

# KATERI

NO. 114

THE MARGUERITE TSONNONTÖÜAN ROLL

OUR SUBSCRIPTION CAMPAIGN : 22

KATERIGRAM

ON CHRISTMAS DAY

EACH NEW MOON

TERCENTENARY OF KATERI'S FIRST COMMUNION

ALBERT GOT THE KATERI AWARD !

FIFTY YEARS AGO

AFTERTHOUGHTS

THE FIRST CHRISTMAS CAROL

CORRESPONDENCE

**LILY OF  
THE MOHAWKS**

Winter • 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.  
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## Books

In English — *Kateri Tekakwitha*, With a Prefatory Note of John Cardinal Wright, by Francis X. Weiser, S.J., (Paperback) \$3.00; hardcover \$5.00  
 In English — *I am Indian* by Gualbert Brunsman, O.S.B. 60¢.  
 In English — *Treasure of the Mohawks* by Teri Martini, a book for boys and girls. \$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.





### 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.

### DECEMBER 1977

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## THE MARGUERITE TSONNONTOUAN ROLL

Marguerite was the wife of Francis Tsonnontoüan. Her story is told in **The Original Caughnawaga Indians**. This devout couple were close friends of Kateri Tekakwitha, whom they asked to guide them in their spiritual life. For every five subscriptions to **Kateri**, you may inscribe at no extra cost the name of one of your departed ones on the Marguerite Tsonnontoüan Roll.

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2. Mr. Frank P. Trobl, Jr.
3. Dr. Ensign C. Balch
4. Mrs. Eva O'Brien
5. Mr. Alfred Lajeunesse
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# OUR SUBSCRIPTION CAMPAIGN

For this one hundredth and fourteenth 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.

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Total 6,038

Please help the *Kateri* Center to find 3,962 more subscribers. *Kateri* love you !



## Miss Marie-Jeanne Fincham :

First of all I must apologize for the long delay in writing to acknowledge receipt of your book **The Original Caughnawaga Indians**. Many weeks passed before I had the opportunity of reading it, but now I have done so I can say that it was extremely interesting. When reading my copies of **Kateri**, I had often wondered about the various Indians mentioned from time to time, and now I feel I know something about them. They are indeed an example to us all.

Ashley, Mkt. Harborough  
Leics. England

## Miss Sally Marie Baker

Your book about the Caughnawaga ought to inspire anybody to have the courage for whatever cross he has to bear. In the light of such love and repentance experienced by the Indians, the heavier the cross, the more joy in union with Christ and the more blessings to be had. What an expression of the hideousness and horror of sin, even after its total forgiveness through baptism. I'm so happy I found out about Kateri and her friends ... all saints in faith if not to the world yet. They've been a wonderful help to me ...

Detroit, Michigan

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 .....

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Country with Code .....



## KATERIGRAM

"LET THE WOODLAND TREES cry out for joy!" wrote the Psalmist. On Christmas morning 1677, exactly three centuries ago this year, at the Mission of St. Francis Xavier, then located six or seven miles east of today's Caughnawaga, Kateri Tekakwitha made her First Communion. Fortunately, the missionaries who knew her left us the story of her arrival at the Mission, of her first three months there, and of the immense joy that was hers on that great day.

We are apt to forget that the meeting of a saint, canonized or not, with his or her Lord in the Eucharist enriches the Church's treasury of merits. The merits Kateri earned in 1677 are applicable to us in 1977. She will intercede for us, she will gladly share her joy with us, if we leave ourselves open to her influence.

Above all, we must imitate her, taking into account the time and the circumstances in which we live. In preparation for Christmas and during 1978, a monthly confession would be in order, even if the sins to be accused are not too serious. Surely Christ did not intend the sacrament of Penance to go out of style. In it our Lord Himself comes to us with all his tender love and mercy. And who ever has too much of that ?

Communion on Christmas and as often as possible in the New Year should be our next step in imitating the Lily of the Mohawks. The night before a communion day, read a chapter of Book IV in the **Imitation of Jesus Christ** by Thomas a Kempis. If you cannot get a copy of this book, dwell tenderly on the love of our Savior for each and everyone, in coming to us as He did to Kateri of the greenwood.

Finally, after receiving the divine Guest, it is only proper to show our gratitude. His coming, we must not forget, is priceless. We are blessed with the body and blood, the soul and divinity of the living Lord and Savior. Too often, there is little enough time at the end of the Eucharistic Celebration for an appropriate thanksgiving. Set aside five or ten minutes during the day to tell the Redeemer how happy He has made you. You could then mention your problems and your needs, in which He is vitally interested. You might end up by pleading with Him to grant us the miracles required for the beatification of the Venerable Kateri Tekakwitha. At your request, He might even whisper a word to Pope Paul VI, His Vicar on earth, so that the beatification of the Indian maiden would take place in the not too distant future.

Henri Béchard, S.J.  
Vice-Postulator



## *Prayers Needed!*

*Won't you sign the pledge?*

*It won't cost you anything.*

*Ask your friends to do as much.*

*We have 13,914 signed pledges.*

*We need 1,000,000 more.*

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, Miss G.G. !**

I must write to you again to tell you more of the wonders of Kateri! We always ask her to come with us on our journeys, to guide us along the way, and bring us back home safely. We just returned from a motor trip, and in October my sister and I expect to go on a tour to Israel on a visit to the Holy Land. Of course, Kateri will go with us.

And, at this moment, my sister and I are especially happy because of the wonderful help we received through Kateri's intercession. For several days, we were terribly worried about a condition which required an X-ray and also the removal of a small mole. Both reports came back negative, indicating there was nothing wrong. How thankful we are for Kateri's powerful help! As usual, she never fails us, and we continue to pray to God through her intercession for all our daily needs. If you can use this letter in the Kateri magazine, I would be very happy to have you do so.  
(Williamstown, MA)

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

Enclosed please accept a money order of five dollars for favors received from praying to Kateri during a prolonged illness.  
(Dorchester, MA)

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

Enclosed is a check in the amount of twenty-five dollars for a favor obtained through the intercession of Venerable Kateri. My brother, who is a diabetic, had a very bad ulcer on his right leg for six months. His doctor hospitalized him for one month. After two weeks, there was no considerable change of his condition. I have been praying Kateri for a healing without a skin graft. On the third week in the hospital the doctor changed all medications on my brother's leg. His leg is completely healed. I am deeply grateful to Kateri.  
(Lawrence, MA)

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

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Kateri's First Communion, Christmas Day, 1677



For you who love Kateri Tekakwitha  
on the occasion of the tercentenary  
of her first Holy Communion  
on Christmas Day 1677

my prayers and a remembrance  
in my Christmas Masses of 1977  
and in each one of my Masses  
of the New Year.

In return, may I count  
on your receiving Holy Communion  
to hasten the Beatification of the  
Lily of the Mohawks?

Henri Béchard, S.J.

# EACH NEW MOON

.....



## WHY ?

IN 1961, at a public consistory at St. Peter's in Rome, the Dean of Advocates formally requested that Pope John XXIII beatify the Maronite hermit Charbel Makhlouf and the Venerable Kateri Tekakwitha. If I remember correctly, Mother Seton's beatification was also mentioned. After sixteen years what do we have ? Not only have Father Charbel and Mother Seton been beatified; they have even been canonized. The Church officially recognizes them as saints. Not so with the Venerable Kateri Tekakwitha.

The question that Kateri's friends naturally ask is, Why ? Let me first say that the ways of God and those of man are not the same. Let me add that He alone knows when the beatification and canonization of the Lily of the Mohawks will be the most advantageous to the Amerinds.

One must not forget that a canonization does not add anything to the glory of the new saint in heaven.

On the other hand, it supposes a wealth of prayer and sacrifice in the Church militant, that is on the part of its members today. The world must be a somewhat better place to live in after a canonization. In other words, it takes the sanctifying efforts of millions of Christians to obtain a saint. Now the English and French Kateri subscribers listed at the Caughnawaga Center in Canada come to about 13,000; those listed at the Auriesville Center in New York State come, I presume, to approximately the same number—26,000 in all.

As Kateri belonged to the laity, she has no community to pray for her canonization; many people of her own race do know about her and beg the good Lord to grant that she be officially recognized as a saint, but others don't.

This Christmas is the tercentenary of Kateri's First Communion at the age of twenty-one. Of your charity for the Amerinds, who have no saint of their own, won't you do all in your power to find new friends for Kateri? The *Kateri* publication costs only \$1.00 a year—just about what it takes to prepare your stencil and mail the four issues to you. Our English-language subscribers number 7177. Please help us reach the 10,000 target. It can't be done without your help.

## UNICEF

On January 30, 1971, the Vatican Secretariat of State sent papal representatives around the world a document designed to help them counter the ever-widening spread of artificial birth control projects and programs. The February 1 issue of *Times* of that year said in particular that Car-



dinal Jean Villot, Papal Secretary of State criticized the United Nations Children's Fund (UNICEF) for supporting population-control programs. "It is troubling to see funds channeled into family planning campaigns more easily than into other enterprises: for example, certain projects for fertilization of desert zones," *Time* quoted Cardinal Villot as saying. Before contributing to the UNICEF, be sure that your money does not go to birth-control programs.

### "KATERI" HAS PLENTY OF DASH !

DALLAS (UPI) — Motorcycle Patrolman C. W. Cottongame has found the law can be a two-way street, and he's not happy about it. In May, Cottongame issued a traffic ticket to Kateri Ewing. It cost her \$20. Mrs. Ewing promptly charged Cottongame with littering. It could cost Ewing a \$200 fine.

It started on May 23 when Mrs. Ewing failed to turn right as her position in the right lane required. Cottongame pulled her over and as he approached her car, he tossed his cigarette butt to the ground.

"Are you aware of Dallas' littering laws?" Mrs. Ewing snapped.

Cottongame grinned and said, "I suppose you're referring to the cigarette."

She was and Cottongame is no longer smiling.

The officer appeared in Municipal Court to face a charge of littering.

Mrs. Kateri Ewing has been a *Kateri* subscriber for several years.

### THANK YOU SISTER MARY CULLEN, R.S.M. !

With prayerful thanks, we acknowledge Sister Cullen's zeal in gathering 600 signed daily Prayer Pledges for Kateri's Beatification. The signatures are those of school children, teenagers, young and not so young adults, particularly from the Pittsburgh, Pa. area. These priceless pledges faithfully accomplished will storm heaven for the miracles needed for the Beatification of the Lily of the Mohawks. Won't you add your efforts to Sister's?

### KUDOS TO THE POSTMASTER GENERAL

Last year I urged the Kateri subscribers to congratulate the Honorable Jean-Jacques Blais, Canadian Postmaster General, for launching the 8-cent Christmas stamp depicting the Nativity of Our Lord. The response was very poor. One of our American subscribers wrote a few lines of appreciation to him. This year, once again. I beg of each subscriber to send a card or letter to the Postmaster General, telling him how pleased most people are with this year's *Jesous Ahatonhia* 10, 12 and 25 cent Christmas stamps, which tell the story of the first Christmas carol composed in Canada by St. Jean de Brébeuf about 1641. See page 32 for details. The missionaries who worked with Kateri, Father Claude Chauchetière in particular, attributed to the merits of St. Jean de Brébeuf and his Companions the extraordinary graces showered upon the Lily of the Mohawks. Send your letter to The Postmaster General, Ottawa, Canada. The vice-postulator would like to know what you have written to the Honorable Jean-Jacques Blais.



# TERCENTENARY OF KATERI'S FIRST COMMUNION

(Continued)



IN IROQUOIS, the word Sunday may be translated either by **Niiohne**, the day-of-the-Lord, or by **Enta**, the-great-day, the-feast-day. The lives of the first Christian Iroquois were centered on the most important day of the week, even more so on Easter Sunday, the day of the Lord in the highest sense of the term. Kateri, who had preferred to go without eating or drinking at Gandaouangué rather than to be unfaithful in keeping the Lord's Day, had no trouble in observing this custom.

She made ready for it by her weekly confession on Saturday afternoon. Going into the woods, by way of penance, she lacerated her shoulders with switches. She then spent quite a while in church weeping over her sins, before accusing herself of them. Like the Venerable Mother Mary of the Incarnation in Quebec, the newcomer thought of herself as the greatest sinner in the world, although she was of unquestionable innocence. After having been absolved, with the other penitents, she attended the Benediction of the Blessed Virgin, comprising no doubt hymns and prayers in honor of the Mother of God, after which the priest blessed the faithful with a small statue of our Lady.

On Sunday, at morning twilight, most of the Indians gathered together before the Blessed Sacrament in preparation for keeping holy the Lord's Day. Kateri got there before the others, took a place on the left side of the church, reserved to women, and did not budge until Father Jacques Frémin had finished saying the eight o'clock Mass. After the reading of the Gospel, the missionary



or, quite often, Paul Honoguenhag, the Huron **dogique** or catechist, preached to the bronze-skinned population. Following the sermon, the celebrant intoned the Creed in Iroquois, which was sung in unison by the people. They also sang, and Kateri with them, during the Holy Sacrifice until the **Tetsitewanonweratoan ne Niio**, the final "Thanks be to God."

At ten o'clock, the bell called everyone back to church for the recitation of the entire rosary. We know that St. Catherine Labouré had the unique privilege of kneeling at the feet of our Lady, seated in an armchair at the rue du Bac, and of lifting up her eyes to her. Without the help of visions, Kateri meditated her rosary. Her faith overthrew every obstacle between herself and Mary, the Mother of God.

With her friend Anastasia, once again Kateri made her way to church for Vespers, when the bell rang out at three o'clock in the afternoon. The men and women took their respective places as the priest, the **dogique**, and two altar boys in cassocks, put on their surplices at the Epistle side of the altar, before genuflecting in front of the Blessed Sacrament. Without delay, the **dogique** chanted the first verse of the **Deus, in adjutorium**, and the congregation, divided into two groups, went on to the **Gloria** of the final psalm.

If the truth must be told, their psalmody was not of the psalms, but of prayers that they already knew. In turn, Kateri quickly learned them by heart: the prayers that they said at rising and at retiring, for the Elevation, for the guardian angel, in thanksgiving for the faith, and besides, the Commandments of God. The **Ave Maria**, which she had memorized at Gandaouagué, took the place of the **Magnificat**.

The afternoon ended with the Benediction of the Blessed Sacrament, so that the sun was setting, when the people returned to their long houses. These public devotions marked the days and the weeks at the Mission of St. Francis Xavier, and filled Kateri's heart with tremendous joy.

At first, Anastasia Tegonhatsiongo was satisfied with informing Kateri about the hours of the liturgical offices, but she soon concerned herself for the interior life of her new friend. Since she herself had come to live with her family at Sault St. Louis in 1671, how had the girl behaved in Mohawkland? Kateri answered that, since the age of fifteen, she had conducted herself in the same way as when her kind-hearted instructress had dwelt at Gandaouagué on the Mohawk River.

Another time, Anastasia questioned her about the white and purple wampum beads she wore round her neck or in her hair, and in less than no time wanted to know if she had





thought of getting married. Anastasia probed again : Was Kateri given over to slander, a fault widespread among the dis-taff Indians ? She did not know what it was, either in theory or in practice. And never was she heard to speak evil of people, not even of those who spoke evil of others, not even of those who spoke evil of her.

It is not surprising then that the young convert became an intimate friend of this exceptional woman. She took for line of conduct to go with her to the fields and to the woods, quietly saying her rosary all the while. She thus wanted to avoid anything or anyone who could draw her attention away from the God of love. During the day, the two Indians chatted together as they roughhewed timber or reaped maize. About what? About God, about the means of being agreeable to Him and of serving Him better. Anastasia spoke to her companion about the lives of the saints, the hatred they had for sin, and the penances they practised to atone for their failings. Kateri learned more in a week by working with her teacher than in months with others.

When the autumn rain fell heavy and fast or later when the winter cold detained her in the village, her heart led her to the little bark church, where she spent hours in loving conversation with her Lord. The rest of the time, in the quiet of the long house, she made small, useful articles, happy with God



who filled her solitude. Anastasia was convinced that her friend never lost sight of the Divine Majesty and that she continually walked in His presence. And so, in the autumn of 1677, began the most important years of Kateri's life, the years in which she was transformed into a quickening flame of love, rising straight up to God.

Anastasia Tegonhatsiongo was not the only one who was interested in Kateri's spiritual progress. Shortly after the arrival, Father Frémin had entrusted her to the care of Father Pierre Cholenec, a native of Brittany. In his boyhood, he certainly heard about Marie Amice Picard, whose body was interred in the cathedral of St. Pol-de-Léon. He was then twelve years old and was aware that this countrywoman of his had lived for many years with no other nourishment than the Eucharist, much as Teresa Neumann, in our own times. From 1664 to 1667, he studied philosophy at the Royal College of la Flèche, the little city where, in 1659, the founder of Montreal, Jerome Le Royer de la Dauversière, had died. Pierre Cholenec was then appointed prefect of His Serene Highness Prince Rinaldo d'Este, a good indication that he was not as rough in mien or manners as the coastline of Lower Brittany.

Some time after his Ordination, he was sent to New France and landed in Quebec in 1674. He was soon named to the Mission of St. Francis Xavier. When Kateri first met the missionary, he was thirty-seven years old. Thanks to him, we have a fair knowledge of her interior life during the autumn and early winter of 1677. "There is one especially," he wrote, "a small, lame young woman, who is the most fervent, I believe, of the entire village, and who, although she is very much a cripple and nearly always ill, does extraordinary things . . ."

Time and time again, Father Cholenec stresses the preeminent part the Holy Spirit played in her life. Within a few weeks, the young woman stood out among all the others and so much so that everyone esteemed and admired her. "She was never a novice in the exercise of virtue, and had been accomplished in it from the very beginning."

Shortly after coming to Sault St. Louis, Kateri began by embracing what was "the most perfect," searching in all things whatever would be the most pleasing to God. This is a practice which even good priests and religious but rarely come to. For this Indian girl, it meant the complete surrender of self to God, without taking into account the opinions of others and without indulging in vain regrets of any sort. It was based on the high esteem she had formed of the Divine Majesty, intensified by the gratitude she felt on finding herself safe in Christian surroundings.



The presence of Christ, the divine lodestone, attracted Kateri mightily to the foot of the altar, even after the customary devotions of the community. At four o'clock in the morning, in complete darkness, she made her way to church, where she conversed with the good Master, far from all noise and distraction. Neither the snow flurries nor the intense winter cold, which made the trees of the forest crack in the night, kept her away from the Eucharistic rendezvous. In all seasons, many times a day, she could be seen kneeling before the tabernacle.

Her love for Jesus also burst forth in her prayers. The words she preferred to say over and over again to her Beloved were those that broke forth from her heart. They found expression in tears and sighs. So many in fact, that she seems to have had the gift of tears, a gift that does not appear to be very common nowadays. Tears of joy, which welled unbidden from her eyes, one of the results of her being enveloped in the exquisite tenderness of divine Love.

Thus it was that scarcely a month after Kateri had settled down at the Mission, the Holy Spirit gratified her with "a sublime gift of prayer, together with such heavenly sweetness, that she often passed several hours in these intimate communications with her God."

It is worthy of note that her spirituality allowed of no self-seeking. Despite her great longing to be in church as much as possible, she was never there when it was time to work. "Her devotion was all the more admirable since it was not one of those idle devotions, where usually there is only self-love, nor was Kateri one of those obstinate devotees, who are in church when they should be at home." For her the daily tasks quickly became a means of intimate union with God. Was this not what He asked of her?

Often enough, Kateri saw Anastasia and other longtime Christians receiving Holy Communion. She asked Father Cholenec to permit her to make her First Communion on Christmas Day, which was approaching. Off and on she labored the point. Now custom authorized recent converts to receive Holy Communion only after several years of Christian living; after many trials, too, so they would have a high idea of it and make themselves worthy by a commendable conduct. Towards the beginning of December, convinced that this Mohawk girl was truly the "treasure" that Father de Lamberville had written about in his letter to Father Frémin, Father Cholenec granted her the eagerly desired permission.

Kateri welcomed the good news with all imaginable joy and, with the help of the missionary, made ready as best she could for her First Communion. On Christmas Day 1677, she



received the Lord Jesus into her heart. No one knows exactly what took place between Him and her. On the other hand, "the ground was so well prepared that only the approach of this divine fire was necessary to receive all its warmth. She approached or rather surrendered to this furnace of sacred love that burns on our altars." There is not doubt as to what happened afterwards. A breakthrough took place in Kateri's life. She emerged from the chrysalis of her childhood and youth into young adulthood and into a new way of life; from that day onward she appeared changed to all who knew her, for God and his love had taken possession of her.

In the course of the next three years, Kateri Tekakwitha went to communion as often as she could—St. Pius X had not yet approved daily communion—and she did so with the same love and fervor as the first time. Our Lord puts no limits to his grace when he comes upon hearts ready to receive Him and make the most of his lovingkindness. The Iroquois maiden's opened wide to welcome Him. Now and again, one meets a man or a woman who has become, it would seem, a transparency of the Deity. Not very long ago, on television, I saw Brother Roger of Taizé. He gave me the impression that he was inhabited by Christ. This Divine indwelling was also true with regard to the Lily of the Mohawks. Her compatriots sensed it, and the most pious among the women hurried to take place alongside her in church. Her presence was sufficient preparation for Holy Communion.

*(To be continued.)*

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

Please excuse my delay in sending my August and September offerings. I am adding something extra in return for two favors granted by Kateri. Some time ago, a friend underwent surgery for the removal of a growth on the bowel. I prayed to Kateri that all would go well and although the growth was malignant, the doctors are satisfied that the cancer has been completely arrested.

This summer another friend and I planned a long bus trip through the States without making any reservations. As the time grew near, feeling tired and nervous, I decided to leave all our plans in Kateri's hands. As usual she heard me! We obtained the best accommodations with little or no effort, and arrived in the lovely city of New Orleans to spend a happy week. Little Kateri was our travelling companion all the way. Thanks again to the Lily of the Mohawks. (Montreal, P.Q.)

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



# Albert Got the Kateri Award

THIS YEAR, as in the past, the Jesuit Fathers at the Shrine of Our Lady of Martyrs at Ausriesville, N.Y., where Kateri Tekakwitha was born, celebrated the annual weekend in her honor on September 4 and 5. Towards the end of August, Father Joseph S. McBride sent me a gracious invitation for the Kateri Award Day. My secretary, Mr. Albert Lazare was one of the awardees.

On Friday, September 2, I flew to Albany, N.Y., where Mr. Gerald Waldbillig, a faithful friend of Kateri, met me at the airport. After lunch at the Old Fort Orange Club with Msgr. Edward L. O'Malley, pastor of St. Mary's parish in Albany, we visited his historic church. It was built in 1803. St. Isaac Jogues had been a prisoner at the spot where the church now stands; later on, St. John Neumann offered the Holy Sacrifice within its walls. One of the former pastors, Msgr. Clarence A. Walworth was an ardent devotee of the Lily of the Mohawks. His niece, Ellen H. Walworth, wrote one of the best biographies of our future saint, **The Life and Times of Kateri Tekakwitha, the Lily of the Mohawks**. In 1890, the then Father Walworth and his niece Ellen had a granite cenotaph erected at what was traditionally thought to have been Kateri's grave. Msgr. O' Malley showed me a painting of Kateri Tekakwitha, which must have been hanging in the sacristy of St. Mary's for nearly a century.

From downtown Albany, Mr. Waldbillig took me to his beautiful rural estate. A crystal-clear brook, expanding into a natural swimming

pool runs through the property. The road led us over it through a covered bridge before we reached his home. For a while, a thunderstorm threatened, but thoughtfully worked its way round the property, not stopping to bother us. Towards the end of the afternoon, Mrs. Frances Waldbillig served a delectable dinner—all the greens were from the farm; the desert of luscious native melons too—on a large screened verandah, in the corner of which a monumental geranium flowered as high as the ceiling. As we dined, we could see the ospreys riding the wind over the immense field, bordered to the right by the long line of the forest. Deer, I was told, often come to gaze meditatively at the land.

In the early evening, my obliging host drove me to the Martyrs' Shrine at Ausriesville. Father Michael Jacobs, the Iroquois Jesuit, had already arrived from St. Regis, P.Q.; so had Father Franz X. Weiser, author of **Kateri Tekakwitha**, from Boston, Mass. Father Thomas Egan, Director of the Shrine, was also there with a warm welcome. The next morning, I walked over to Father Joseph McBride's trailer on the Shrine grounds. Despite his heavy schedule, his greeting left nothing to be desired.

As recipients of the 1977 Kateri Awards, he had chosen five people who had distinguished themselves in furthering devotion to the Lily of the Mohawks. His first choice was Sister Mary Dorothy Ryan, R.G.S., Directress of the Kateri Tekakwitha Camp Center at Wickatunk, N.J. In the



early days of her Camp programs with girls, she introduced them to Kateri as the feminine model who exemplified the traits of an ideal Christian woman, practising faith with great love and courage.

The second awardee, Mrs. Sarah Skanaieah (Little-Peacock) Monroe Hassenplug, who now lives in Liverpool, N.Y., is a native of the St. Regis Reservation, part of which extends from Canada to Hogansburg, N.Y. Sarah gives talks about Kateri to the school children in the Central New York State area, guides pilgrims to the Tekakwitha Shrine at Fonda, N.Y., and explains the history of Kateri's baptism at the very spot on which she became a follower of Iesos Christos. "Last year" wrote Father McBride, "she was an eye-catcher at the Kateri League's booth at the Eucharistic Congress as she untiringly distributed promotional material."

Mrs. Edward Kisela of Detroit, after reading a biography of Kateri, turned to her in her endeavor to help solve social problems. She works with Father McBride to spread the Kateri chaplet, medals, and information throughout the United States, giving much of her time to Kateri's Cause.

From the St. Francis Mission, Rosebud Reservation, South Dakota, comes still another award winner, Mr. Hubert McCloskey, a Sioux Indian. He is very assiduous in all the Mission's activities and is involved in the Lay Deacon program. Like the Indian **dogiques** or catechists of the seventeenth century, his eloquence is often manifested in his discourses on Kateri.

The final awardee was Mr. Albert Lazare, secretary of the Kateri Cen-

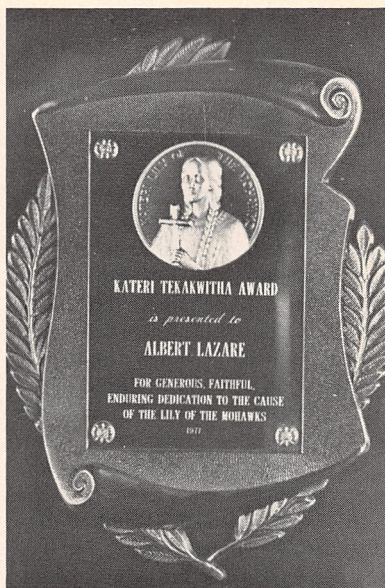


PHOTO ARMOUR LANDRY

### *The Award*

ter in Canada. He has worked faithfully in the interest of the Lily of the Mohawks for more than a quarter of a century. A Caughnawaga Indian, he commutes daily from the St. Francis Xavier Mission to Montreal, where the Kateri office is now located. He has constantly stimulated action in favor of Kateri among his people and has solicited funds at every opportune occasion. Albert lives with his wife and five beautiful children, all of school age, at the Mission. He shows himself very public-minded, active with the Indian Knights of Columbus, the Caughnawaga Boys' and Girls' Club, and the local firemen. When he first began to work at the Center, succeeding his brother Thomas, elderly Father Omer Péroquin, S.J., Kateri's very first subscriber in 1949, said to me



"Kateri herself chose him for this task." This wise old priest was right.

During the day, friends of Kateri began to arrive, many of whom I had not seen for some time. At four o'clock in the afternoon at the Coliseum, Fr. Jacobs, Fr. Weiser, Fr. Robert Fleig of the Shrine staff, and Fr. Béchard formally opened the Kateri Weekend with the Eucharistic Celebration. A cultural program at 8:30 p.m. featured the premiere of a play by Mary-Eunice Spagnola, **Star Over the Mohawk**. Directed by Fr. Raymond Fullam, S.J., of the Shrine staff, the presentation drew on the talents of the youths who make up the sacristy team and the young ladies who assist the Shrine as secretaries. Mary-Eunice, who is well known for her dramatic characterizations of Kateri, introduced a new monologue in which Marie-Thérèse, an Oneida girl who took up residence at Caughnawaga, described the last years of her friend Kateri Tekakwitha.<sup>1</sup>

The Caughnawaga Choir reached the Shrine in the early evening. I had the pleasure of spending several delightful hours with these old friends. Food and song helped pass the hours away, as memories of the past Kateri Weekends were recalled. I mentioned to one of the members, Mr. Larry Taylor, that I had first known him when he was twelve years old at the time I was principal of Tekakwitha School in Caughnawaga. I got the shock of my life when he told me he was forty.

Sunday morning dawned bright and fair. The Shrine grounds were paradisaal. Long before the Solemn

Mass, which began at 12:30 a.m., pilgrims from St. Regis, Fr. Jacobs' parish, drove in. The Most Reverend Stanislaus J. Brzana, Bishop of Ogdensburg, in whose diocese the American section of St. Regis is located, was celebrant and homilist. The concelebrants were the Very Reverend Joseph C. Towle, S.J., newly appointed vice-provincial for the pastoral ministries of the New York Province of the Society of Jesus; Fr. Thomas Egan, S.J., Fr. Joseph McBride, S.J., Fr. Michael Jacobs, S.J., Fr. Ronald Schultz, O.F.M. Conv., director of the Tekakwitha Shrine at Fonda, N.Y., Fr. Francis X. Weiser, S.J., Fr. Ronald Sams, S.J., alumni director at Canisius High School, Buffalo, Fr. James Shurtleff, secretary to the Bishop, and Fr. Henri Béchard, S.J.

During the Eucharistic Celebration, the Caughnawaga Iroquois Choir sang in its own language. The second reading of the day was particularly appropriate. In the **Acts of the Apostles**, 17: 22-24, St. Paul told the Athenians that from one stock God made every nation of the world to dwell on the face of the earth, that He set limits to their epochs and fixed the boundaries of their regions. In other words, it was under the Providence of God that the peoples of our planet arose and flourished at various times and places. The seventeenth century saw the Iroquois arise and flourish—the Mohawks, Oneidas, Onondagas, and the Senecas. From the Mohawks came a courageous maiden, who waged war against the evil spirits of darkness by prayer and penance. Her name was Kateri Tekakwitha.

1. For monologues on Kateri, St. John Neumann, etc., contact Mary-Eunice, Better World, Mary Productions, 58, Lenison Ave., Belford, N.J., 07718.





PHOTO ANNE SCHEUEURMAN

*Fr. Joseph McBride, S.J., narrator; Bishop Stanislaus Brzana, and Mr. Albert Lazare, who is about to receive the Kateri Award, at the Coliseum, Auriesville, N.Y.*

After reading the Gospel, Father Towle introduced Bishop Brzana, who delivered the homily, which he concluded with the following words in Iroquois. As most of Kateri's readers are not fluent in this language, it was thought preferable to give the English translation:

"We hope and pray," he said, "that with the help of God Kateri Tekakwitha will eventually be raised to the honor of the altars. We hope and pray that with the intercession of Mary and the help of God all the Mohawks, all the Iroquois, and all the Indian people will be saved and brought to eternal life. There they will sit at the council of the great Spirit, with the great Christian Chiefs, spiritual warriors, and heroes and with Kateri Tekakwitha, the Lily of the Mohawks."

The Bishop then blessed the 1977 Kateri Awards and presented them to this year's awardees, with Father McBride as narrator. Two of the

awardees were absent, Mrs. Kisela of Detroit and Mr. McCloskey of the Sioux Rosebud Reservation. Sister Mary Dorothy Ryan, R.G.S., Mrs. Hasenplug, and Mr. Albert Lazare went up to the Bishop, one after the other, and received the award. A few days later, at the Kateri Center in Montreal, Albert showed me his plaque. "Kateri Tekakwitha Award," it reads, "is presented to Albert Lazare for generous, fruitful, enduring dedication to the cause of the Lily of the Mohawks, 1977." How true these words are, no one knows better than I.

At the end of the Eucharistic Celebration, the Bishop, clergy, and faithful walked in procession to the National Kateri Center, which Fr. McBride organized by dint of hard work and perseverance. The Bishop then solemnly blessed the Center and an outdoor statue of Kateri, donated by Mr. Arthur Wesselman of Cincinnati in memory of his wife, Marion, and his daughter.



After the religious ceremonies, His Excellency was made an honorary Mohawk. Mrs. Cecilia Lazore, president of the St. Regis Choir, and Mrs. Rosalie Ann Laughing Cook, responsible for the Indian dances, placed a white shawl edged with gold fringe, a symbol of hospitality, on the Bishop's shoulders. Mrs. Lazore, Mrs. Cook, and Mrs. Agnes Sunday then imposed the war bonnet on his head. After the imposition of the colorful headgear, Bishop Brzana was taught an Indian dance by Mrs. Cook. He was a proficient student. The third element in the Iroquois etiquette of our times prescribes the giving of a name. The St. Regis Indians chose Tehonikonrate, which means Bright-Mind. This was the name of the late Archbishop Forbes of Ottawa, onetime missionary at Caughnawaga in the early 1900's. Bishop Tehonikonrate finally received a white stole, ornamented with Indian emblems such as thunderbirds and turtles, the latter the Venerable Kateri Tekakwitha's clan symbol.

In the evening, Fr. McBride gave a dinner in honor of the Bishop of Ogdensburg and of the awardees at the nearby **Sleepy Dutchman**. Would it be germane to say no one slept? Mr. Lazare's wife, Eileen, and his children, Warren, Dawn, Louis and Tammy, with the exception of Arnold, a choir member, who had returned to Caughnawaga earlier, were present. The company was congenial, the food delicious, and the singing between courses uplifting. His Excellency sang several songs, Fr. McBride, Egan, and Sams joined in a Latin hymn in honor of St. Stanislaus, the Bishop's patron saint, which they had learned at the novi-

ciate. A convivial evening of which Fr. McBride has every right to be proud.

As the guests said goodnight, a longtime friend of Kateri's, Mr. Thomas Constantino, President of **The Noteworthy Company**, first and largest producer of litterbags, invited me to accompany him to his office. Albert and his wife, Eileen, with their children followed us. Tom had a box of Kateri litterbags for me and material for the Center, which Albert stowed in his car before taking the road to Canada.

On September 5, Labor Day, a Kateri workshop was held at the Martyrs' Shrine cafeteria, with Mrs. Anne Scheuernan of Pittsford, N.Y., in chair. The Kateri Committee and several new members related what they had been doing in the interest of the Lily of the Mohawks. Noon came and the group was still discussing the best ways and means of furthering Kateri's cause during the next twelve months.

At 3:00 p.m., in the Coliseum, with a score of other Jesuits, I had the privilege of concelebrating at the funeral service of Fr. Joseph Edwin O'Brien, S.J., a Martyrs' Shrine staff member. On September 1, he died while visiting some relatives in the New York metropolitan area. Just a few weeks before, he had completed his fifty years as a Jesuit. During the war, as a military chaplain, he was the first priest to come to General George S. Patton, Jr., after his fatal injury in the auto accident near Heidelberg in December 1945. "Chaplain, give me the works!" this great soldier said to him. F. Vincent P. McCorry, S.J., gave the eulogy, in which he touchingly spoke of Father Eddie's simplicity, humility,





PHOTO T. CONSTANTINO

### *Kateri's and the Martyrs' Exhibits at the Eucharistic Congress*

and deep personal love for others. "He was plainly and unfeignedly fond of people," said Fr. McCorry. I felt proud to belong to the Order that produced such a man.

Tom Constantino was at the funeral. Afterwards, at the door of the Coliseum, he insisted that Mary-Eunice, Joseph Spagnola, and I dine with him, his Mother, and Sister, Rose, that evening at his lovely Spanish style residence in Amsterdam. Mrs. Constantino served us as fine an Italian meal as one could wish for: chicken soup with tiny meat balls, home-made spinach ravioli, tender corn, roast chicken and the fixings, topped by spumone and deep-dish apple pie. Conversation flowed easily, mostly about Kateri's

cause in which Tom has been interested for years. Before leaving the table, our host wanted us to enjoy a tiny glass of Cointreau or Benedictine; we declined, for we were more than satisfied with his big-hearted Mother's fine cuisine.

Tom's living room turned out to be an elegant surprise box. It was crowded with donkeys, burros, and mules. Exquisite things. Hundreds of them in native or exotic woods, in marble or faience, and in precious stones or metals gleaming in their glass showcases. They hailed from nearly every country under the sun. Naturally, Sancho Panza was there, astride his worthy mount. Though many of these colorful creations



were quite small, had they brayed in unison, their brays would have made human conversation impossible. These likable beasts are Tom Constantino's hobby. He owns two live ones, which he boards out on the grounds of the neighboring Franciscan friary. He also publishes **Mr. Longears**, a nationally distributed publication of the Donkey and Mule Society.<sup>2</sup>

Last August 21, the Most Rev. Joseph M. Pernicone, Auxiliary Bishop of New York, visited Auriesville, as he had done every year for four decades, to offer the pilgrimage Mass on Italian Day. Tom Constantino, whom Fr. Egan calls "the Shrine's resource person extraordinaire," had his own donkey and cart at the main gate for the Bishop to board at 3:45 p.m. To the delight of the long line of pilgrims, the prelate rode quickly to the Coliseum, where the Director and his staff

greeted him.

After examining Tom's unique collection of little donkeys, we spent the rest of the evening viewing his colored slides of the 1976 Eucharistic Congress, in particular the Kateri and Martyrs Shrine Exhibits. They had been expertly set up thanks to Tom's know-how.

Tuesday, September 6, was a quiet, restful day. It gave me the opportunity to check several references in the fine theology library of the former Jesuit Tertianship. On the next morning, which was gloriously sunny, after saying farewell to Fr. Joe McBride, my co-vice-postulator, Fr. Tom Egan and Fr. Raymond Fulham, S.J., drove Fr. Francis X. Weiser and me to Albany. Fr. Weiser went on to Boston and I to Montreal, very happy with my extended Kateri Weekend, and even more so with the award Mr. Albert Lazare, Kateri's longtime secretary, had received. **H.B.**

2. For information write to Tom Constantino, The Noteworthy Co., Amsterdam, N.Y., 12010.

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

I am enclosing a check for five dollars for Kateri's Cause. I just had a physical and everything was fine. I want more people to know about Kateri. I would like you to send me some touch relics, medals and also the prayer for the beatification of Kateri Tekakwitha, about twenty, as I would like to put them in my Church. I pray every day to Kateri, and also say my rosary.

(Birmingham, AL)

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

I made Kateri a promise if she would help us get a house that I would faithfully send her one dollar a month for two years. My husband and I wanted a house for ourselves and our three children. We moved in three months ago and are very happy.

(Brantford, Ont.)

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



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

I had a letter from my son M.P., who is in India, asking me to send you ten dollars for his recovery from a heart problem. After praying to Kateri, he feels well, and will be writing to you. They are not allowed to send money out of India. This is why he asked me to do him the favor which I am gladly doing to spread her devotion. It's in thanksgiving. Please pray for his good health. We will also be praying for her to be raised to the honor of the altars.

(Toronto, Ont.)

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

Enclosed you will find a check for five dollars. My sister had an operation in August and is thus far recovering well. I promised this money if Kateri would intercede to God on my sister's behalf.

(St. Marys, PA)

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

In accordance with my promise to Kateri for a successful eye operation (cornea transplant), I am enclosing my donation of five dollars in gratitude and for the success of your work.

Please continue to pray for me. I learned today I must have two, possibly three more operations on my eyes as cataracts are forming. Being quite deaf, I lip-read mostly. This is very serious for me. I continue my devotions to Kateri for her intercession. I am sure she will help me. I am sending the prayer cards and pledges to my friends and relatives to help Kateri's Cause.

(Queens Village, NY)

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

In petition for my husband's health and in thanksgiving for favors granted as to my grandchildren's health, I am sending the enclosed ten dollars. Please pray for them.

(Chicago, IL)

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

Thanks again for a big favor. My son-in-law was to have an operation. He feared cancer so much he was very upset; thanks to my prayers to Kateri and my touch relic, he is going home in less than a week. I'm enclosing five dollars in thanksgiving; I shall also say more and more prayers for her to be our new saint.

(White Plains, NY)

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



# FIFTY YEARS AGO



*Mother M.M. Nealis, R.S.C.J.*

THE PAINTING of Kateri Tekakwitha from the brush of Mother Margaret Mary Nealis, R.S.C.J., was brought to the attention of the public for the first time in the spring of 1927. Mr. F. J. Topp, its publisher and printer, had a great devotion to the "Lily of the Mohawks," and worked hard to spread devotion to her through these pictures.

For fifty years now Mother Nealis' Kateri has been in circulation. It is by far the most popular picture of the Venerable Kateri Tekakwitha. The original is still in the Jesuit rectory at Caughnawaga, P.Q.

When I was a young Jesuit at Sault-au-Récollet, Mother Nealis asked me to bring one of my sisters to the Sacred Heart Convent, where she lived. It was not very far from our noviciate. She wanted to study the features of a young Mohawk girl from the Mission of St. Francis Xavier.

The time came when I was able

**Michael K. Jacobs, S.J.**

to introduce my sister Caecilia and two other Indian girls to Mother Nealis. She scrutinized her close to and from a distance, sideways and facing her. I believe my sister gave Mother Nealis a good idea of what an Indian girl looked like. Caecilia asked me afterwards why Mother Nealis has examined her so closely.

After I was sent to the Scholasticate of the Immaculate Conception in Montreal to study philosophy, with two other confrères, Alexander Roland and John Hughes, I thought of writing a prayer that would encourage the faithful to turn to her in their needs.

When we had finished it—we thought it was pretty good!—we took it for approval to Father Edward Devine, S.J., promoter for the cause of the Jesuit Martyrs. He found that we were truly novices in the art of composing a prayer for the beatification of Kateri Tekakwitha. He was kind enough and patient enough to help us. He did not change the substance, only the form of the prayer, giving it rhythm where it was lacking. We were the winners, for our purpose was to spread devotion to Kateri and obtain miracles for her beatification.

With the second printing of the Kateri picture, we were delighted to find our prayer with the *imprimatur* of Bishop Deschamps, Auxiliary Bishop of Montreal, on the back. Thanks to Fr. Edward Devine, S.J., and three Jesuit scholastics of long ago, the same prayer for the beatification of the Venerable Kateri Tekakwitha is still said far and wide in 1977.







# AFTERTHOUGHTS

FROM ALL SIDES requests come to the Kateri Center for the little colored pictures of the Venerable Kateri Tekakwitha, painted by Mother Margaret Nealis, R.S.C.J. Despite certain art critics who do not think the Lily of the Mohawks is sufficiently grim, the general public has always preferred a pleasant portrait of Kateri. Those who want a more fearsome Kateri in full disguise will find her in the new **Sunday Mass Book for Canada**, a publication of the Canadian Catholic Conference.

The picture by Mother Nealis shows Kateri coming from the St. Lawrence River and advancing along a woodland path towards a large cross. The carmine and topaz tints of the leaves indicate that this is an autumn setting, probably that of 1677, shortly after the young Indian woman's arrival at the Mission of St. Francis Xavier. In the distant background can be seen Heron Island, where Kateri hoped to found a community of indigenous nuns. In the foreground, at the foot of the cross, blooms a white lily, the symbol of the Venerable Kateri Tekakwitha's virginity.

The artist, Mother Nealis, painted this picture in 1927—fifty years ago last spring. This humble religious, always smiling, always willing to help, was portress for half a century at the Convent of the religious of the Sacred Heart at Sault-au-Récollet in northern Montreal. Close by the entrance, she had her studio, where she worked when the door bell was quiet. Besides Kateri's picture, she painted more than thirty or forty others, which were very popular, when Canadians as a group were still strong in faith.

At my request, Fr. Michael K. Jacobs, my Iroquois Jesuit confrère, called to mind his memories of the painting of Kateri's picture. His sister Caecilia served as model. Many years ago, I remember having met Sr. Lena Landry, a religious of the Sacred Heart, who was visiting the Caughnawaga Mission. She told me that as a postulant she had also posed as Kateri for Mother Nealis.

Fr. Edward Devine, S.J., whom Fr. Jacobs mentions, was a well known writer in English Catholic circles. Besides promoting the cause of the Canadian Martyrs, he wrote **Historic Caughnawaga**, now out of print, but still an authority for those interested in the history of one of the earliest and largest Christian Indian villages in Canada.

In the 1950's, it was my privilege to meet Mr. F.J. Topp, photographer, printer, and editor of the Kateri picture. He was a man of prayer and deep faith. He spent long hours in adoration before the Blessed Sacrament. Mr. Topp was very happy, when his son decided to become a Jesuit. At the time, no better person could have been found to help Kateri's cause. He was a master in his calling and was very particular with regard to his work. He told me he had used eight plates—off-set printing had not then come into its own—to reproduce to his satisfaction Mother Nealis' portrait of Kateri. Sr. Sheila Conroy, archivist for her Congregation, informed me a search was being made for the plates. Should they turn up, it would be once again possible to offer Mother Nealis' holy card of Kateri to her friends everywhere.

H.B.



## 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 .....	( )
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Father .....	( )	Peace in World .....	( )
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#### PRAYER

*for the beatification of  
Kateri Tekakwitha*

O GOD, who, among the manifold marvels of Your Grace in the New World, did cause to blossom on the banks of the Mohawk and of the St. Lawrence, the pure and tender Lily, Kateri Tekakwitha, grant, we beseech You, the favor we beg through her intercession - that this Little Lover of Jesus and of His Cross may soon be raised to the honors of the altar by Holy Mother Church, and that our hearts may be enkindled with a stronger desire to imitate her innocence and faith. Through the same Christ Our Lord. *Amen.*

*Our Father and Hail Mary, once, and Glory be to the Father, three times.*

Rev. Vice-Postulator

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







## The First Canadian Carol

This year's Christmas stamps promise to be the most attractive issued so far by Canada.

Not only are they handsomely illustrated, but they tell a stirring Canadian tale—that of Canada's first Christmas carol.

Soon after disease and battle had decimated the Huron Nation, a handful of the half-starved survivors straggled into Quebec, bringing with them the words of Canada's first carol composed by Father Jean de Brébeuf about 1641.

Father de Brébeuf, a Jesuit missionary, arrived in New France in 1625, hoping to bring Christian salvation to the Indians.

His work took him to the Huron confederacy in the region of Lake Simcoe and Georgian Bay,

and he was to die there after a dauntless struggle against huge odds.

When plagues ravaged the Hurons, he was blamed and accused of practising witchcraft, and then the Iroquois, the Huron's hereditary enemies, captured him and he was slain.

His legacy was his converts and in 1642 he wrote:

"The Indians have a particular devotion for the night that was enlightened by the birth of the son of God."

One of the hymns the Indian converts would sing at Christmas-time was Father de Brébeuf's own "Jesous Ahatonhia," the story of Christmas told in terms that the simple people he worked with could understand.



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# Jesous Ahatonhia

*Tw'as in the moon of winter time when all the birds had fled,  
That Mighty Gitchi Manitou sent angel choirs instead.*

*Before their light the stars grew dim,  
And wand'ring hunters heard the hymn:*

*"Jesus, your King, is born;  
Jesus is born; in Exselsis Gloria!"*

*Within a lodge of broken bark the tender Babe was found.  
A ragged robe of rabbit skin enwrapped His beauty 'round.*

*And as the hunter braves drew nigh,  
The angel song rang loud and high:*

*"Jesus, your King, etc."*

*The earliest moon of winter time is not so round and fair  
As was the ring of glory on the helpless Infant there.*

*While Chiefs from far before Him knelt,  
With gifts of fox and beaver pelt.*

*"Jesus, your King, etc."*

*O children of the forest free, O sons of Manitou,  
The Holy Child of earth and heav'n is born today for you.*

*Come, kneel before the radiant Boy  
Who brings you beauty, peace and joy.*

*"Jesus, your King, etc."*

— as translated by J. E. Middleton.

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The carol, as translated by J.E. Middleton, appears in the accompanying box.

As you can see, Ronald G. White, the designer of the three stamps, has captured the mood of Father de Brébeuf's carol.

On the 10-cent stamp, three braves follow the Christmas star to the lodge where the Infant Christ is found.

On the 12-cent stamp, a choir of angels is set amid the subtle but radiant glow of the northern lights.

On the 25-cent stamp, the Christ Child, surrounded by the "ring of glory," is blessing the "Chiefs from afar."

Mr. White, an illustrator of Children's books, painted the stamp designs in gouache.

The stamps were released on Oct. 26 and are being printed by the Canadian Bank Note Company in five-color lithography.

Ken Conoley  
The Montreal Star  
Saturday, October 1, 1977.



## 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.

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Henri Béchard

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