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COMPLIMENTS  
of the  
Caughnawaga  
KNIGHTS OF COLUMBUS CLUB



# KATERI

NO. 121

THE GARHIO ROLL

AN AUXILIARY VANGUARD MOVEMENT

OUR SUBSCRIPTION CAMPAIGN : 29

KATERIGRAM

EACH NEW MOON

KATERI'S MESSAGE

NEWS FROM AUSTRALIA

THE MOST AUTHENTIC MOHAWK

CORRESPONDENCE

**LILY OF  
THE MOHAWKS**

Autumn • 1979

Caughnawaga, P.Q., Canada





# The Venerable Kateri Tekakwitha

ISSN 0315-8020

*Kateriana obtainable from the*  
**Office of the Vice Postulation**  
**(The Kateri Center)**  
**Box 70, Caughnawaga, P.Q., Canada**  
**JOL 1B0**

## Medals

Mat silver-plated: 50¢ each

## Pictures (prayers in English or French)

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

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- In English — *The Venerable Kateri Tekakwitha* by Henri Béchard, S.J., 20 pp., illustrated, 50¢
- 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. \$5.00
- In French — *L'Héroïque Indienne Kateri Tekakwitha* by Henri Béchard, S.J., \$3.50
- In French — *Kateri Tekakwitha, vierge mohawk*, by Evelyn M. Brown, translated by Maurice Hébert of the Royal Academy of Canada, illustrated by Simone Hudon-Beaulac. \$2.25
- In 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

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- 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 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. 121

Vol. 31, 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 1979

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WHEN ORDERING, PLEASE ALLOW THREE WEEKS FOR DELIVERY.



## THE GARHIO ROLL

Garhio was Hot Ashes' wife. They had known and loved each other since the age of eight. During the summer of 1677, the young couple with their children were baptized by Fr. Frémin. She took the name of **Wari**, Mary, and he, that of Louis **Garonhiagué** (In-Heaven). Their family life was deeply influenced by their new faith and was very happy. Kateri cured the young mother when she was in danger of a miscarriage. Garhio lent effective help to her husband in proselytizing her non-Christian compatriots.

1. A Soul in Purgatory
2. Mr. Raymond Bouthillier
3. Mr. Ormidace Tremblay
4. Mrs. Ormidace Tremblay
5. Mr. Bernard O'Connell
6. A Soul in purgatory
7. Mr. Anatole Godin
8. Mr. Gaston Beaugard
9. Mrs. Marguerite Ximenes
10. Mr. Antoine Bruyère
11. A Soul in purgatory
12. Mr. Arthur McLeod
13. A Soul in purgatory
14. Mr. Paul-Emile Schinck
15. Mr. David E. Scott
16. Mr. Edward Fournier
17. Mrs. Angelina Dashney
18. Mr. Robet Dashney
19. Mrs. Emma Gauthier
20. Mr. Abraham Gauthier
21. Mrs. Adele Dashney
22. Mr. Louis Dashney
23. Mr. Roland Boucher
24. Mr. Claude Raymond
25. Mr. Simard Robinson
26. Miss Hazel Roberts
27. Mr. Raymond Coupal
28. A Soul in Purgatory
29. A Soul in Purgatory
30. Mr. Mike Kusnier
31. Mr. Christopher O'Shea
32. Mr. Nérée A. Levasseur
33. Mr. Belzemir Bélanger
34. Mr. François Lajeunesse
35. Mrs. Arthur Rousseau
36. Mr. Paul-Emile Brien
37. Mr. Roger St. Hilaire
38. Mr. Régis Sinotte
39. Mrs. Fella Sposib
40. Mrs. Fischer
41. Mr. Annabella Nicoletta

42. Miss Mary Busch
43. Mr. Joseph Kurdziel
44. Mr. William Busch Sr.
45. Mr. William Busch Jr.
46. A Soul in Puagatory
47. A Soul in Purgatory
48. A Soul in Purgatory
49. A Soul in Purgatory
50. A Soul in Purgatory
51. Mr. Claude Tremblay
52. Mr. Arthur Bourgouin
53. Mr. Delphes Lapointe
54. Mr. Arthur Dandurand
55. Mrs. Clementine Plourde
56. Miss Césaire Plourde
57. Mr. Richard Duguay
58. Mr. Burt Quinn
59. Miss Oméride Otis
60. Mr. Emile Roux
61. A Soul in Purgatory
62. A Soul in Purgatory
63. Mrs. Florence Bédard-Deslandes
64. Mr. Roland Bessette
65. Mr. Johnny Bourgeois
66. Mrs. Johnny Bourgeois
67. Mr. Alphonse Labelle
68. A Soul in Purgatory
69. A Soul in Purgatory
70. Mrs. Joseph Baribeau
71. Mrs. Mercédès Racette
72. Mrs. Florina Lafrance
73. Mrs. Edmond Brideau
74. Mr. Joseph Gabriel Hyde
75. Mr. François-Xavier LeSiège
76. Mrs. Anna LeSiège
77. Sr. Maria Lamothe
78. Mrs. Juliette Lafortune
79. Mr. Benjamin Fourault
80. Mrs. Mary A. Ritchie
81. Mrs. Laura Belleau
82. Mr. Félix Boulay
83. Mr. Guy Poirier
84. Mrs. Odélice Tremblay
85. Br. Emile Trottier, O.P.
86. Mrs. Daniel J. Kelly
87. A Soul in Purgatory
88. Mr. Xavier Landry
89. A Soul in Purgatory
90. A Soul in Purgatory
91. A Soul in Purgatory
92. Mr. Rosaire Benoit
93. Mrs. Catherine Barlow
94. Mrs. Madeleine Robinson
95. Mr. John P. Barlow
96. Mrs. Nancy Paul
97. A Soul in Purgatory
98. A Soul in Purgatory
99. A Soul in Purgatory
100. A Soul in Purgatory
101. A Soul in Purgatory
102. Mr. Fabien Chiasson
103. M. M. J. Laurent Huneault
104. A Soul in Purgatory
105. Mrs. Alexina Pilon
106. Mrs. Roméo Martineau
107. Mr. J. P. Chevalier
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109. Mrs. Alderic Béchar
110. Miss Elizabeth Robertson
111. Mrs. Lily Vallikartil
112. Mr. Marcel Brien
113. Mrs. Claire Dussault
114. Mr. Yvon Blanchette
115. Mr. Marcel Martin
116. Mr. Paul-Yvon Lebrun
117. Mr. Rolland Aubry
118. Mr. Armand Gaudet
119. Mrs. Rita Chateauvert
120. Mr. Robert Lamarche

121. Mr. Bouliane
122. Mr. Michael Veilleux
123. A Soul in Purgatory
124. Mr. Jean-Charles Paquin
125. Mr. Antoine Caouette
126. Mr. Alderic Simoneau
127. A Soul in Purgatory
128. Mr. Alec Duperron
129. Mr. Omer Raymond
130. Mr. Arthur Desjardins
131. Mr. William Paul
132. Mr. Etienne Jalbert
133. Mr. Joseph Lefebvre
134. A Soul in Purgatory
135. A Soul in Purgatory
136. A Soul in Purgatory

137. A Soul in Purgatory
138. A Soul in Purgatory
139. Mr. Florian Gravel
140. Mr. Louis Elmer Koenig
141. Mr. Joseph A. Wells
142. Mr. Jacob Kuligowski
143. Mrs. Katherine Kuligowski
144. Mrs. Louise J. Wells
145. Mrs. Germaine Potvin-Panneton
146. Mrs. Urgel Trudel
147. Mr. John Cwikowski
148. Mr. James E. Martin
149. Mr. Thomas E. Miller
150. Mr. Armand Landry
151. Mrs. Laurette Robert
152. A Soul in Purgatory

### ✿ Kateri's smile upon you, Mrs. M.K. !

Enclosed find a Money Order for one hundred dollars to help in the work of making Kateri known. I have been ill for quite some time but now thanks to the intercession of Kateri, I'm much improved... Please pray for my son and his family. I do every day to Kateri. I'm sure my faith will be rewarded. They have three beautiful children. Do pray for them.  
(Edmonton, Alta.)

### ✿ Kateri's smile upon you, Mrs. J.W. !

I won some money on the Mini-Loto. I have prayed to Kateri for so many favors. Fifteen dollars are enclosed in thanksgiving to Kateri.  
(Caughnawaga, P.Q.)

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

## An Auxiliary Vanguard Movement

It is with great satisfaction that the Vice-Postulator welcomes two additional members to the *New Kateri Band*:

Mrs. Genevieve McGee of Potsdam, NY;

Dr. Mary Clela Schoetes of New York City.

The *New Kateri Band* was organized late in 1978 for those who want to do something *special* to hasten the Beatification of the Venerable Kateri Tekakwitha. It in no way supercedes the *Kateri Guild*, which has been doing so remarkable a job for the last thirty years; it aims to be an auxiliary vanguard movement. If you are interested, write to the Office of the Vice-Postulator, Box 70, Caughnawaga, P.Q., Canada, J0L 1B0.



# OUR SUBSCRIPTION CAMPAIGN

Next December, *Kateri* will celebrate its thirtieth birthday. For Christmas, would it be possible to attain 10,000 subscriptions? The price has not varied since 1949, though it now covers only the stencil and mailing costs.

## Twenty-Ninth Quarterly Instalment

Forward	8841	R. Dorindo, Barberton, OH	1
R. L'Heureux, Maniwaki, Que.	6	J. Gamelli, Utica, NY	1
J. Taylor, North Hollywood, CA	5	J. Cwiklowski, Anchorville, MI	5
A. Pernho, Wailuku, Maui, Hawaii	1	K. Doyon, Plymouth, MA	5
G. Bouillon, Chapleau, Ont.	1	L. Miller, St. Louis, MO	8
L. Gagoine, South Porcupine, Ont.	1	M. Catichio, Montreal, Que.	1
G. Kelly, Port Chester, NY	1	H. Bell, Bullville, NY	1
E. Lazare, Caughnawaga, Que.	1	D. Newand, Binghampton, NY	1
D. Wilkie, Montreal, Que.	5	E. McGinty, Batimore, MD	1
A. Barlow, Rexton, N.B.	20		
M. Slattery, Page, AZ	8		
G. Borduas, Biddeford, ME	5		
D. Lucey, Newington, CT	1		
Sr. L. Fontaine, Waterville, ME	1		
P. Tegtmeyer, Necedah, WI	1		
Rev. G. Maher, Victoria, Australia	1		
Sr. M. Winifred, Rochester, MN	5		
M. Proulx, Sudbury, Ont.	2		
M. Huneault, Chomedey, Que.	5		
J. Pustelny, Warren, MI	8		
E. Prosek, Sheffield, Lake, OH	1		
L. Burton, Montreal, Que.	1		
A. Carriere, Val Caron, Ont.	2		
Rev. S. Sencik, Cambridge, Ont.	1		
H. Toner, Grand Falls, N.B.	1		
P. LaFontaine, Champlain, NY	10		
M. Bunston, Toronto, Ont.	5		
P. Haack, Jackson, FL	1		
T. Crawbuck, Brooklyn, NY	3		
A. Jussaum, Lowell, MA	1		
J. O'Connor, Lowell, MA	1		
C. McGarry, Lowell, MA	1		
R. Pedneaut, Lowell, MA	1		
M. Philip, Montreal, Que.	5		
W. Heslin, Mechanicville, NY	1		
J. Rotelo, Ravena, NY	1		
Rev. P. Starin, Annapolis Royal, MD	1		
S. Veilleux, Sherbrooke, Que.	5		
Rev. J. Brioux, Williams Lake, B.C.	12		
W. Dubois, Mechanicville, NY	1		
A. Kruska, Parma Heights, OH	1		
L. Dube, Montreal, Que.	1		
C. Therio, St. Basile, N.B.	1		
J. Joseph, Rexton, N.B.	5		
M. McClusky, Syracuse, NY	2		
M. Murphy, Verdun, Que.	1		
W. Doyon, Plymouth, MA	1		
M. Bouillon, Chapleau, Ont.	1		
J. Gardner, Erie, PA	1		
R. Nunziato, Ravena, NY	1		
A. Hughes, Montreal, Que.	3		
H. Vollman, Euclid, OH	5		
L. Koenig, Florissant, MO	5		
A. Kuigowska, Detroit, MI	11		
D. Scott, Cleveland, OH	5		
M. Kelly, Staten Island, NY	1		
E. Drew, Chicago, IL	1		
M. Forlines, Cincinnati, OH	1		
J. Doughtery, Hyattsville, MD	1		

Total 9060

10,000, OUR AIM!

St. Joseph's Residence  
530 West Pembroke Street  
Dallas, Texas 75208

TELEPHONE 948-3597

The Sisters at St Joseph's were  
glad to collect these signatures.  
will and more

MY PLEDGE TO KATERI

DATE March 21 - 1978

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.

John LaRue  
Sr. Maria Isabel Antunes  
Edith M. Doyle  
Maudie O. Daniel  
Fate Matilde Rodriguez  
Joan Kune  
Lorraine Grace  
Clare Thomas  
W. V. Barker  
Jo Ann Moore  
Mariane Regnier

Debbie Grace Girabolo  
Shirley Booninger  
Jack Reynolds  
Carolina Brando M.  
James E. McKeon  
John J. McKeon  
George M. Lawrence  
Douglas Drake  
Sr. Agatha Vargas  
Ronnie O'Connor

PLEASE!

We need 15,259 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: Mr., Mrs., Miss

Street or Box

City or Town

Province or State

Country

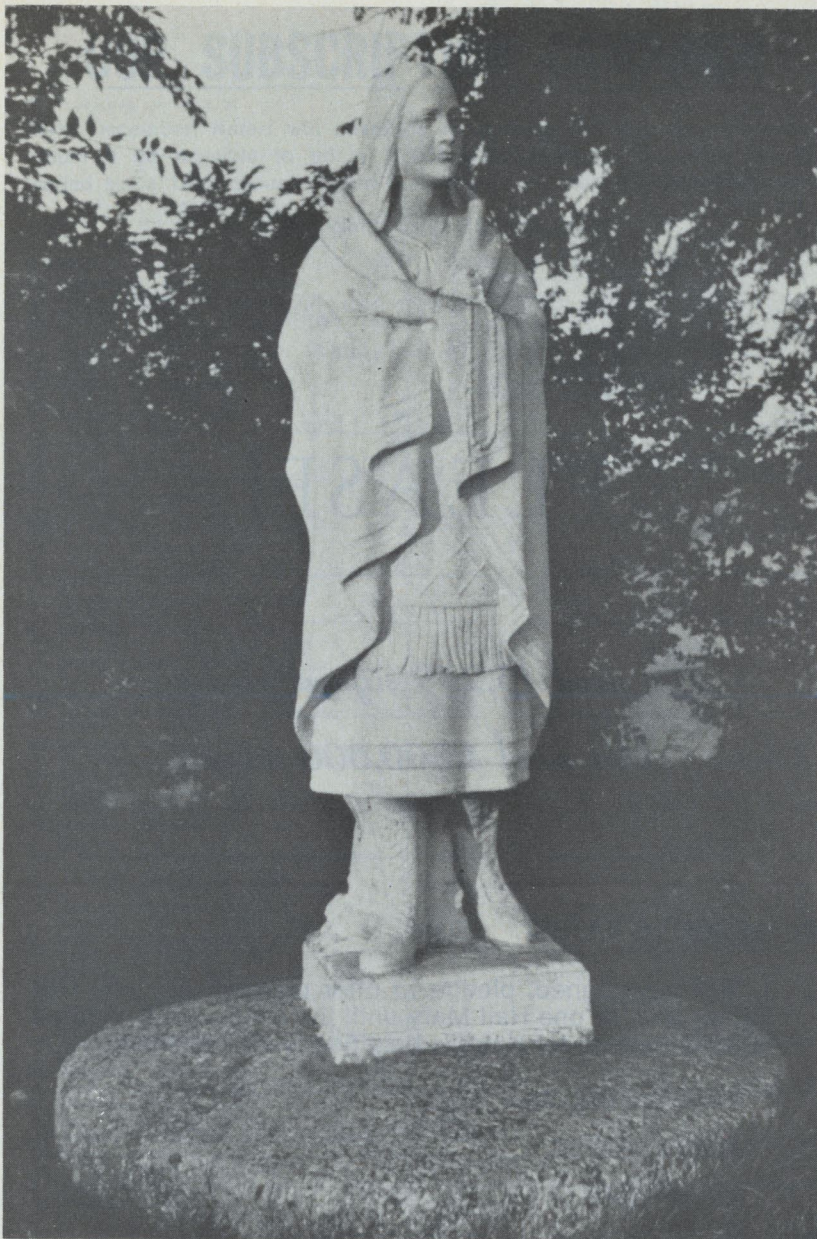
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Telephone

Mrs. F. C. Taylor  
Atty. L. Taylor  
Dana Antares  
Vilma Wanner  
Mary Louise Taylor  
Anna May Tarnes  
Mario Alvarez  
Clara E. Brantley  
Mrs. Anna F. Hoslin  
Wanda Harris

George M. Lawrence  
Maria S. Vidulich  
Barbara J. Taylor  
W. J. McKeon  
Suzanne A. Casper  
Argene Aguirre





KATERI

Statue of Kateri Tekakwitha at Sainte-Catherine de Laprairie, P.Q. It stands on the millstone of the old Jesuit mill.

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

Sometime ago, I asked you to pray that my two sons would get employment and, I am happy to say, they both have temporary jobs for the summer. For this, I thank you for your prayers. Please continue to remember them so that something permanent will develop. I am trying to spread devotion to Kateri among my friends.

(Montreal, P.Q.)

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

Enclosed you will find four dollars. Two dollars to renew my subscription to the **Kateri** quarterly, and two dollars for some of the Touch Relics (Small Kateri pictures with silk applied to relics). Would you please write and let me know how much it costs to have a low mass and a high mass said at the Kateri Center. (Editor's note: The offering in this diocese is two dollars for a low Mass; seven for a High Mass.)

A friend told me a lot about Kateri. Since then I have prayed to her, I have had two favors granted. I am so happy. One of my favors concerned my nephew. He got into trouble with the law. He passed dope to a friend. The Troopers let him go this time. My nephew never cared about going to Church. Now he goes every Sunday without being told. This happened last August. He realizes now where he was wrong. At the time my nephew was only seventeen years old. My second favor concerned a friend of mine, unemployed for a very long time. He is now working. He lives in Albany. He also just returned to the Catholic Church. I feel good now just knowing that it was Kateri who helped.

(Plattsburgh, NY)

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

Herewith I am sending five dollars for five new subscribers and twenty more for the renewal of my subscription and the rest for a thanksgiving Mass to Kateri for many special favors received through her intercession. Recently I prayed to Kateri for a big favor. The doctors, on examination, were determined that I take insulin daily. I implored Kateri's aid and, sure enough, she was there to help me. When I went for a major examination again, it was perfectly normal and I don't have to take insulin, but I must keep to a diet. I am so thrilled that Kateri has pleaded on my behalf. Also everything went well for the purchase of our house...

(Montreal, P.Q.)

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



## KATERIGRAM

**S**EVEN MONTHS from now, it will be the tercentenary of the holy death of Kateri Tekakwitha. To obtain her beatification for 1980 or shortly afterwards, a tidal wave of prayer is indispensable. Many of her friends are offering an Our Father and Hail Mary daily. I wish there were thousands more. Yet I am now suggesting that her devotees say a daily Rosary for this intention.

Several years ago, I heard a religious from France, very intelligent and very learned, but, unfortunately, lacking in sound judgment, advise a group of priests not to recite the Rosary. Someone objected, "But, Father, Pope John XXIII has made thirty-eight public appeals for devotion to Our Blessed Mother; in five of them he dwelt particularly on the Rosary. The first of these five appeals was the encyclical **Grateful Memory**, issued on September 27, 1959. The Pope added, 'We never fail to recite it in its entirety every day as an act of Marian piety.' Two years later, Pope John sent the Church an Apostolic Letter calling for the public and private recitation of the Rosary." The very intelligent and very learned religious, lacking in sound judgment, retorted, "True, but John XXIII is no intellectual!"

With his vast intelligence and his fine learning, this man must have had a very short memory. Hadn't he ever heard of the great humanist Leo XIII, known as "the Pope of the Rosary," who issued nine encyclicals on the Rosary? He is the one who had the invocation "Queen of the Most Holy Rosary" included in the Litanies of Loreto. Later on, Pope Pius XI issued a masterful encyclical on the Rosary in September 29, 1937. Before becoming pope, he was the curator of the famous Vatican Library, a post that only an intellectual could have held. His successor, Pope Pius XII, a genuine scholar, wrote the Rosary encyclical, **Of the Evils that Assail Us**. Then Pope Paul VI, an intelligent and saintly man, if ever there was one, published at least two encyclicals on the Rosary. And what about Pope John Paul II? On October 29, 1978, he told a crowd of about 150,000 people in St. Peter's Square, "The Rosary is my favorite prayer!" And he certainly is an intellectual. Even Father Greely admits this. I'd like to meet the religious from France, very intelligent and very learned though he may be, and ask him what he thinks of the Rosary today.

HENRI BÉCHARD, S.J.  
Vice-Postulator

## EACH NEW MOON



Kateri in the American Chapel of the Shrine of the Holy House in Loreto, Italy.

### THIRTIETH BIRTHDAY

**T**HIRTY YEARS. Next December, Kateri will be thirty years old. To celebrate this anniversary, if each reader obtained three new subscribers, one for each decade, the 10,000 mark would be reached. Ho! hum!

### MARY-EUNICE DOES IT AGAIN!

For years, Mary-Eunice Spagnola of Mary Productions, Belford, N.J., has been an ardent propagator of devotion to the Venerable Kateri Tekakwitha. With her husband, Joe, she has assisted Father Joseph S. McBride, Kateri's Vice-Postulator at Auriesville, New York, in endeavoring to hasten the long desired beatification. From Italy, a recent issue of **The Shrine of the Holy House**, Loreto, (Vol. 11, No. 5-6, 1978) came to my desk. It contained an article by Mary-Eunice, "The Holy House of Nazareth and Venerable Kateri Tekakwitha." The article carries a pic-

ture of the stained-glass window of Kateri in the American Chapel of the Basilica.

A June letter informed me the Daughters of St. Paul, Boston, MA, have produced 13 TV programs by Mary-Eunice of Mary Productions, including **Lives of Saints and Others**. Among them are **The Life of Venerable Kateri Tekakwitha** and **Kateri's Last Days as Told by Marie-Teresa**. These dialogues are recorded on a 3/4 inch TV tape, in color, each with a different setting with background music. For more information, write to: Daughters of St. Paul, 50 St. Paul's Avenue, Jamaica Plain, Boston, MA 02130, U.S.A.

### ST. REGIS CELEBRATES KATERI



The Mission of St. Francis Regis is located some seventy-five miles west of Montreal. Half of it is in New York State and the

other half in the Provinces of Quebec and Ontario. Spiritually it comes under the direction of the Bishops of Valleyfield, P.Q., of Alexandria, Ont., and of Ogdensburg, N.Y. The place is called Akwesasne, "where the partridge drums," referring to sounds made by a cascade at that point. About 1755, it was established by a party of Catholic Iroquois from Caughnawaga, Kateri's Mission, and in 1806 it received a considerable part of the Oswegatchie population made up of Onondagas and Cayugas. The Oswegatchies had



lived on the site of today's Ogdensburg, N.Y.

To specially honor Kateri on the 299th anniversary of her holy death, Sr. Kateri Mitchell, S.S.A., a daughter of the Mission, set to work. She carefully prepared the Mass and the dinner that followed on April 19, 1979, and much credit must be given to her.

As I was invited to the festivities, I took the train from Montreal to Cornwall, Ont., and arrived at my destination at half past five, an hour's trip. Mr. Collin Chisholm of Cornwall was awaiting me and took me to his home, where Mrs. Chisholm graciously offered me dinner, which I refused because of the 7:00 o'clock Mass in honor of Kateri. I did accept a cup of coffee. My hosts were eagerly awaiting their son, Fr. Robert, the Bishop of Kingston's secretary, for the occasion. He would arrive in time for Mass but ride back to Kingston that same night.

Mr. Chisholm soon had me at the rectory of St. Regis, P.Q. The Pastor, Fr. Gordon Bazinet, S.J., was away, at his dying Mother's bedside. But gathered together in the living room were our beloved Iroquois Jesuit, Fr. Michael K. Jacobs, Fr. Joseph S. McBride, S.J., Vice-Postulator for Kateri at Auriesville, N.Y., Fr. Thomas F. Egan, S.J., Director of the Shrine of the Jesuit Martyrs at Auriesville, Fr. Ronald Schultz, O.F.M. Conv., Director of the Fonda Tekakwitha Shrine, and Fr. Robert L. Fleig, S.J., also of Auriesville. Fr. Clarence Devan, too, from neighboring Bombay, N.Y. had come to pay homage

to Kateri. I was told a Fr. Loving was expected. I didn't know any Fr. Loving, and then I discovered it was my good friend Fr. Gerard Lavigne, S.J., who was serving as a replacement for Fr. Bazinet. Later on in the evening, I was pleased to meet Mrs. Sarah Hassenplug, who works with Fr. Schultz at the Fonda Shrine. She is a native of St. Regis and now resides at Liverpool, N.Y.

Thanks to Sister Kateri, a program of the Mass, printed in Iroquois and in English, was handed out to all the faithful. Here are the main features:

Introduction: "Kateri," sung by John White. Penitential Rite: "Iroquois Social Dance," round the altar by the little Akwesasne Dancers dressed in Indian garb. (Very appealing and a fine adaptation of the Mass to the Iroquois mentality!) A reading from the Acts of the Apostles by Barbara Barnes. Recitation of the Psalm led by Elizabeth Francis. Reading of the Gospel by Fr. Jacobs. Homily by Fr. Schultz (He stressed Kateri's message to her own people and to the world). General Intercessions by Bernice Lazore.

The offering of the gifts at the Offertory contained a wealth of symbolism. It was made in Iroquois by Mary Garrow, in English by Ann Barnes. The gifts were reminders of Kateri's life: a large cross offered by Travis Seymour, a lily by Kimberly Francis, a rosary by Joseph Adams, a scroll with the prayer for the beatification of Kateri Tekakwitha by Mary Francis, hosts by Maureen Lazore, wine by John White, and water by Sr. Kateri.

After the Eucharistic Celebration, the faithful of the Mission and their guests drove over to Kateri Hall in Hogansburg, N.Y. Mrs. Josephine Angus and Mrs. Agnes Sunday with several friends had worked hard at cooking enough food for all the crowd. I'm sure you would have enjoyed the fresh perch and the meat pies as much as I did. You would also have enjoyed the entertainment that followed.

It began with the children of Cornwall Island's rendering of a hymn in honor of Kateri. Mrs. Anne Scheuerman of Pittsford, N.Y., a member of the International Committee for Kateri's Beatification, showed slides on Kateri's life. With his guitar, Mr. John White sang of the glory of Kateri's sanctity. Dances by the Akwesasne Singers and Dancers brought the evening to a delightful close.

About a week later, I received a card drawn by eleven-year-old Richard Thompson. "Your participation at our Mass to honor Kateri Tekakwitha," he wrote, "was more meaningful with your presence and short speech." I was sorry that I hadn't written a word of appreciation to the Singers and Dancers. Perhaps this résumé of the Kateri festivities will make up for my forgetfulness.

### CAUGHNAWAGA SMILES ON KATERI!

On Sunday, April 22, the parishioners of the Mission of Saint Francis Xavier in Caughnawaga celebrated the 299th Anniversary of the entrance of Kateri to heaven.

Bishop Bernard Hubert of Saint John's Diocese, presided at the celebration at the 12:15 p.m. Mass, regardless of the fact that he had celebrated at 10:00 a.m. in another parish, and was expected at 2:00 p.m. in still another one, with a confirmation at 4:00 p.m.! Such dedication to his flock certainly brings the smile of Kateri on his pastoral work. This gesture has profoundly moved our people. They are happy to express, before the whole diocese, their gratitude to the successor of the Apostles entrusted with their spiritual guidance.

The celebration was organized by the Caughnawaga Knights of Columbus of the third and fourth degrees.

The Honor Guard for the Bishop numbered seventy-one fourth degree Knights. It was an array of dignity, splendor and color! Members of the guard were from Quebec and the United States Assemblies. Grand Knights of the surrounding third degree councils included members from Dollard, Chevalier de LaSalle, Darcy McGee, Plattsburg and Hogansburg. Wives of visiting knights were also present.

The mixed choir from the Mission sang the High Mass in Gregorian and parts in their native tongue. Mr. Edouard Piché, architect from Chambly, was the organist. It is with great joy and pride that our people speak of the harmonious blending of their beautiful voices. The church assembly was most numerous with standing room only!

Concelebrating with our beloved Bishop were the Reverend Fathers:





PHOTOS STEWART BEAUVAIS

Fathers H. Béchard, T. Egan, Mr. T. Lazare; at the altar, Father L. Lajoie, pastor, Bishop Hubert and Fathers J. McBride and R. Fleig from Auriesville; Mr. A. Lazare.



The Faithful Participate in the Eucharistic Celebration.

Léon Lajoie, Pastor of the Mission, Henri Béchard, Vice Postulator for the cause of Kateri in Canada, Joseph S. McBride, Vice Postulator for the cause in the United States, Thomas F. Egan, Fr. Robert L. Fleig, both from Auriesville, New York and Fr. Paul E. Beaudoin of the parish. His Excellency, Bishop Hubert, recalled the wishes expressed by Pope Paul VI that Kateri be soon beatified and the petitions for the said cause ring loud and clear from all Canadian and American friends of Kateri.

All the assembly was graciously invited to join friends and guests for a catered lunch sponsored by the Knights of Columbus at their local hall.

Kateri's smile gives joy to her own people and to the universal Church. The heroic virtues of this Indian Virgin is a beacon of light in our present times. We love you, Kateri! Let God's blessings fall on all of us!

Fr. PAUL E. BEAUDOIN, S.J.  
Sr. ROSALINE, S.S.A.

### SILVER JUBILEE



The Mohawk Mission of Caughnawaga decided not to pass over in silence the twenty-fifth anniversary of the Ordination of its

Pastor, Father Léon Lajoie, S.J. And the celebration was well taken care of. Under the direction of the Indian Knights of Columbus, a number of committees were formed and they prepared in detail the Eucharistic Celebration

and the dinner, which followed. And so, on May 27 at 4:00 P.M., the Jubilarian presided the Concelebration, assisted by Father Provincial and Father Yves Lajoie, Léon's brother. Besides Fathers Beaudoin and Zipfel, Father Béchard also concelebrated with Father Gordon Bazinet, Pastor of the Iroquois Mission of St. Regis. Brother Bertrand Girard was present, too. The Iroquois Choir sang during the Holy Sacrifice of the Mass and Father Harvey, the Provincial, gave the homily.

Following the Mass, the guests were most cordially welcomed at the Knights of Columbus Club. Father Lajoie's family was seated at the table of honor with the above mentioned guests along with the Reverend and Mrs. Donald M. Burns of the United Church in Caughnawaga. A group of Golden Age people prepared the dinner, a real banquet. You would have enjoyed the turkey and meat pies with cranberries, an Indian specialty. After the desert came the speeches and the presentation of gifts in this order: used golf balls, a set of golf clubs on casters, and finally a beautiful new car of a slightly episcopal hue inside and out. The Indian parishioners had remarked that his old car had over 110,000 miles to its credit and that it was falling to pieces.

More than 400 people attended the dinner, which was marked by a warmheartedness indicative of the gratitude of the faithful of Caughnawaga for a Jesuit who had consecrated his life to them.

**Jesuit Province News**

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## KATERI'S MESSAGE

27 December 1978

Dear Father,

Let me thank you heartily for your magnificent Christmas greetings and good wishes! A novena of holy masses is being offered for the early beatification of Kateri Tekakwitha, the mystic Rose of the Mohawks.

When Western man prays, he does so with his head, it is said. He is a performer, a doer, and an actor. In a word, he is busy. He has lost the art of being still, of listening to God speaking in the depths of his being.

The Eastern or the Semite approach is instead one of the heart. Man descends to his inner self and there listens to the transcendent God, who is closer to him than our most inward part and higher than our highest as St. Augustine confesses.

Viewed from this context, the mystic Rose of the Mohawks has such an irrisistible appeal to the Orientals with her prayer of quiet contemplation and transcendental union with God, the ground of all being... This is the message of Kateri to the modern world.

May I suggest that you publish short articles on mystical prayer in all its versions in your Bulletin now and again?... You may send a few more prayer cards if you like...

Yours fraternally in Kateri,  
Father Ignatius

18 January 1979

Dear Father,

At long last, I am able to provide you with the information regarding the Telegu Version of Kateri's life.<sup>1</sup> This may not satisfy you at all.

In fact I sent a man to interview the retired old Bishop (80 years) whose talk is hardly intelligible. He was not keeping well of late with the cold, etc. Hence the delay.

1) The Telugu version of Kateri's Life was indeed a translation of Teri Martini's **Treasure of the Mohawks**, published in 1956 by St. Anthony Guild Press, Paterson, N.J. The English copy is taken from the Bishop's library and is on the table as I write this.

2) The retired Bishop can't recollect when the Telugu ver-



1. Cf. Kateri, No. 119, Spring 1979, p. 12-13.

sion was published. About twenty-five years, he remembered. Let us say about twenty years ago.

3) The translation, according to the Bishop, was done by a group of people. Hence no name was given. But it is my opinion, after reading the book, the translation was done by a Hindu, because of the Catholic words or terms he failed to use and the style is not up to the work. But it is quite simple. **Mohakula Pennidhi** is the Telugu title. All syllables are short. "The great treasure of the Mohawks," it means. Vyayama Kala Power Press, Guntur Industrial Art Electrical Press.

4) In fact I met one of the Hindu teachers who used to help the Bishop to translate books and booklets for publication. He denied that he ever did the work of translating Kateri's life into Telugu. Moreover this man is well versed in Telugu and has an elegant style (Brahim Pundit).

Two thousand five hundred copies were printed and the price given in the book 3/4 of a Rupee or 75 pies according to the metric system adopted now. Many copies were distributed free.

Yours respectfully,  
Fr. I. Kakumanu

7 April 1979

Dear Father,

This morning I received the Spring Issue of **Kateri** and was pleased to note your interesting comments on the Telugu Edition of Kateri's Life Story. It was so thoughtful of you. Thanks a million.

I am just wondering if you received my letter of 13th January 1979 with the information you wanted on the Telugu Edition. In any case you have given enough information on the subject.

Meanwhile, I found that the said story was published in the form of a ballad, 36 pages. I have a copy from the local library, but can't send it to you. I am trying to secure an extra copy.

Story telling in the form of a ballad is very popular in rural India. Communists have used this method extensively for propaganda purposes with resounding success.

There are two drummers who repeat the refrain along with the narrator, holding and playing a "citarista" (Sithar in the local dialect.). It is indeed very colorful and people love it. All is song with interspersed witty anecdotes...

Always at your service and that of the enchanting Kateri!

With multa Paschalia Gaudia!  
(With many Easter joys!)

Ignatius Kakumanu



A Letter From  
Victoria, Australia

## NEWS FROM AUSTRALIA

April 27, 1979

Dear Fr. Béchard,

I hope you are in the best of health. I received your articles *i.e.* statue and books, which I ordered in February. This letter and contents are being posted in Canada by a good Australian former parishioner of mine. She is married to a Canadian and lives in Kamloops in British Columbia. She has been out here to see her Sister and Mother and is returning to Canada this coming weekend.

Sometime back I told you that when I was farewelled from my last parish in June 1977, a concert was given by the children of the St. Pius X parish School. One of the items was a play about Kateri, which Sister Theresia Veenker, M.S.C., put together from a life of Kateri by Agnes Richomme. It is a picture-story book *i.e.* sketches of her life with an explanation under the sketch. I promised to send you this to show what has been done by an admirer of Kateri in this distant part of the world. I have been slow in keeping that promise, but at last I am keeping it.

So I enclose the programme as given by the children with a key as to what the initials mean in the play. I have enclosed some of the pictures of the children who took part and also their names. There was no built up staff. It was staged in front of us as the watching children sat on the floor of the hall and the older people on chairs.

The nun has been transferred to another area. But she wants to receive your **Kateri** quarterly bulletin. So I enclose ten dollars for subscription for her for some years... Sister is a young nun, under thirty years of age. She has great devotion to Kateri... Keep up your good work and please pray for mine here. Could you send me another gilt statue of Kateri? I enclose thirty dollars to cover all my requests. Final request: 1 copy, also, of **Treasure of the Mohawks by Teri Martini...**

Fr. George Maher

## Kateri's Life Story Reenacted in Australia

The play was presented in June 1977 by Sr. Veenker and her Grade VI children, aged 11 or 12, as part of a farewell concert to Fr. George Maher, who had been parish priest of St. Pius X, from 1953-1977, over twenty-four years.



Prairie Flower (Anne Best) with Baby Doll (Kateri as a very little girl) and Morning Star (Mary Scroggie).



A Scene from  
*Life of Kateri.*



The Escape by Canoe. Kateri (Carolyn Croxford) with two of Kryn's Braves (Robert Vaughan and Sean Gunn). The canoe was made of strong cardboard. The boys on their knees brought it across on the stage, creating the impression they were in a canoe.



## THE MOST AUTHENTIC MOHAWK

(Continued.)



AS the maize birds with a splotch of red on their wing coverts disappeared towards the south during the first days of autumn, Kateri's health improved somewhat. During the summer, whenever she left the longhouse, she always shielded her head with a blanket. Now that the days were cooler, Anastasia no longer pestered her with questions: "Why do you cover your head? Aren't you making yourself ill? Don't you realize that none of the other girls do so?" Kateri generally answered that her friends would think her vain if she went about with her head uncovered. There was another reason to which she did not allude. She needed to protect her impaired eyesight from the glare of the sun. Father Chauchetière thought she did out of virtue what she had to do from necessity.

No matter how much Kateri tried to remain hided, with or without a blanket, people, even the French from Laprairie, began to notice her, for, in her own surroundings, she led the life of a religious although she was of the laity.

After her death, Father Cholenec referred to her as "the guardian angel of the Mission, our powerful protectress and patroness." She was already all this during her lifetime. During 1679, 350 persons were baptized in the little mission church and, no doubt, her prayers played a significant role in bringing her compatriots to the faith. Most benefitted from her holiness and it is not unreasonable to suppose that they often found the courage to do what was right through her loving intercession.

Kateri felt particularly indebted to Hot Ashes, who had so successfully organized her escape from the Mohawk Valley. She certainly remembered him in her prayers and profited from his. Four months after his conversion in 1677, probably before his trip to Gandaouagué, in difficult circumstances, he showed good judgment and great moral fortitude. On the upper end of the Island of Montreal, he met several non-Christian Oneidas, whom a Frenchman had welcomed to his house. As Hot Ashes had been their chief in the Iroquois Cantons they received him cordially and spoke of a good drink, no doubt in his honor. Their irresponsible host, more eager than they to quench their thirst, set down a kettle full of brandy in their midst and refilled it as soon as it was empty. They smoked, chatted and drank from this seemingly perpetual fountain of youth.

Hot Ashes' compatriots invited him to partake of the liquor with them and he did, but moderately, only a few mouthfuls in all. Had he not done this, he would have offended the entire group, for among the Iroquois the greatest deference must be shown to the elderly. Having satisfied the demands of native etiquette, Hot Ashes, who had no intention of offending God, decided not to imbibe any more firewater. Better still, he must prevent the others from doing so. The question was how to proceed in this ticklish situation. His active brain quickly devised a clever stratagem. He arose and, playing the role of a partially intoxicated man, sang danced and pranced. As he gyrated round the tempting caldron, taking a false step, he adroitly kicked it, apparently by accident, and spilt the brandy on the floor. The men roared with laughter at his awkwardness and, since the night was already well advanced, they went to bed, something extremely rare, when once they had begun drinking.

Two years after Kateri's death, Hot Ashes nearly lost his beloved wife Garhio in childbirth. She came to labor in the fields. Complications followed and her friends did their best to help her, but to no avail. Even a Frenchwoman, a midwife of sorts, tried to deliver her and was no more successful than the others. One of Garhio's companions had inherited Kateri's blanket. The next morning, before leaving for early Mass, she lent it to her and encouraged her to ask her departed friend to intercede for her. Alone in the longhouse, the suffering woman threw the blanket over herself and implored Kateri to take care of her. She was instantly cured.

In 1678, Hot Ashes was elected fourth chief of the Christian village, and, in March 1682, he took over the government of the entire population. He was noted for his charity to the poor,



particularly to widows who had nobody to furnish them with food. As head of the Christian Indians, he issued a public proclamation enjoining all those who could, to go into the forest for firewood or to cultivate the cornfields set apart for the needy. He was the first to take part in this drudgery, generally the lot of women.

Hot Ashes' spiritual life was worthy of Kateri, whom he considered as his benefactress. Morning and evening, he prayed in his longhouse, whether it was empty or not. At the break of dawn, he made a visit to the Blessed Sacrament, and during the week, he generally attended two Masses at which he enjoyed singing. Before going into the woods to prepare bundles of firewood, he always stopped at the church to thank God for his blessings, and he never left for a long trip to the hunting grounds or to the Iroquois Cantons without receiving Holy Communion several times.

On Sundays and holydays of obligation, Hot Ashes preached to his people, and he preached far better than the missionaries as they readily admitted. In his longhouse, like Francis Tsonnontoüan, he used visual aids in instructing old as well as newcomers. To one of the poles, he fastened a graphic illustration of the damned burning in the fires of hell, which he explained to his hearers: "And the smoke of their torture will go up for ever and ever" (Rev. 14:11). The number of resulting confessions and communions led the Fathers to lend him an entire set of religious pictures by M. de Nobletz (a copy of the same set Francis Tsonnontoüan had), and, also, paintings, no doubt the work of Father Chauchetière, depicting the achievements of the foremost Christians of the mission, particularly of Kateri Tekakwitha during her life. He thus succeeded in leading many Indians, particularly Oneidas to the baptismal font.

In 1684, when war threatened with the pagan Indians, he offered to go to the Cantons to discuss their mutual problems, and for guide on this journey, he prayed Kateri Tekakwitha to accompany him. Before his departure, he went to the cemetery and took a small pouch of earth from her grave and attached it round his neck. His endeavors were successful, for he managed to postpone the evils of war for three years and returned home safely.

During the same year, on a hunting expedition with his wife, Hot Ashes carried a selection of engravings. He was instrumental in showing several Amerinds the way to the faith and volunteered to be their godfather in order to help them should they need correction. A French lieutenant quarter-

ed at Fort Cataraqui was Hot Ashes' and Garhio's guest for some time. He was offered the best of everything they had. He soon learned that before eating and before retiring for the night, he must pray and pray kneeling, a habit he may have lost during his years of military service. Father Peter Millet was delighted with this fine couple and wrote to Father Bruyas, who was then Superior at the Mission of St. Francis Xavier, to send as many Christians of the same moral quality as these two to hunt in the neighborhood.

In July 1687, Hot Ashes was killed in battle with the Seneca. On being struck by an enemy ball, he dragged himself to the feet of one of the military chaplains, probably Father John Enjalran, and said, "Father, I am dying. God wills it so and I praise Him for it with all my heart. I don't regret life, since Jesus Christ so lovingly gave his up for me." He died in the thick of battle repeating the names of Jesus and Mary. Hot Ashes was only one of the many Indians whose existence was completely altered by the simple example of Kateri's everyday life.

Of course, the saintly Indian maiden could foresee none of this in the autumn of 1679, when Father James Frémin, Superior of the Mission, resolved to return to France to plead for his beloved Indians. Contrary to Governor de Frontenac's directions, he had removed the Amerindian converts living among the French at Laprairie to Côte Sainte Catherine on land he had obtained from Intendant Duchesneau soon after his arrival in Canada. The autocratic governor had withheld the title to the concession and tried to induce the king to approve his highhanded methods. Frémin, who was not overly impressed by Frontenac's ill-will, intended to appeal to His Majesty. His appeal was to be successful, for on April 29, 1680, the governor received a letter from Louis XIV, granting the Jesuits the land they had asked for.

On the day of his departure, after Mass, which most of the village including Kateri must have attended, he certainly requested his little brown-skinned flock to pray for the happy outcome of his voyage. As he gazed down at them from the altar, a prayer of thanksgiving arose from his heart. For three years now, they had a village of their own, a house of worship of their very own. At first it was simply a modest bark chapel, then they erected a little church, towards which they had generously contributed, particularly the Mohawks. Formerly with the white people, they attended Vespers but did not sing along with them as they knew no French or Latin. Now they shared together in the liturgy, singing in their own language



whatever was permissible. Father Frémin had the satisfaction of hearing his foremost Indians admirably preaching in their own tongue, of seeing his altar boys vested in black cassocks and white surplices perfectly serving Mass, Vespers, and Benediction of the Blessed Sacrament. His thoughts raced back to his first years at the Mission when most of the new Christians to whom the etiquette of church attendance was a deep mystery had to be taught in detail when to stand, kneel or sit. During the year (and also during 1680, but Father Frémin could not know it at the time), the Mission of St. Francis Xavier reached the apex of its spiritual life, coinciding with the last two years of Kateri's life. Did a mysterious link exist between the two?

When the Superior of the Mission embarked in the canoe that took him first to Montreal and then on to Quebec, whence he would sail to the motherland, did he have no suspicion of the difficulties that would arise once he was gone? Scarcely a few days had passed when the missionaries began worrying about a rumor concerning a house to be built above the village for trading purposes, especially for transporting material to and from Fort Cataraqui. It was also said the project was approved in France. Spelt out, a trading post so near meant liquor in the Mission, at least this is what Fathers Cholenec and Chauchetière thought. Then the news was bandied about that the head chief was held responsible for the aggressiveness of the pagan Iroquois and was to be thrown into prison in Montreal. Finally there was the problem of the Frenchman who visited the place regularly, making himself useful to the Indians as he was a gunsman by trade. The two Jesuits felt that he aimed to establish himself definitely among the Indians and furnish them with all the brandy they could drink.

More serious trouble loomed up. A Christian Iroquois was accused of killing the chief of the Loups near Fort Chambly. His accusers had forgotten that in the same year another Indian from the Mission, named Jaque, had rescued a Loup from the fires of the non-Christian Iroquois. The Loup was a notable of his nation and Jaque had risked his life for him. Having unbound the captive, he had had him take refuge within a longhouse. Standing before the door, Jaque had announced he would die before they as much as touched the Loup. He would die to maintain the peace concluded between the Indians and the French, which the man's death might well end.

The Great Mohawk was away hunting when he heard the bad news. He hastened back to the village to sift out the truth and to settle matters should someone be to blame. Commending



Jaque was ready to die for the Loup!



this affair to God, he asked the French at Laprairie to pray for this intention at High Mass and hurried to the place of the tragedy. There he proved that the accused Indian was innocent of the crime, thereby restoring quiet not only to the Mission of St. Francis Xavier but also to all the other settlements of the country.

On the heels of this difficulty, another one flared up. The enterprising Frenchman who had often made the rounds of the village during the summer months and repaired the faulty guns, finally persuaded their owners to reserve a little corner for him in a longhouse, where he set up a vise. He was already stocking a small store with liquor, which he intended to barter with in the heart of the village. Fathers Cholenec and Chauchetière were alarmed and when the intruder planned to stay on during the winter, they appealed to Intendant Duchesneau to get rid of him. The gunsman was banned from the Mission and never dared to return. Better still, the trading post they had been concerned about never materialized. During all this trouble, Kateri could help only through prayer.

As autumn wore on, one of Kateri's little "nephews" died. With a few other women, she dug his grave. As they worked, they talked about this final rendezvous, where they would all meet, and one of them laughingly asked Kateri where her place would be. "It's there!" she said and pointed to the spot where she expected to be buried. After her death six months later, her companions remembered what she had foretold as they were preparing for the child's burial in the cemetery. Her grave was precisely where she had assured it would be. In his biography of the Lily of the Mohawks, Father Cholenec wrote, "Father Chauchetière did all he could to persuade me to put her in the church; but, to avoid special treatment for her, I had a grave prepared for her in the cemetery, and exactly at the spot she had indicated. This I learned many years after."

At times, Kateri's thoughts reverted to her uncle and aunts, to the beautiful valley through which flowed the Mohawk River, on the north bank of which stood her village of Gandaouagué. Life there had been relatively comfortable, but was marred by terrible excesses.

In Kateri's time, a new vice, drunkenness, had taken root among the Iroquois. In the summer of 1667, "four Onneiouts were killed by their comrades, while drunken; yet this accident did not make the others any wiser. Some time ago," wrote Bruyas, "while I was in the chapel a drunken man presented himself at the door, and asked where the black gown was. 'I will

kill him,' said he; 'he is a demon, who forbids us to have several wives;' but when he saw the door closed, he went home shouting like a madman. This is not the only time they have sought to kill me; but God has always preserved me..." "Brandy," said a spokesman for the Onondaga to Father John de Lamberville, "is a pernicious evil which you Europeans have brought to us." A Mohawk spokesman would not have expressed himself otherwise. A crime committed under the influence of liquor left no stigma: not having the use of reason, how could one be responsible for one's actions? Often intoxication was simulated to harm a person against whom a grudge was held. Now and then entire villages indulged in drink and pandemonium reigned. This had been the case when Fathers Frémin, Bruyas, and Pierron first visited the Mohawk Canton in 1667. They had intended to go directly to Tionnontagué, the main settlement, but because of the general intoxication of its inhabitants, had been detained for four days at Gandaouagué before being allowed to proceed. It was during this brief stay that Kateri had first met the blackrobes. Thanks to the efforts of the Jesuits, drunkenness was unknown at the Mission of St. Francis Xavier.

A still more dangerous evil among the Iroquois and the Hurons was the heavy yoke imposed upon them by their dreams. "All that they dream," wrote Father Bruyas, "must be carried out; otherwise, one draws upon oneself the hatred of all the dreamer's relatives and upon oneself to feel the effects of their anger." It is easy to imagine to what lengths this foolishness might lead. An unfortunate woman dreamt she saw a white puppy in Quebec, so off she went several hundred miles in the dead of winter to get her little dog. Not only to foolishness but to violence also. Bruyas noted that on account of this subjection to dreams a missionary could not be sure of a moment of life. Not only were the Jesuits thus constantly exposed to death, but likewise acquaintances, friends, and relatives according to the dictates of the dreamworld. At St. Francis Xavier's, Father Frémin and his companions had destroyed this appalling yoke. Layers and layers of fear were lifted from the shoulders of the True-Men who-made-the Sign-of-the-Cross.

Polygamy was as common there as it is now in the formerly Catholic Province of Quebec, thanks to the divorce courts. The missionaries stressed Jesus' teaching on the subject, "The man who divorces his wife and marries another is guilty of adultery against her. And if a woman divorces her husband and marries another she is guilty of adultery too (Mk 10:11-12). In the Christian Indian village marital fidelity reigned and



family life was unusually happy—nowise weakening authentic Iroquois values.

Did Kateri shudder at the thought of the prevalent cruelty she had known as a child? A cruelty often to be found in nations and cultures ignorant of the teachings of Christ. In 71 B.C., the Roman consul Marcius Licinius Crassus crucified six thousand slaves on crosses erected all along the Appian Way from Capua to Rome. Hitler's heinous conduct regarding the Jews is still fresh in everyone's mind. So it was, not unexpectedly, with the pre-Christian Iroquois. The Caughnawaga martyrs furnish a typical example. They were obliged to run the horrendous gauntlet, were stripped, flailed, burnt piecemeal, and finally reduced to cinders at the stake. The Jesuit Fathers taught their converts the eminent dignity of their fellowmen, made to the image and likeness of God and the Mission of St. Francis Xavier was never debased by these horrible burnings at the stake. "Skennenkowa!" was often used by the Iroquois to greet one another. It means "Great peace!" Now they could give this greeting its full signification.

Modern radicals often accuse the blackrobes of having suppressed the old Iroquois culture. This is simply not so unless one accepts cruelty, polygamy, inept submission to dreams, and habitual drunkenness as important parts of it. What was good in its make-up, in its rites and culture is not lost, at least not through the fault of the missionaries. More than that, through Christianity, "it is healed, ennobled, and perfected for the glory of God, the shame of the demons, and the bliss of man" (**Vatican II**, "Decree on the Mission and activity of the Church"). Kateri was the most authentic, the happiest of all Mohawks because her life was a repudiation of all that was rotting away the fabric of Iroquois culture and because she was close to Christ, the Creator of the Iroquois and of all mankind.

(To be continued.)

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## FATHER CHOLENEC SPEAKS

"... For one day with other women,  
Kateri a grave was digging  
In the Mission cemetery,  
For an infant gone to heaven.  
'Somewhere here,' remarked a woman,  
'Each shall have—but who can point it?—  
Place to lie, when life is ended.  
Canst thou say, O Tekakwitha,  
Where thy grave, when thou'lt be buried?'  
'There it is,' the maid responds.  
'Over there I shall be buried.'  
And her finger clearly pointed  
To a spot not far too distant.  
Quite forgot, the maiden's prediction—  
But it fell as she had said it:  
Father Chauchetière, my Brother—  
He who also wrote her story—  
Begged me earnest I should bury  
Tekakwitha in our chapel:  
So he prized the maiden's virtue.  
But my judgment then denied him,  
And I had her grave as other,  
Dug in the Mission cemetery,  
In the very spot she'd pointed—  
Though I nothing knew she'd shown it,  
Not till many years thereafter."

Robert E. Holland, S.J.  
The Song of Tekakwitha  
New York, N.Y., 1941, p. 156=157



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

I send you this twenty-five dollars for two favors received. I had asked Kateri to return me home safely from our trip to Switzerland. Secondly, I had asked that my mother's health improve and that no mishap take place while I was away. And for this I thank Kateri most gratefully.

(Caughnawaga, P.Q.)

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

My thanks to Kateri! I promised a small donation if she would help my grandson. The help came; he won't need an operation. My prayers for Kateri and her Beatification.

(New Brunswick, NJ)

❁ **Kateri's smile upon you, Mrs. E.C. !**

Enclosed you will find ten dollars for Kateri, thanking her for my son's job. Sorry, Kateri, I should have sent it earlier. Many thanks for all your graces! Please keep my family safe.

(Melbourne, Australia)

❁ **Kateri's smile upon you, Mrs. M.L. !**

Two weeks ago I had a sore eye and it was my good eye too. The other one, there is nothing that they could do for it. So for this one, I put my trust in Kateri and promised her this amount. Two days after, my eye was better.

(Caughnawaga, P.Q.)

❁ **Kateri's smile upon you, Mr. P.H. !**

I've just received a copy of your Kateri magazine and it is very gratifying to see such an active and dedicated operation. An incredible extra is the availability of the Fr. de Hoyos work. I cannot believe I've found a source for it and won't believe until it is in my hand. Enclosed is payment for one copy of **The Visions of Bernard Francis de Hoyos, S.J.**, to the address below. Thank you very much, so very much.

(Jacksonville, FL)

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

I am sending in twenty subscriptions for a favor I received. I prayed to Kateri to find my uncle dead or alive; he had been missing twenty-one years. Word came from a New York Hospital: he died and we were able to bring him home to Nova Scotia to be buried. He was sixty-five years old. P.S. I promised to spread Kateri through the Indian Reserves.

(Rexton, N.B.)

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



PHOTO BOB WEAVER

Front row, left to right: Michelle McIntyre, Michelle Horton, Susan Flynn, and Fr. Lawrence Persico, Associate Pastor. Back row in same order: Christine Anne Breeger, Dina Pingeton, Marcy Runt. (Troops 220 and 157, Immaculate Conception Parish, Lorimer, PA).

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

On March 11, 1979, a crowd of five hundred or more heard and learned of Kateri Tekakwitha and the Kateri Tekakwitha Award. It was Girl Scout Sunday and at the Immaculate Conception Church, six Junior Girl Scouts received the Kateri Tekakwitha Medal during the 9:30 A.M. Mass. The church was overflowing with people. Father looked out and said, "If the girls had brought their Girl Scout cookies, they would have sold them all!" Many scouts and leaders were there. The girls received the Medal from Fr. Persico, and he had the parents of each girl go up into the sanctuary with them. You couldn't see the girls for their parents! The girls all received the Holy Eucharist and after Mass had pictures taken for themselves and the newspapers.

Father gave a beautiful talk on Kateri and said how we could follow her ideals today for a better way of life and lead us all back to God. He mentioned how, during her life, the women, realizing her holiness, would crowd near her in church as a preparation for Holy Communion. It was so beautiful, so meaningful! May Kateri's Beatification be near and may her Canonization be in 1980!

(Lorimer, PA)



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

Find enclosed a check for ten dollars in thanksgiving for the many favors I have received from Kateri. I have had some health problems and I prayed to Kateri. She helped me. She helps me in my everyday life, too. I couldn't get along without her help. Thanks again! (Saint Marys, PA)

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

I am enclosing twenty-five dollars to Kateri in thanksgiving for helping me to sell my home. Please send me some novena booklets. (Bellaire, TX)

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

I'm enclosing fifty-five dollars for favors received through Kateri. First of all, the sickness of my husband. He went to see all kinds of doctors and they couldn't find anything wrong with him. There was pain. His whole digestive system seemed wrong. He'd been suffering for almost a year, and after many tests, there was still no answer. I then asked him to make an offering to Kateri. (She had helped me in the past on many occasions.) He told me he already had. The next morning we read in the paper about a new kind of doctor coming to town; a chiropractor! Right there and then my husband, without any hesitation, made an appointment with him. That was three months ago and now he feels perfectly healthy. He went for ten treatments. His spine was badly out in three different places. So here is the money for the offering and a lot of sincere gratitude to Kateri.

I'm also sending you twenty-five dollars in my baby girl's name. Just before Christmas I wrote to you asking you and everybody who read my letter to pray so my baby's heart would be O.K. and she wouldn't have to have open heart surgery. (There was a hole in the heart.) Until then, all the specialists considered the operation as inevitable. I prayed strongly to Kateri all during Christmas time, since my daughter was scheduled for an appointment on January 19. We got there, they examined her again and the perforation which was causing a murmur was making less noise. After X rays and more checking they told me she'd only have to go for a check-up one year from now! The little hole would probably be completely closed by then: therefore no big operation. Even today, four months later, I have a hard time to find the words to express my gratitude. Thanks to this love of Jesus for being so close to us, and helping us. (Tignish, P.E.I.)

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

❖ **Kateri's smile upon you, Rt. Rev. Msgr. R.D. !**

Last summer, I earnestly believe that through the intercession of the Venerable Kateri Tekakwitha, a favor was granted to me. Now again I turn my prayers to Kateri for another favor. I am enclosing a check for five hundred dollars to be used in her cause for beatification. God bless us all! (Wellesley, MA)

❖ **Kateri's smile upon you, Miss K.T. !**

I enclose the sum of five dollars in thanksgiving to Kateri for many good things that have happened to me. I give an example: One Christmas I was there in Caughnawaga during the service. It had a great influence on me. Thanks to Kateri, I found a new life... As a conclusion I have decided that I will become a Catholic if it's possible. Well, it's so difficult to put in English what happened to me that day... (Noormarkku, Finland)

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

Once again, I am tremendously happy and very grateful for a wonderful answer to prayers to Venerable Kateri. My foster-son has come back to Church and was able to receive Communion with his daughter on her first Holy Communion day. But that's not all, his wife was baptized and also received her first Holy Communion on the same day, this being Mother's Day. I'm sure I was the happiest and most grateful mother for all these blessings. Many thanks to my little friend Kateri, who has answered so many of my prayers. Inclosed is a check for five dollars which is so little for so much. (Hamburg, NY)

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

Enclosed is a money order for twenty dollars in thanksgiving for Kateri's intercession in obtaining two special favors. One was the sale of my son's house, which had been up for sale for a long time and was sold soon after a novena was made to Kateri. The second favor was the results of tests made, regarding my son's health. We were afraid of cancer. I prayed to Kateri and the results of the tests showed no cancer and treatment has ended up in improvement of his health. Thank you Kateri. I promise to keep up my prayers for Kateri's beatification.

(Port Angelas, WA)

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



## 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.

## SEND IN YOUR INTENTIONS NOW

### *Spiritual*

- ☐ Love of God
- ☐ Conversion
- ☐ Peace of Soul
- ☐ Resignation in Trials
- ☐ Vocations
- ☐ Faithful Departed
- ☐ Happy Death
- ☐ Obedience to the Holy Father

### *Temporal*

- ☐ Position
- ☐ Health
- ☐ Lodging
- ☐ Financial Aid
- ☐ Happy Marriage
- ☐ Happy Delivery
- ☐ Good Friends
- ☐ Success in Studies
- ☐ Peace in World

Other Requests .....

YOUR INTENTIONS SHALL 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)

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

- (1) NAME .....  
STREET .....  
CITY OR TOWN ..... CODE .....  
PROVINCE OR STATE .....
- (2) NAME .....  
STREET .....  
CITY OR TOWN ..... CODE .....  
PROVINCE OR STATE .....
- (3) NAME .....  
STREET .....  
CITY OR TOWN ..... CODE .....  
PROVINCE OR STATE .....
- (4) NAME .....  
STREET .....  
CITY OR TOWN ..... CODE .....  
PROVINCE OR STATE .....
- (5) NAME .....  
STREET .....  
CITY OR TOWN ..... CODE .....  
PROVINCE OR STATE .....

PLEASE INDICATE MR., MRS. OR MISS

(GIFT NOTE SENT UNLESS OTHERWISE REQUESTED)

FROM: NAME .....  
ADDRESS .....

As I am sending the names of FIVE new subscribers to the Kateri Center, I now inscribe, free of charge, the name of a deceased person dear to me on the Garhio Roll.

Mr. ☐ Mrs. ☐ Miss ☐ .....

- When the Roll is complete with the names of 200 deceased, 100 Masses shall be offered for the repose of their souls.
- If no name is submitted for the Roll, "A Suffering Soul of Purgatory" shall be inscribed instead.