to accept someone into the Church. No one said the slightest word against her; indeed, even those who did not like her grudgingly praised her. Better still, her uncle and aunts did not object to her becoming a Christian, a grace obtained, no doubt, through ardent prayers. On Easter Sunday, April 18, 1676, the Jesuit christened her in the humble bark chapel of St. Peter's with two other converts. She took the name of Kateri in honor of St. Catherine of Alexandria.

Fr. de Lamberville soon discovered that the Holy Spirit favored her with special graces. The missionary opened up to her more than to the others the treasures of Christianity.

Kateri then realized that, by requesting Baptism, she had asked to die with Christ each day in order to rise with Him and live with Him forever. Whenever she entered the chapel to pray, dipping her hand into the Holy Water fount, she remembered the baptismal water that had been poured upon her and her acceptance of the Cross of Christ in her life.

On Sundays and holydays of obligation, as she was a Christian, she abstained from work and attended Holy Mass, hoping that in the not too distant future, she would be allowed to receive her First Holy Communion. "If you don't work," her family told her, "you won't eat!" And they saw to it that she did not get a bite of food nor a sip of water on these days.

They harassed her even to the point of sending a young warrior,

tomahawk in hand, to threaten her with death. They even falsely accused her of having an affair with her uncle. Fr. de Lamberville finally advised her to flee to the Mission of St. Francis Xavier on the St. Lawrence River to the southwest of Montreal, Father Jacobs' native town.

During the autumn of 1677, three centuries ago this year, with a note from Fr. de Lamberville, she arrived at the Mission of St. Francis Xavier's, today Caughnawaga, P.Q. She handed the message she was carrying to Fr. Jacques Frémin, the superior. It read "I am sending you a treasure, guard it well!"

Many trials and much suffering still awaited her, but she had the comfort of practising her religion in peace with the encouragement of her Indian people. Her motto was, "Who will teach me to do what is most agreeable to God?"

Her devotion to the Savior in the Blessed Sacrament soon impressed the Fathers. At four o'clock in the morning, she was to be found in prayer before the tabernacle. Then, at the first Mass, before the break of dawn, and at a second one after sunrise. Several times during the day, she could be found before the Blessed Sacrament. She never missed evening prayer in the little church and remained in adoration long after everyone else had retired for the night. Truly the weight of her love carried her to the Eucharist. Kateri Tekakwitha would have been horrified at the Real Absence of the Catholics of our times before the Real Presence of Our Lord in the consecrated Host.

Generally, after their Baptism, the new converts were not allowed to make their first Holy Communion for four to six years. Father Frémin, who soon grasped what a great treasure had been sent to the Mission, decided that Kateri should receive communion for the first time at the age of twenty-one on Christmas Day, 1677—three hundred years ago next Christmas.

After receiving Our Lord in the Eucharist for the first time, good though Kateri had been until then, from that morning on, she advanced with giant steps on the road to holiness, thinking herself all the while a very ordinary Christian.

Her other great love was the Blessed Virgin Mary. About two months ago, on the sixtieth anniversary of Fatima, Pope Paul VI strongly urged the faithful to return to the habit of saying the rosary, if they had given it up. After discovering our Blessed Mother in her baptismal instructions, Kateri never needed to be reminded to pray the rosary. She daily recited the Litany of our Lady, which she knew by

heart. She also said the Angelus three times daily. Fr. Cholenec, her confessor, tells us that Kateri had chosen Mary for mother, that she had made up her mind to imitate her, and effectively did so. The grace she received of pronouncing her private vow of virginity, Kateri attributed to the Mother of the Savior. Her last words as she lay dying were "Jesus, Mary," and they admirably sum up her life. On Wednesday of Holy Week, April 17, 1680, Kateri went to meet them.

Almost immediately one of the names given to her was "Apostle of the Indians." Three hundred years later, she is still the "Apostle of the Indians." On the other hand, you her people, must do your best to hasten her beatification. That is why I am asking you to promise at least to say one Hail Mary or one Our Father or both each day from now on in order to obtain it as soon as possible, even for 1980, if such be the Will of God.

She will make it up to you a hundredfold. Amen.

✿ **Kateri's smile upon you, Mr. and Mrs. J.J. McG. !**

Please find a little check enclosed for Kateri's Cause. We are most thankful to Kateri for favors received. Our brother-in-law, my husband's brother, got well and is in good health again after two strokes. My husband found a steady day job. His blood pressure is satisfactory. All our greatest thanks to Kateri for coming to our help in the darkest hours. With confidence we keep on praying to her for her Cause. God bless you and your good work.

(Greenwich, Ct.)

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

Enclosed, please find ten dollars, my contribution to Kateri's Cause. She had granted me a considerable financial favor and this is a small token of my appreciation to her.

(West Warwick, R.I.)

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



✿ **Kateri's smile upon you, Mr. L.W. !**

Enclosed find a money order of five dollars to thank Kateri for her powerful intercession. On May 12, my spouse, partially invalid, fell in the X-Ray room, hitting her head. Soon after, her cataract-operated eye went nearly blind. The other eye is already blind. Having taken her to local doctors, they recommended seeing an eye specialist immediately. My wife, travelling twenty-five miles on an emergency call, was able to see a specialist. The result: a blood clot behind the eye causing the sight, which is nearly extinct, to go bad. Nothing could be done, only trying complete rest to see if the clot would dissolve. I finally turned to Kateri as I pray to her daily. After the third examination by the specialist, he was mystified to find the clot almost gone and her sight near normal. Therefore, after the doctor said there was a 50-50 chance of the sight returning and no chances of operating the other eye, Kateri came through in less than ten days. And now my spouse is enjoying seeing once again. Hence thanks to Kateri and to God for all this !

(Champlain, N.Y.)

✿ **Kateri's smile upon you, Mrs. D.W. !**

Our weather in Cleveland in early July is always erratic and frequently dangerous storms have taken place during this time. We held a reception for my son and his new bride last Saturday. The club at which it was held asked for two hundred dollars for plastic protection around the outdoor pavillion in case of rain. I prayed to Kateri instead. Enclosed is fifteen dollars as my thanks to her for the beautiful weather. Yours in Kateri. (Novelty, Oh.)

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

I would like to thank Kateri by telling you of yet another example of her gracious assistance. Recently, I was transferred by my company to Toronto and therefore had to sell my house in Montreal. This should have been a very difficult situation because there were more than 3000 houses for sale in the part of town where I live. Enlistment of Kateri's aid proved effective to the point of near miraculous, because the house sold quickly at a fair price. Thank God and Kateri. Also, thank you, Father, for your note of July 14, encouraging renewal of devotion to the Holy Eucharist. It is certainly the way to LIFE.

(Dollard des Ormeaux, P.Q.)

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

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

The month of April is such a beautiful time of year to celebrate Kateri's feast day. The warm spring days and the promise of new life is truly fitting. I wish I could be as devoted to Kateri as I should be, but I do try to pray to her as often as possible and to spread devotion to others, about her.

Our Lord has truly bestowed many blessings on our family through Kateri. Restored health for my father and for a dear friend, reconciliation between family members, meaningful career and employment opportunities, renewed faith and hope with so many other favors causing us to rejoice and praise the Lord for His goodness in all things. Enclosed is a check for twenty-five dollars as a small donation to Kateri's shrine and to help you in your good work on her behalf. May Kateri's smile be continually upon us !
(St. Catharines, Ont.)

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

Enclosed is a check for five dollars in thanksgiving for many favors received through the intercession of Kateri. One special favor was to have a baby baptized after a year of trying. A young couple, dear to me, were told they could not have their baby baptized because the father had been away from the Sacraments and was not going regularly to Mass. The mother is not a Catholic. I prayed to Kateri to help them as they needed someone to talk to. I didn't live near and didn't see them often. The father went to see the parish priest; after many talks they were told the baby could be baptized. My son is now the god-father. I'm not sure the father is back to the Sacraments, but I'm praying that Kateri will see him through, and some day the mother will become a Catholic. I have faith that Kateri is guiding them. Many thanks to our little blessed Kateri !
(Hamburg, N.Y.)

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

Please accept the enclosed donation in thanksgiving for Kateri's cause. My mother had a drinking problem for thirty-six years. After receiving Kateri's picture with the prayer on the back, my mother started praying for deliverance from alcohol, and after few months she stopped drinking. It was truly a miracle, because my mother couldn't have stopped by herself without the prayers to Kateri. Thank you and Kateri for the deliverance of alcohol since December 2, 1976. You may publish...
(Chicago, Il.)

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

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

I am enclosing a seven-dollar check for the Kateri Bulletin which is long past due, and for two gift subscriptions. I also wish to thank Kateri for many favors received. Especially in instances of ailments of the elderly, which one feels could become more serious. She has always come to my assistance and my ailment always subsides, ... Thank you for your prayers.
(Martville, N.Y.)

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

When I was really ill two years ago, my daughter brought my mail to me in the hospital and in it was my Kateri book and a small prayer picture card. As soon as I saw her picture, a great peace seemed to overcome me and I knew that I would get well, which I did and am very grateful for. I while ago, I asked you to join me in prayers to Kateri so I could sell my house. Kateri has answered our prayers. The deal was closed on June 30. I am sending a check for one hundred and ten dollars in thanks to Kateri. Thanks again to Kateri, for she had helped me so many times by interceding to our Lord Jesus, through His Blessed Mother.
(St. Catharines, Ont.)

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

Kateri has really tugged at the Lord's shirt-sleeve. Shortly after I wrote the twenty-five dollar promised check, my husband won ninety dollars. We had to take out a substantial loan for household expenditures, which prompted me to look for work. Fulltime I did not want because of the children. That evening we won a five-hundred-dollar drawing. God said "Part time." Within two days, I got a job as a community nurse from eight to noon. Perfect for my family. It should go to full time, but I am praying the demand remain part time until my children are older. We have many medical bills. ... And we need a new roof. All this we will manage with part time, if we as a family remain healthy.

We are certainly committed to serve the Lord, Our Jesus, Our God, for we know He is certainly taking care of us, especially listening to Kateri's intercession.

Enclosed is a check for the six-dollars-and-a-half statue, which is so beautiful. I do need more touch relics and Kateri Intercession Prayers, about ten. Thank you.

(St. Mary's, Pa.)

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

A perfect introduction to the life of the
Venerable Kateri Tekakwitha—
THE ORIGINAL CAUGHNAWAGA INDIANS

by
Henri Béchar, 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 Béchar, 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 Code

Mr. Gerald A. Rogers:

Your book is most interesting and well written and so thoroughly researched! A pleasure to read.

Montreal, Quebec.

Father Van de Maele, S.J.:

What a splendid publication! Magnificent: **Prachtig!** Sincere congratulations!

Bruges, Belgium

Monsignor P. J. Kennedy:

Please accept my very sincere thanks for the copy of your valuable book, "The Original Caughnawaga Indians." Congratulations on such a work of immense labor and rich contribution to our heritage as Catholics. May Almighty God and yourself be thanked for rich fruits your work will have in generations to come. It will help to advance the life-work you have so much at heart, to show forth the "power and glory" of Venerable Kateri Tekakwitha.

St. John's, Newfoundland

Mr. Albert C. Walsh:

Sister Cecile of the Sacred Heart, Montmatre, Quebec gave me your name and address. I had mentioned to her that by a strange coincidence I was asked to review your book, **The Original Caughnawaga Indians** for **SOCIAL JUSTICE REVIEW**... I had no idea what the book was about. At the same time I was planning to visit the Canadian Shrines. When I started reading the book I was surprised to see the tie-in. I am amazed at the holiness of these Indian converts, and now of course am pleased the book came my way... God bless you and your efforts. I don't think anyone can read your book on the Caughnawaga Indians without being better for it.

Gretna, Nebraska

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 throughout 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).

✻ Kateri's smile upon you, Mrs. W.M. !

Please renew my subscription to the "Kateri" magazine. The enclosed fifty dollars are part of a pledge I made four years ago when I was being treated for a chronic progressive respiratory problem. At that time, I was almost helpless through weakness. I prayed for Kateri's intercession so that I might at least recover enough to take care of basic chores around the house, cook, and be up and around. All of these things I can do, and I am profoundly grateful for Kateri's help.

I had the privilege about six years ago of visiting Caughnawaga, attending Mass at St. Francis Xavier's where the Indian choir sang so beautifully. It was a wonderful religious experience.

I have yet another great favor to ask of Kateri... and I am hoping for the best.
(Detroit, Mi.)

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

Our Subscription Campaign, cont'd:

Sr. M. Ignatia, New Britain, Ct.	1	B. W. Darne, Champlain, N.Y.	1
Sr. Winifred, Rochester, Mi.	2	M. Murphy, Milwaukee, Wi.	1
E. Bahr, Chicago, Il.	5	P. LaFontaine, Champlain, N.Y.	5
L. Carota, Philadelphia, Pa.	1	DeVincenzi, Teria Linda, Ca.	2
M. Lynch, Cambridge, Ma.	1	S. Bala, Johnstown, Pa.	1
L. Maloy, Old Orchard Beach, Me.	1	T. Alder, Montreal, P.Q.	1
M. Nevill, North Bay, Ont.	6	R. Agacinski, Grand Rapids, Mi.	5
G. Agawa, Goulais, Ont.	5	A. Kader, Erie, Pa.	1
Sr. Benoit, Montreal, P.Q.	1	E. McCarthy, Columbia, S.C.	2
J. Duport, Roxboro, P.Q.	1	E. Woods, Cleveland, Oh.	1
R. Jones, Calgary, Alta.	5	L. McCart, Grenville, P.Q.	5
F. Johnson, Sault Ste. Marie, Ont.	1	M. Tremblay, Chelmsford, Ont.	5
J. Morrison, Sudbury, Ont.	5	H. Walsh, University, N.S.	1
E. Freas, Atlantic City, N.J.	1	L. LeBlanc, Cap Pele, N.B.	1
C. Larzelere, Whiteriver, Az.	1	A. Petite, Biddeford, Me.	1
R. Wagner, Hauppauge, N.Y.	1	D. Chicorelli, Valley Stream, N.Y.	1
A. Bauer, Noranda, P.Q.	1	A. Lapan, Enfield, N.H.	1
D. Potochniak, Binghamton, N.Y.	1	A. Hartnett, Belmont, Ma.	1
R. Burch, Metairie, La.	1	J. Martin, Hawthorne, Ca.	1
W. Bley, Jr., Belle, Mo.	5		
M. Shea, Powasson, Ont.	5		
G. Kinsalla, Lakewood, Oh.	1		
J. Brock, Chicago, Il.	1		
H. Wolf, Queens Village, N.Y.	4		
Sr. Frances, Aberdeen, S.D.	1		
		Total	5,798

Please help the Kateri Center to find 4 202 more subscribers. Kateri love you !

Chateauguay Automobile, Inc.

Pontiac — Buick — Cadillac — G.M.C. Trucks

234 RUE PRINCIPALE — CHATEAUGUAY CENTER, P.Q. — 692-6795

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 DECEMBER 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.

PLEASE RENEW YOUR SUBSCRIPTION; SEND GIFT SUBSCRIPTIONS TO:

- NAME
STREET
CITY OR TOWN CODE
PROVINCE OR STATE
- NAME
STREET
CITY OR TOWN CODE
PROVINCE OR STATE
- NAME
STREET
CITY OR TOWN CODE
PROVINCE OR STATE
- NAME
STREET
CITY OR TOWN CODE
PROVINCE OR STATE
- NAME
STREET
CITY OR TOWN CODE
PROVINCE OR STATE

(GIFT NOTE SENT UNLESS OTHERWISE REQUESTED)

FROM: NAME
ADDRESS

Please inscribe one of any deceased relatives or friends on the
Marguerite Tsoungatoüan Roll (one name only):

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