

NO. 130

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COMPLIMENTS

of the

Kahnawake

KNIGHTS OF COLUMBUS CLUB



# KATERI

NO. 130

KATERIGRAM

EACH NEW MOON

THE NATIVITY

AT POINTE-BLEUE:  
BACK TO THE DAYS OF YORE

ANOTHER KATERI RELIC

A TRAIL OF LIGHT

"A SHINING FROM THE MOUNTAINS"

CORRESPONDENCE

LILY OF  
THE MOHAWKS

Winter • 1981

Kahnawake, P.Q., Canada





# Blessed Kateri Tekakwitha

*Kateriana obtainable from the  
Office of the Vice-Postulation  
(The Kateri Center)  
Box 70, Kahnawake, P.Q., Canada  
J0L 1B0*

ISSN 0315-8020

## Medals

Mat silver-plated: 50¢  
Aluminum: 10¢

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1. Sepia (brown), by Sculptor E. Brunet (5" x 2½"): 5¢
2. Colored, by Sister M. Fides Glass in Spanish only (4¼" x 2¾"): 2 for 5¢
3. Colored, by Mother Nealis (4¼" x 2¾"): 10¢
4. Colored, by Mother Nealis (13¼" x 9¼") for framing: \$1.00
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## Novena

In the form of a short biography: 50¢

## Statues

1. In hydrocal, ivory or bronze finish (6½") \$6.50

## Books

- 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., hardcover, \$5.00  
In English — *I am Indian* by Gualbert Brunsman, O.S.B. 60¢  
In English — *Blessed Kateri Tekakwitha* by Bishop André-M. Cimichella, O.S.M., 46 pp., \$1.00  
In English — *The Original Caughnawaga Indians* by Henri Béchard, S.J., hardcover, \$10.00 plus \$1.50 in Canada and \$2.00 in U.S.A. for handling and mailing  
In French — *L'Héroïque Indienne Kateri Tekakwitha* by Henri Béchard, S.J.: \$8.00  
In French — *L'Astre dans la nuit, Kateri Tekakwitha*, by Rachel Jodoin, \$12.50  
In Italian — *Caterina Tekakwitha* by Dr. Fernando Bea, 176 pp.: \$3.00  
In German — *Das Mädchen der Mohawks* by F. Weiser, S.J.: \$8.00

## Special

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## 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: \$2.00

## Subscription to "Kateri"

Two dollars a year. Please renew your subscription yearly.

WHEN ORDERING, PLEASE ALLOW THREE WEEKS FOR DELIVERY.



KATERI, No. 130

Vol. 34, No. 1

## 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 Blessed Kateri Tekakwitha. It is hoped her Canonization 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 Canonization.
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 people of Kahnawake and their friends.

## BENEFITS

Your contribution (\$2.00 a year, or more, if possible) enrolls you among "Kateri's Friends" for whom:

1. A weekly Mass is offered;
2. A weekly Mass for deceased friends is offered;
3. The Vice-Postulator prays at his daily Mass;
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 canonization.

## DECEMBER 1981

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## THE FRANCES GONANNHATENHA ROLL

In 1692, disowned by her kin, Frances suffered excruciating torments and was finally stoned to death for the Faith. Another Indian martyr whose story is all too little known!

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2. Mrs. Gertrude Léveillé
3. Mr. Téléphore Léveillé
4. A Soul in Purgatory
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45. Mr. Émile Otis
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50. A Soul in Purgatory
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52. Mrs. Madeleine William Connell
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103. A Soul in Purgatory
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198. Mr. Vincent Killeen
199. Mrs. Johanna Smith
200. Mr. Alphonse Hurtubise

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✿ **Kateri's smile upon you, Mr. and Mrs. L.P. !**

Once more thank you. We have had a good trip motoring to Florida with all our belongings. It keeps you nervous with all the burglaries when you stop at motels for the night. You have protected us; thanks, also, for my mother who has entered a nursing home, a place to which she never wanted to go. Through your intercession, she has adjusted better than we thought possible. So again thank you. Keep on protecting us. (New Port Richey, FL)

✿ **Kateri's smile upon you, Miss A.K. !**

I am a little late with these renewals as our last weekend was a frightening one. The house next door to us (about six feet away) caught fire at 10:30 at night and we were immediately evacuated from our house as soon as the firemen arrived. We thought for sure that our home would be destroyed too. I told Kateri that she would have to take care of us **again**. I say **again** as this house next door had had a fire about four years ago but the firemen were able to isolate it to one room. The firemen worked heroically all night in bitter cold to save our home. We watched the fire from another neighbor's house and when it was under control the Red Cross took the three in our family to a hotel to spend the rest of the night. When we were returning home the next morning, I asked Kateri that our house would not be filled with the smell of smoke, and much to everyone's surprise there was very little smoke odor and none in of our clothes and furnishings. Please say a prayer of thanksgiving to Kateri and we ask her to look after the neighbor widow and daughter who lost their home and everything in it.

I am inclosing a list of 20 renewals... I am also inclosing three enrollments in the Kateri Guild (deceased members) and twenty dollars in thanksgiving for favors received from Kateri. Total check: fifty dollars. We have enjoyed reading about the beatification of Kateri and pray for her speedy canonization... (Leavenworth, KS)

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

I'm enclosing a money order for twenty dollars which I promised to Kateri. I was very ill and had surgery with blood transfusions. I had a problem with collapsing veins and I asked Kateri for help. She answered my prayer. I am now home and doing well. (Windsor, Ont.)

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

# Prayers Needed!

*Thousands upon thousands  
of Our Father's and Hail Mary's  
are needed to obtain  
from the loving Heart of Jesus  
the speedy canonization of  
Blessed Kateri Tekakwitha  
Already 1,251 Prayer Pledges have come in !*

Please send yours to:  
The Kateri Center  
Box 70  
Kahnawake, P.Q.  
Canada J0L 1B0

MY PLEDGE TO KATERI      Date.....

I, the undersigned, pledge to offer up each day one Our Father and/or one Hail Mary until the miracles needed for Blessed Kateri's canonization are obtained.

Name.....

Street or Box.....

City or Town.....

Province or State.....Code.....

Country.....Telephone.....



## KATERIGRAM

**C**HRISTMAS is the feast of the Gift in the highest sense of the word, that God gave to mankind—that of His beloved Son. All the other gifts, those received as well as those shared, proceed from this Gift of gifts!

Since June 1980, we are immersed in the joy resulting from Blessed Kateri Tekakwitha's beatification, this marvelous gift of the Lord to you and to me!

Now isn't this joy an inspiration to work at her canonization? And this more especially as "every genuine testimony of love which we show to those in heaven tends towards and terminates in Christ, Who is the 'Crown of all Saints'". (Vatican II)

You are not unaware of the obstacles anymore than I. You have not forgotten the postal strike (a catastrophe for the Kateri Center); and you know that the price of stamps will reach much higher than a giraffe's neck. Far from covering the cost of printing **Kateri**, the subscription, which has been \$1.00 since 1949, no longer even pays the handling and mailing. I have no alternative but to raise the price of a subscription to \$2.00.

I have a dream. It may be an empty dream, but not necessarily. It's a dream of more subscribers to the Kateri quarterly. No less than 50,000 from now to September 1981. Preposterous? Not with your help and cooperation. Not if each subscriber took the trouble to harvest five or six—only five or six—new Katerians.

Why the September time limit? I must admit that this month is particularly dear to me, for in it the good Lord offered me the great gift of religious life. Next September will be the 50th anniversary of my admission to the Society of Jesus, my fifty years as a Jesuit, certainly not the ideal Jesuit, but one who hasn't given up trying. I am mentioning this anniversary with the faint hope that Blessed Kateri's friends and mine shall respond by making my dream gift of 50,000 Katerians come true (please, no personal gifts!).

As a token of my gratitude to you and yours, receive the affectionate assurance of my prayers at the foot of the Manger.

Yours in the Heart of the Christ Child,

HENRI BECHARD, S.J.  
Vice-Postulator

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

Please find enclosed a check for twenty dollars. I prayed to Kateri for a special favor: I had a bad knee for several years, and now I am fine, thanks to Kateri. (Amos, P.Q.)

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

Enclosed, please find my check for fifty dollars, promised for the successful sale of business... God bless you in your work. (Shawnee Mission, KS)

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

Thank you for your recent letter and for the spring issue of Kateri. That was a good one. I like the homily of the Bishop of Albany, which he delivered in Washington, D.C. He emphasized the merits of prayer. Next week will be the first anniversary of Blessed Kateri's beatification. I believe you will have a great celebration. I told you I have been planning to make a trip up there but I still do not know how. My friend who promised to take me now has a job working at the Cape and he does not know when he can have three days off. So I am still here. Canada is so far from me yet. I continue praying for Kateri's canonization. Perhaps she can help me in this matter. One thing, she has surely done something for me and my son. I had been praying to her that my son quit smoking. It was a long struggle. He was so stubborn. So a few years ago I brought the matter to Kateri's attention. I really had no hope because L. was so indifferent to all advice I gave him. A week after Easter this year, he all of a sudden stopped smoking. I was surprised when his wife told me. He said that while he was playing basketball he suddenly felt weak and decided on the spot not to smoke again. I knew it was the work of Blessed Kateri. But I did not tell them because they don't seem to believe in heavenly power. But I do, I am enclosing twenty dollars to thank Kateri. I am still asking her to bring my son back to the church. I am also asking Blessed Kateri for a special favor for my self... (Woburn, MA)

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

Kateri answered my prayers again. The doctor said our daughter had cancer, I asked Kateri to take it away from her. Three months later, he told her she had a clean bill of health. Kateri did it again for me! Here are the hundred dollars I promised her... (Bradenton, FL)

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



# EACH NEW MOON



## KATERI'S SMILE...

Favors registered at the Center since her beatification:

Spiritual graces	16
Articles lost and found	9
Happy trips	13
Peace in Families	3
Successful studies	16
Lodgings	20
New employment	50
Financial help	30
Strikes averted	6
Saved from fire	2
Safe pregnancies	4
Abortion averted	1
Successful or averted operations	26
Cures	88
Other temporal favors	16

## A NEW KATERI SCHOOL

Wonderful news from Grande Prairie, Alberta! In a letter of September 4, addressed to the Kateri Center, Chairperson Mary Wild of the Board of Trustees of the Catholic Education Center,

writes: "The Grande Prairie Catholic School, District No. 28, is in the process of constructing a new school scheduled to be ready for occupancy in the fall of 1982. The new School has been named "Kateri Mission Catholic School," and is located in the Mission Heights subdivision in the City of Grande Prairie. Expected student enrolment is 340 students, grades kindergarten to 9..." Hurrah!

## INDIAN DAY AT AURIESVILLE



The Award

Each year, on the weekend before Labor day (September 6, this year), at Auriesville, N.Y., Blessed Kateri Tekakwitha's birthplace, Indian Day is celebrated at the Shrine of Our Lady of Martyrs. On Saturday evening, Indians from Kahnawake, from St. Regis, from Maine and New Brunswick gathered together at the Coliseum on the Shrine

grounds. After the Eucharistic Concelebration, the St. Regis singers under the direction of Sr. Kateri Mitchell, the Kahnawake Choir, expert diseuse Mary Eunice, and Indian dancer Mrs. Michael Akins of Old Town, Me, presented a program of song, dance and monologue to the faithful.

The next morning, before the Celebration of the Holy Eucharist, in harmony with the times, the organ went on a strike. The Indian Choir was forced to sing a capella. After a moment of dismay, it rallied and sang beautifully to the admiration of the congregation. Fr. Joseph McBride, S.J., Vice-Postulator for Kateri in the U.S.A., was the main celebrant and Fr. Henri Béchard, S.J., Vice-Postulator for Blessed Kateri in Canada, gave the homily on the Beata's virtues. To their surprise, at the end of mass, both received the Award of Merit of the North American Martyrs from the hands of Fr. Thomas Egan, S.J., Director of the Shrine. A beautiful climax to a beautiful ceremony.

## BLESSED KATERI AT ST. REGIS

On September 27, 1981, the annual celebration in honor of the Lily of the Mohawks took place at the Mission of St. Francis Regis. The Mission was founded before the United States and the Canadian Confederation. Half of it extends beyond the boundary line into the State of New York; in Canada, the other half is divided in two, one is situated in Quebec, and the other, in Ontario.

The Pastor, Fr. Gerard Lavigne, S.J., is canonically responsible to three Bishops, those of Ogdensburg, N.Y., of Alexandria, Ont., and finally of Valleyfield, P.Q. An understanding between the first two and Bishop Robert Lebel of Valleyfield has conceded to the latter the responsibility of St. Francis Regis, without however suspending their pastoral solicitude for the Indians of the Mission.

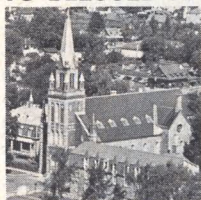
This year, for the annual celebration in honor of Kateri, Bishop LaRoque of Alexandria presided over the ceremonies, which were well organized by Sr. Kateri Mitchell, a child of the Mission, with the help of the ladies of St. Regis and the Iroquois Knights of Columbus. Concelebrating with him were the Vicar General, Msgr. Robert J. Giroux, Fr. Lavigne, Fr. Léon Lajoie, S.J., Pastor at Kahnawake, Fr. Ronald Schultz, O.F.M. Conv., Director of the Kateri Shrine at Fonda, N.Y., Fr. Clarence M. Devan, Pastor at Bombay, N.Y., Fr. Henri Béchard, S.J., Vice-Postulator for Kateri Tekakwitha, and Deacon Gordon Bryan. The children in their national garb danced during the Concelebration and the singing and prayers were in Iroquois and English.

At one o'clock, an excellent dinner was offered to the faithful at the Kateri Tekakwitha Hall in Hogansburg, N.Y. Entertainment was provided by Sr. Kateri's little dancers and by Anne Scheuerman of Pittsford, N.Y., with slides from the last Kateri festivity at Auriesville, N.Y.

PHOTO ARMOUR LANDRY



# **AT OKA, P.Q. DEDICATION OF A CHAPEL TO BLESSED KATERI**



The Church of the Annunciation

Adjoining the parish church and on the opposite side of the sacristy, this chapel, recently renovated and decorated with bas-reliefs taken from the Oka Calvary, was officially dedicated to Blessed Kateri Tekakwitha, on Sunday October 11, by the Auxiliary of St. Jerome, Bishop Raymond Saint-Gelais.

With a population of about 4,500 inhabitants, Oka numbers six or seven hundred Amerindians, most of whom are of Iroquois origin. Five hundred and fifty are French-speaking and Catholic; the others, English-speaking, are of different religions either Protestant or Long House.

Everybody, however, was invited to the Catholic Church for the magnificent ceremony which culminated in the blessing of a large picture of Kateri and of its enthronement in the chapel. The Church was full, even the organ loft, occupied by the Caughnawaga choir. In the front pews had taken place the two mayors of the parish and of the village, Messrs. Jacques Fournier and Jean Ouellette, the chief of the Oka Indians, Mr. Hugh Nicholas, and the chief of Huron Village, Mr. Max Gros-Louis, as well as senior citizen Miss Marie-Ange Hyacinthe.

Among the dignitaries accom-

panying Bishop Saint-Gelais, besides the Pastor of Oka, Fr. Roger Lachapelle, P.S.S., were Fr. Roland Dorris, Superior of the Sulpicians, Fr. Léon Lajoie, S.J., Pastor at Caughnawaga, Fr. Adrien Pouliot, S.J., of Quebec, Bro. Stanley Saigh, Minister of the Pentecostal Church, and Mr. Harvey Gabriel of the United Church. The Rev. Frank Gilmore, Pastor of the United Church, absent because of an engagement at Mascouche, was represented by Mr. Morley Oke, who partook of the community dinner following the religious celebration.

After the Pastor had introduced the chief guests and the Bishop offered a prayer, the Celebration of the Word of God took place: first, a text from St. Paul (I Cor. I, 26-31) and another one from St. Matthew (XIII, 44-46). They served as the inspiration for the bilingual homily by Fr. Adrien Pouliot, Jesuit historian, who thus resumed Kateri's message for her Indian brothers and sisters: "I beg of you, save your families. I will help you."

Following him to the pulpit were Bro. Stanley Saigh, Mr. Harvey Gabriel, Mr. Morley Oke and Mr. Maurice Cree. The Messrs. Gabriel and Cree, spoke in the Indian language, Messrs. Saigh and Oke, in English. Polyphonic hymns introduced and completed their talks.

The Universal Prayers—for youth, for all the Christians of the world, for happy and unhappy families, for the Christian Churches, for all the people participating in the celebration—perfectly expressed the intimate sentiments of the assembly.

Before inviting all present to refreshments at the auditorium of the Six Nation Kanesatake Indian School, Fr. Lachapelle thanked all those who had helped to organize the celebration, in particular, Messrs. Ronald Bonspille and Allen Gabriel of the Oka Community Center, Miss Jeanne d'Arc Gaspé and her brother Gaston, as well as Sr. Marie-Laure Simon of the Congregation of Notre Dame. The Pastor himself, no one will deny, is to be

highly thanked and congratulated.

Unable to take part in this Ecumenical celebration in honor of Blessed Kateri, Fr. Henri Béchard, Vice-Postulator for the Cause of Kateri Tekakwitha, had entrusted Fr. Pouliot with a relic of the Beata for the chapel now dedicated to her.

All our readers are invited to visit this beautiful spot and the first Chapel dedicated to Kateri Tekakwitha.

REV. ADRIEN POULIOT, S.J.

**SORRY!**

The subscription to **Kateri**

is now

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The Nativity

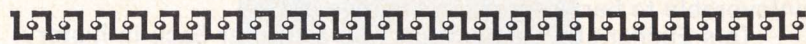
This painting by an Old Master graced the walls of the Jesuit novitiate at Sault-au-Récollet, P.Q., when I entered the Society of Jesus in 1932. Today it hangs in the refectory of the Our Lady of Montserrat Residence at St. Jerome, P.Q.

H.B.



*May Blessed Kateri  
share with you the joy of Christmas  
that she experienced in 1677  
when for the first time  
on the feast of the Nativity  
she received our Savior  
in Holy Communion.  
And may this joy reach out  
to each day of the New Year  
and like a saving oil  
permeate it.*

*This is my wish for you,  
all of you who lift up your eyes to Kateri,  
all of you who love her dearly.*





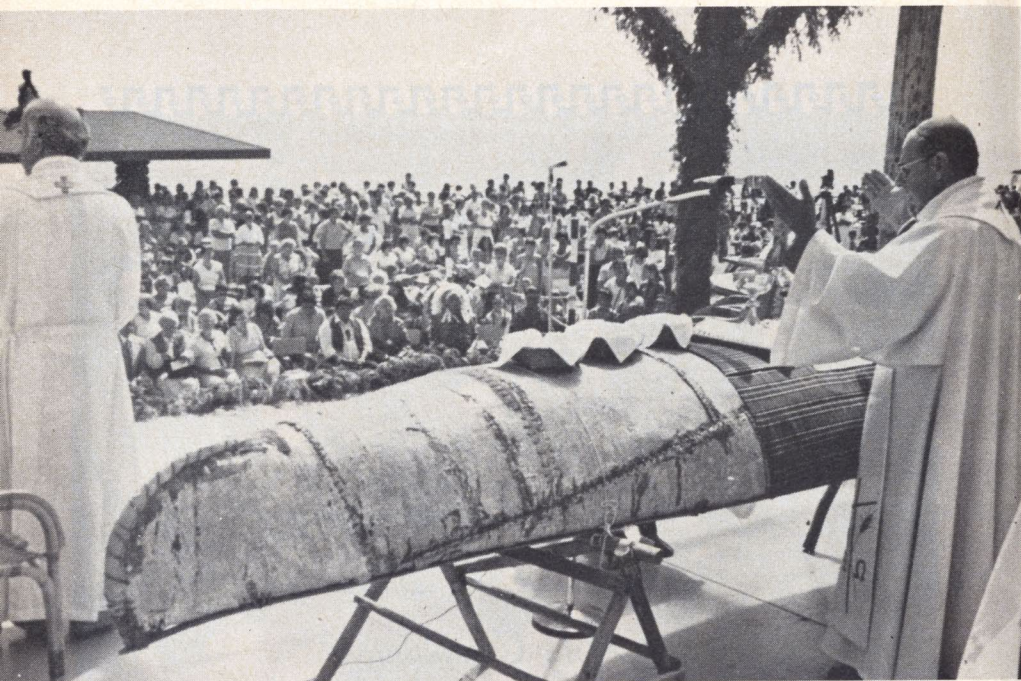


PHOTO LE QUOTIDIEN

Bishop Jean-Guy Couture celebrates the traditional yearly outdoor mass at Pointe-Bleue, P.Q., on the occasion of the 125th anniversary of the establishment of the Indian Reserve.

## AT POINTE-BLEUE, BACK TO THE DAYS OF YORE...

On Sunday, July 19, 1981, on the occasion of the 125th anniversary of the Montagnais reserve, now established at Pointe-Bleue on Lac Saint-Jean, Bishop Jean-Guy Couture of Chicoutimi, celebrated the traditional outdoor Mass, an integral part of the Indian festivities. He also donated a relic of Blessed Kateri Tekakwitha to the reserve.

The Lily of the Mohawks certainly smiled down upon him and the large gathering present for the Holy Sacrifice. In his homily, the Bishop spoke of "the gift of faith," which Kateri had received, though she was born in circumstances quite unfavorable to her progress in the love of God.

This Eucharistic Celebration was a trip far back in history. Like the missionary of by-gone days, who visited the Monta-

gnais as they hunted in the woods, Bishop Couture arrived by way of the Piekouagami, escorted by a formation of canoes manned by Indians. For the old men, the upturned canoe converted into an altar on which Mass is said was truly a journey to long ago.

This atmosphere, this distant period came to mind during the Indian festivities, in which several hundred Montagnais and many white friends participated. As a matter of fact, the forebears of today's Montagnais after having spent many months hunting and trapping in the woods and forests, met all a prearranged spot. These reunions were the occasion of all sorts of games and of a great feast: the Makushan. At Pointe-Bleue, following the Mass, the women began to cook beavers, the most exquisite dish of the evening repast.

Religious hymns in Montagnais, a score of different Indian costumes, helped to bring back days of yore.

Bishop Couture is energetically propagating devotion to Blessed Kateri Tekakwitha among the Indian population as well as among the whites. Backed by Fr. Jean-Philippe Blackburn, among others, he had some beautifully printed flyers distributed throughout the diocese, inviting the faithful to sign the Kateri pledge in order to hasten her canonization and to subscribe to the **Kateri** quarterly. (The gist of it also appeared in the Sunday paper **Progrès-Dimanche** of Chicoutimi, May 3, 1981).

Bishop Jean-Guy Couture, the seventh Bishop of Chicoutimi, is truly the worthy successor of the founder of the diocese, Bishop Dominique Racine. He is deserving of the esteem and gratitude not only of the Vice-Postulator but also of all Kateri's friends everywhere.



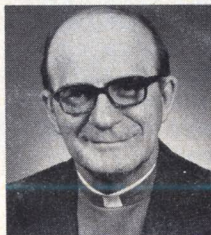
Bishop Jean-Guy Couture, D.D.



# ANOTHER KATERI RELIC<sup>1</sup>

AT THE BISHOP'S RESIDENCE in Chicoutimi, P.Q., a discovery was recently made that might be the occasion in this part of the country of renewing devotion to Kateri Tekakwitha, the young Amerindian from Caughnawaga who died at that Mission in April 1680, at the age of twenty-four, and whom the Church declared Blessed in 1980.

As a matter of fact, Father Jean-Philippe Blackburn, archivist at the Bishopric in Chicoutimi, found a fine relic of Blessed Kateri in a section of the archives reserved for many years to old and new relics. This lucky find is all the more important as, according to Father Henri Béchard, S.J., Vice-Postulator in Canada for the Cause of Kateri, relics made out of the remains of the Beata are scarce, with the exceptions of those conserved and venerated in the church of St. Francis Xavier at Kahnawake.



Fr. J. P. Blackburn

## A LITTLE BIT OF HISTORY

Born in 1656, of an Algonquin Christian and of a Mohawk brave from Ossernenon, today Auriesville, N.Y., orphaned in 1660, christened in 1676, Kateri Tekakwitha was obliged to take refuge during the autumn of 1677 at the Mission of St. Francis Xavier established on the south shore of the St. Lawrence, opposite Montreal. There she died on Wednesday of Holy Week, April 17, 1680, and her body was laid to rest in the Mission cemetery. Thus it was that this spot was called **Kateri tsi thiatat**, "the place where Kateri was buried."

From 1680 to today, the relics of Blessed Kateri have been moved about many times and they were subject to severe experiences. It is not surprising then that they are rare and much sought after.



Fr. J. Bouchard

In July 1676, the Iroquois Mission of Laprairie moved five quarters of a league higher up the St. Lawrence, near the Portage river. A chapel was immediately erected which was overthrown by a windblast in 1683. A new chapel was quickly built in 1684 and were interred in it Kateri's remains, which had been buried in the mission cemetery four years earlier. The translation of these

relics took place at night so as to avoid any appearance of a public cult.

Following a common agreement with the religious and civil authorities, the site of the Mission of St. Francis Xavier was once again removed. The village begun in 1716 was located at Caughnawaga (Kahnawake: at-the-rapids, at-the-Sault), and is still in existence. For a long time, the Mission was called Sault St. Louis. From 1717 to 1719 the construction of a residence for the missionaries and for a parish church was effected. The relics of the future Blessed were placed at times within the church and at other times within the residence of the missionaries.

It is worthy of mention that in 1756, some of Kateri's relics, among them the skull, were handed over to the Mission of St. Francis Regis (today St. Regis, P.Q., situated in the territory of the diocese of Valleyfield). This mission had been founded during the previous year by the Jesuit Fathers for a certain number of families of the faithful from the Mission of St. Francis Xavier of Caughnawaga. Unfortunately, many years ago, a fire destroyed the St. Regis church and at the same time the precious relics it contained.

Finally on November 1, 1972, Blessed Kateri's relics which had been temporarily preserved at the residence of the Jesuits of Caughnawaga, were solemnly laid to rest in a tomb within the interior of the mission church.

## DISCOVERY OF RELIC AT BISHOP'S RESIDENCE

The relic discovered at the Bishop's residence in Chicoutimi, is 6.4 cm in length and 3.8 cm in breadth and seems to have been the foresection of the sternum. This opinion, may I add, was confirmed by Dr. Dominique Gaudry, who was the general practitioner at the Hotel Dieu St. Vallier of Chicoutimi from 1935 to 1952 and who examined this part of the bone.

On the envelope containing the relic, are to be found these words written by Canon F.-X. Eugène Frenette, archivist at the Bishopric of Chicoutimi from 1893 to 1943: **Relic of Catherine Tekakwitha, Iroquois**. Within the envelope, you have the following identification: "Picture and relic of the Iroquois Maiden Catherine Tekakwitha, who died in the odor of holiness at the village of Sault St. Louis, P.Q., on April 17, 1680. Given by Rev. Father V. Burtin, miss., O.M.I."

Father Nicholas Victor Burtin, Oblate of Mary Immaculate, just mentioned, was born in France in 1828 and carried on his ministry in Canada, particularly at Caughnawaga, as a missionary (1855-1856), then as assistant (1859-1864) and as Pastor (1864-1892). Father Burtin, who died in 1902, was also the author of a **Life of Catherine Tekakwitha** written in 1894.

1. The original text of this article minus the last twenty-four lines appeared in the **Progrès-Dimanche** weekly, May 3, 1981 edition, on page 115. The author, Father Jacques Bouchard, Director of the Office of Social and Diocesan Communications of Chicoutimi, wrote it at the suggestion and with the collaboration of Father Jean-Philippe Blackburn, archivist at the Bishop's residence in Chicoutimi.



How was it then that this special relic of Blessed Kateri was offered to Bishop Dominique Racine? To begin with, the first Bishop of Chicoutimi was a native of the parish of St. Ambrose of Jeune-Lorette (Loretteville) whose origin, as well as that of Ancienne-Lorette, was the same as that of the Huron Mission of Lorette (1676). Even today, the Hurons privileged with the presence of missionaries, have a church and a parish organization of their own. Having grown up in this environment and in this entourage, it is easy to understand the interest that he bore to the one who was called the Lily of the Mohawks, and whose reputation of holiness was widespread among the different Amerindian tribes. Following the episcopal consecration of Bishop Dominique Racine in 1878, the chief of the Hurons had on that occasion, as they celebrated him at Jeune-Lorette, expressed the affection of the Huron nation for him. Furthermore, Bishop Racine had many Amerindian families in his diocese, whom he was very fond of.

No need to look far afield to find the reasons that, in 1885, incited Bishop Dominique Racine and his brother Bishop Antoine, the first Bishop of Sherbrooke, to ask the Pope to introduce the Cause of Canonization of Kateri. One must also recognize that these two Bishops, founders of dioceses, were well inspired to commend all the inhabitants of Canada to the one whom they affectionately called "The Protectress of New France."

The discovery of this relic of Blessed Kateri Tekakwitha calls to our attention some very beautiful pages of history. But better still, it is an invitation to discover the signification for each and every one of us of the meaning of her life. As John Paul II noted on the occasion of her beatification, "She manifested a spirit of solidarity with her people by accepting the tasks that were hers within Indian society. She refused however to let her life be determined for her by the morals of her time. She freely chose to become a Christian and to live in accordance with her baptism." **(Message to the Faithful of the Diocese of Saint-Jean-de-Québec).**

Furthermore, let us hope, with Bishop Jean-Guy Couture and with Father Henri Béchar, Vice-Postulator for her Cause of Canonization, that the Diocese of Chicoutimi shall continue to take interest in this young Amerindian and participate in the different initiatives for the hastening of her Canonization.

FR. JACQUES BOUCHARD

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

Thanks to Kateri (again), my husband's contact lens went back to its proper place. If she hadn't heard me we would had to get someone to take us thirty miles to have it replaced, as we are not able to drive at present. She never fails!  
(Bath, ME)

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

A few months ago I wrote asking for your prayers as my son was preparing for his Dental Boards. I am very happy to be able to tell you all went well and he has successfully passed his Dental Boards. Thank you so much for praying along with me. Enclosed, please find ten dollars in appreciation for all your help. Thanks again.  
(Erie, PA)

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

My young daughter wanted to receive an abortion last winter. I promised one hundred dollars if she would carry the baby and everything would go well. Thank you, I will be forever grateful.  
(Saint Bruno, P.Q.)

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

Blessed Kateri has never let us down when we implored her help and intercession and she has been part of our family for over thirty years. Recently we faced the hardship of moving our business, heavy equipment, not-so-safe elevators, inexperienced help. Really, I could imagine many perils. Again we implored Kateri's help and again she came to our aid. In thanksgiving, I enclose a check for fifty dollars to be used wherever it is needed. Thank you, Blessed Kateri, thank you.  
(Braintree, MA)

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



## A TRAIL OF LIGHT



**D**ESPITE KATERI'S APPARITIONS to Fr. Chauchetière, to good Anastasia Tegonhatsiongo and to her friend Mary Theresa, her memory, like that of the four Indians whose martyrdom she had predicted, could have floundered in the deep of time, all the more so since the Black-robos then thought it inappropriate to spread her devotion far and wide.

Still, already during the summer of 1680, the colonists, informed about her by the two Frenchmen from Laprairie who had seen her laid out on the morning after her death, as well as her own people began to visit her tomb. They came from all sides to honor her and to commend themselves to her care. Many thus obtained extraordinary spiritual graces.

As the months followed one on the other, Fr. Chauchetière felt more and more inspired to make known the virtues of the Iroquois Maiden. But he did not dare do so. Some ill-natured gossip he had heard during the life of the Lily of the Mohawks made him feel he might be deceiving himself. At times, deep in his heart, he disapproved of the honors that were being rendered to her; at other times he himself went to her grave and, convinced of the eminent holiness of this girl he had so well known, rendered homage to her as much and even more than the others.

In January 1681, nine months after the death of Kateri Tekakwitha, the religious was still hesitant. Towards the end of the month, he was called to assist Claude Caron, who was at death's door. The sick man lived about three miles from the Mission at La Fourche, one of the districts of La Prairie de la Madeleine, which was Fr. Chauchetière's responsibility. Shortly before, a surgeon from Montreal, most probably Anthony Barrois, had examined Caron and promised to bring him medication, but without much hope of curing him. He had such a poor opinion of his patient's condition that he repeatedly assured his relatives the end was at hand.

This sick call to visit the dying man pleased Fr. Chauchetière: he would at last have the long-awaited opportunity of finding out what the truth was about Kateri; he hoped to discover that she was as powerful in heaven as she was reputed to be. Taking his stole, he also brought with him the Blessed Sacrament and the crucifix that the Mohawk maiden has been holding in her hands at the time of her death. Before leaving, he went to the cemetery and, kneeling at Kateri's grave, he besought the good Master to dissipate his doubts. Then and there a great joy welled up within him: the sick man would be cured, he was sure!

On arriving at Caron's home, the Jesuit found him in the last extremity. "If tonight is as bad as last night," he told the priest, "I don't expect to see tomorrow morning!" A third relapse resulting from lung trouble nearly prevented him from making his confession. Fr. Chauchetière at once gave him Holy Communion, inviting him to put his trust in God, and let him understand that he might be healed. He advised him to recite the **Our Father** and the **Hail Mary** once, and the **Glory be to the Father** three times and proposed that he have three Masses of thanksgiving offered to the Lord for the graces He had granted to Kateri. Encouraged by Fr. Chauchetière's words, and at his suggestion, he consented to consecrate himself to the young Indian maiden and to go to her grave to thank her when he got well. On that, the missionary lent him Kateri's crucifix and departed after telling him he would soon come back.

Despite his promise, Fr. Chauchetière was unable to visit Claude Caron for three or four days. When he managed to go, to his immense satisfaction, he found in perfect health the man he had left in the throes of death. Caron lost no time in telling the priest the story of his cure.

Immediately after the Jesuit left, his family wanted to take him from the bed in order to readjust it. He fell outstretched on the floor. It was thought that he was dying, and all that his relatives were able to do was to pick him up and place him back on the bed so that at least he would die more easily. The contrary happened. He immediately fell asleep, and during his sleep he felt as if a great stone were removed from his chest. On awaking two hours later he found himself cured, he was also hungry and requested a good meal which he ate with appetite. He went back to bed and all night long he slept as a healthy child. The next day, the surgeon was back with his medicaments and was quite astonished to find his patient sitting near the hearth eating, drinking, and in fine trim. On saying goodbye, he admitted that he had never seen a patient so near death recover his health.



Faithful to his promise, Claude Caron went to Kateri Tekakwitha's grave to thank her. His cure was the first one obtained through the intercession of the Lily of the Mohawks, a cure that Fr. Chauchetière carefully recorded.

Like a trail of light thrown across the heavens by the Hand of the Creator, Kateri's favors and miracles would hereafter illumine the length and breadth of New France. Before the end of the month, at La Prairie de la Madeleine, the Iroquois maiden took upon herself the care of the sixty-year-old wife of Francis Roaner. The story of this new favor is in the tradition of the **Golden Legend**; to make it into a delightful operetta, a great composer such as **The Barber of Seville's** Rossini would be needed.

Seriously ill for some time, Mrs. Roaner was then at the very point of death. Fr. Chauchetière decided it was time to administer the last sacraments to her. Putting his trust in Kateri, who had so graciously helped Claude Caron back to health, he placed in her hands the crucifix that had served to heal him. Bending down to the dying woman, he urged her to pray confidently to Kateri. The good old soul listened to the priest and willingly consented to having the precious crucifix placed round her neck. She then felt the thrust of life and in an instant she was cured! Her children, who had witnessed the scene, could hardly believe their eyes.

As the priest was about to return to the mission, he asked the happy family for the crucifix. Mrs. Roaner refused to give it up until he offered her in exchange a small packet of earth from Kateri's grave. "How marvelous are the ways of the Lord!" must have thought the priest as he attached his snow-shoes to his feet before heading out over the deep snow for home, "and how powerful Kateri is on the Heart of God!"

And yet, the miracle did not stop there. After a few days, Mrs. Roaner, looking a picture of health, removed the little packet of earth from her neck. She at once had a relapse and such a violent one, that she thought she would die. Quickly the little packet of miraculous earth was tied once again round her neck. She was restored as quickly as she had had the setback.

This is not the end of the story. Experience, a good advisor, led Mrs. Roaner to keep the precious earth about her person at all times, through devotion and out of gratitude to Kateri, but also, perhaps, "because she feared to become ill a third time if she removed it." For a whole year everything went well. But in January 1682, he husband, Francis, who was nearly as old as she, suffered a painful attack of lumbago accompanied with rheumatism. Deeply worried about her lord and master, without a thought for herself, she fastened the little packet of earth to his neck. He was instantly restored to health.

By a strange recurrence of things, his illness became hers. Loud cries and roars of anger followed, "My husband is killing me!" It was necessary, therefore, to take away the packet of earth hanging at Francis' neck to give it back to his better half. In less than no time, she was up and about, in splendid health, and looking as fresh as a brand-new coin!

How is this crisscrossing of illnesses and cures to be taken? Blessed Kateri was undoubtedly favored with a keen sense of humor which fitted in well with her goodness. Father Cholenec sums up the affairs as follows, "All this is so marvelous and appears so unbelievable that it might pass for a myth or a story told for amusement, if it had not happened..., before the eyes of all the inhabitants of La Prairie de la Madeleine."

In 1681, Fr. Frémin came back from France, quite pleased with the success of his appeal to the King. The title-deed to the new territory of the Mission, which Frontenac had not deigned to grant to the Jesuits, was now in their hands. The Superior had also interested many benefactors in his Indians and brought back with him several gifts, among them a silver-gilt monstrance for the expositions of the Blessed Sacrament, which is still conserved at the Mission of St. Francis Xavier. It was not long before he learned of the death of Kateri, whom he had admired to the point of admitting her into the Confraternity of the Holy Family, nearly six months after her arrival from the Mohawk Canton. The Iroquois' verdict concerning her was repeated to him, "A saint has lived among us and has just died."

Before being transferred to Quebec, this first-rate superior was informed of the cure of a sick person by Kateri, especially, it would seem, out of regard for her people. In the autumn of 1681, Halley's comet struck the population of New France with dismay. The French as well as the Indians saw in it an ill omen, and rumors of war kept the country in suspense. Five days after its first appearance, a Christian Iroquois, stricken by an illness which was deemed fatal, invoked Kateri at the suggestion of the Fathers, who made him take some earth from her grave. In a trice he was on his feet. However, he still suffered from a sharp pain in the side. Once again, he turned to his benefactress and after having rubbed the affected part with some of the precious earth from the tomb, moistened with water, he was completely healed. To a certain extent, this cure allayed the fears of the mission Indians and of the neighboring French, and, in expectation of things to come, calm and quiet were then wisely recommended to them as well as recourse to the saints of the country, in particular "good Kateri Tekakwitha."

So far, no other truly spectacular cure had taken place among



the Indians. Before Kateri intervened in favor of Caron and of the Roaner couple, Fr. Chauchetière had not dared urge them to ask the Iroquois maiden to restore the health of their sick. During March 1682, without mentioning it to the other Fathers of the Mission, he decided to do so. One of the braves of the village, whose reputation was not of the best, had nevertheless received the Last Sacraments; he was well disposed and was quietly awaiting the last summons. Fr. Claude then inspired him to turn to Kateri. He agreed and promised, with her help, to do battle energetically with a vice to which he was given. Father then had him drink a pinch of the earth from Kateri's grave dissolved in a cup of water and in the twinkling of an eye he was up and about once again.

The missionary lost no time in telling his superior, Fr. Frémin, as well as Fr. Cholenec what he had done. They were not particularly pleased. Of course, they could not foretell that the dying man restored to life would be faithful to his promise and courageously combat the serious fault with which he reproached himself. The Fathers undoubtedly rejoiced at the thought that Kateri's beneficial influence was beginning to make itself felt among the Indians as well as among the French, but other sick people, fine ones at that, were not lacking in the village.

Fr. Cholenec writes, "I said to the Father: 'Why do you not let her take these pains from so and so?' naming a young woman crippled in all her limbs, who, since she was eight years old, had been afflicted with this disease every spring, and without being able to discover a successful remedy."

This invalid, also named Catherine, lived in the same longhouse where Kateri Tekakwitha had gone to meet the Good Master. She was the daughter-in-law of Anastasia Tegonhat-siongo, the Lily of the Mohaws' "instructress."

On entering her home, Fr. Chauchetière felt deeply moved at the sight of the young wife whose face was marked by suffering. He lent her Kateri's crucifix, which she respectfully hung at her neck. The idea then came to him to invite her to make a novena to her departed friend: a novena of one **Our Father**, one **Hail Mary**, and three times **Glory be to the Father** would suffice. She quite willingly consented and it was the first of a long series of novenas which would be made to Kateri during more than three centuries. Now the poor woman had a major shortcomign, a passion for gambling. Despite her strong attraction for this popular entertainment, she committed herself never to indulge in it again. Her mother-in-law, Anastasia, was overjoyed. As it soon became apparent, Kateri never cured bodily sicknesses without taking care of souls. This was the case for the young woman. The Lily of the Mohawks did not

dillydally. At the end of the novena, Catherine was healed. Fifteen years later, Fr. Cholenec could write that she had never broken her pledge.

During April of the same year, in the same longhouse where she had lived, Kateri went on to heal someone else. This time, it was Catherine's husband, Anastasia's son, who had caught the same illness as his wife. Remembering the favor already obtained in his home, it came to him that his mother's former friend might do as much for him. He called on her for help, she heard his plea and he recovered his health. That was not all. Several days later, the young man was very much angered by a decision of his mother, who was mistress of the longhouse. In a furious rage and swift as one of the snow serpents, which Indian children enjoy so much, he ran to the river to throw himself in. The path that he took led him close to Kateri's grave. Fr. Cholenec tells us that the moment he reached it, "his feet suddenly halted and remained immobile." He could not budge until he fully realized the gravity of his sin and begged God to pardon him. What exactly had taken place? Probably the recollection of his recent cure and that of his wife had psychologically stopped him. The main thing is that he immediately went to confession and afterwards passed from one longhouse to the other to tell the population about the favors he had received from Kateri Tekakwitha.

Hot Ashes, Ogenheratarihien, an Oneida, the same brave who had helped the Mohawk Maiden escape from her country, also experienced the power of the deceased girl in the person of Garhio, his beloved wife. The Amerindians "seem not to have inherited the curse of Eve, with such ease do they come to childbed. They accomplish it in the fields, in the woods, in the midst of a journey, and after having given birth, they work in the woods or carry on their daily household duties." But Garhio, as she labored in the fields, had difficulty in giving birth to her child. As she was at the point of death, her friends carried her home. Her companions, helped by a Frenchwoman, a midwife of sorts, did their best to relieve her, but to no avail. As a last resort, they urged Garhio to invoke the aid of Kateri, and Mary Theresa Tagaiaguenta lent Catherine the deceased girl's blanket. The poor woman gratefully accepted. Then the bells rang out for Mass and everyone hurried to church to pray for her. Alone in the longhouse, she covered herself with the blanket, trusting in Kateri to have pity on her. The cure was instantaneous. It is easy to image the surprise and joy of her friends on returning to her longhouse after mass.

Owing to all these favors, Kateri's reputation spread like wildfire. That very summer, requests came in to the missionaries to offer the Holy Sacrifice in her honor. And since it is just



as easy for the Lord to cure as not to cure, He listened to his little servant and, because of her, proffered a helpful hand to a large number of invalids and sick people. And He did this not only once a month, but also each week and many times a week in the Indian village as well as in the French habitations and their outskirts. Worthy of note is the fact that Kateri obtained signal favors for the country people and the poor before entering the cities and the homes of the well-to-do.

Before the Indians became Christians, on the graves of their departed, they often erected monuments portraying mythological animals and birds, called "masters of life." In 1673, the founder of the Mission, Francis Xavier Tonsahoten, in the capacity of first captain of the village, had ordered that this custom be stopped on the occasion of the death of his wife, Catherine Gandeaktenha. "It will be better to pray for the repose of her soul," he said, "and give alms to the needy." Not long afterwards the Indians noticed that the French erected small crosses on the tombs of their dead. In the wake of all the marvels obtained through Kateri's intercession, her people appealed to the missionaries. Would it not be possible to raise a small monument on Kateri's resting place? Hadn't she heaped countless blessings on them? With the approval of the Fathers, these men set up a modest memorial on her grave.

It was also in 1683 that a windblast overthrew the chapel from which three Fathers miraculously escaped, as Kateri had predicted to Fr. Chauchetière in the very year of her death. They were convinced that they owed their lives to her. The missionaries and the chiefs decided to rebuild at once. Fortunately an excellent architect—he had already erected five other well-built chapels—happened to be on the spot. He willingly consented to see to the construction of the new edifice. At the same time, the Great Mohawk, Joseph Togouroui, who had just finished building himself a fine longhouse two weeks before, moved out so that Our Lord could move in. His dwelling thus became a church, and what is most interesting, through Kateri's intercession, favors were obtained there. From the surrounding places, people flocked to the Mission to make novenas to Kateri. The comfortable plank chapel was no more; still, people prayed more fervently than ever despite the inconvenience of the building, the severity of the winter, the spring rains and the heat of summer which would normally have kept them away.

Fr. Cholenec, to whom we owe these details, says little enough about Kateri's intercession from 1682 to 1695. And quite understandably, for his superior transferred him from the Mission to Quebec and then to the Hurons of Lorette. After an absence of thirteen years, on coming back to the Iroquois



The Great Mohawk's Branched Candlestick



mission he found a record of quite a few cures, written no doubt by Fr. Chauchetière.

For 1683, he retained only two. First, the favor granted to Fr. John Morain, who was paralyzed. In the month of October, during a novena that he made to the Lily of the Mohawks, he recovered his health. On account of his dedication to the Indian missions, Kateri affectionately obtained for him a few more years of apostolate among her people. He was to die four years later at Quebec, having barely reached the age of forty-eight.

To show her gratitude to the Jesuit Fathers who had opened up the vistas of Christianity to her, Kateri also healed a Father of the Province of Guyenne or Aquitaine, a missionary in the Caribbean. On returning to France completely paralyzed, he had prayed to many saints, but to no avail. He was at his wits' end. Then he heard about Kateri Takakwitha, implored her to have pity on him and vowed to return to the Islands if she heard his prayer. She restored his health and he boarded the first ship for the New World where he was to devote himself to the salvation of the native people. "From there," noted Fr. Cholenec, "he wrote to us about this miracle, begging us to thank her at the Sault for him."

In 1684, we find her at work on the Island of Montreal at Saint-François and Pointe-aux-Trembles. In January, a mother in tears appealed to the Iroquois "saint" and dedicated her three-year-old son, who was choking from a fishbone, to her. He was rid of it on the spot. Another woman cured her child, who was very ill, by simply placing a picture of Kateri Tekakwitha on his head. A third one refused to have anything to do with the saintly Indian, when it was suggested that she pray to her for one her little brood, who was none too well; she even ridiculed everything that was said in praise of her. The child's health went from bad to worse. Wrung with anguish, she acknowledged her fault, prayed to the one she had insulted and, to her great joy, the morbid condition disappeared. An abundance of other cures followed at Montreal, Boucherville, Prairie St. Lambert, Prairie de la Madeleine, here, there and everywhere until 1693.

These numerous favors, a veritable fantasy of light, allowed Fr. Chauchetière to realize a plan he had been entertaining since Kateri's death: the translation of her remains before the Blessed Sacrament. In 1684, the construction of the new church was nearly finished. Would there ever be a better moment? This time, Fr. Bruyas, Superior of the Mission, did not have to be asked twice to grant the permission not only to Fr. Chauchetière, but also to the population of the village. It was at night, with a few of the most devout, that Kateri's virginal body

was removed to the church. Her compatriots, who, from the day of her burial, had begun to visit her at the cemetery, rejoiced to be able henceforth to pray to her in presence of Our Lord in the Holy Eucharist.

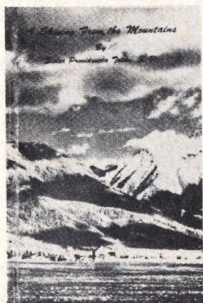
During August, the Christian Indians completed the ornamentation of their new temple and the care with which they did so in honor of the good Master was reflected on his beloved handmaid. The Great Mohawk, before going to war, offered a bronze candlestick of eight branches, like the one that could be seen in the meeting house at Orange (Albany, N.Y.). This fine gift had cost him four beaver pelts, about 240 pounds of the money of Orange. Moreover the women added their presents: robes of stripped taffeta from nearby Lachine and an antependium or altar-screen. They becomingly decorated a beam above the tabernacle near the "sermon belt" the Lorette Hurons had offered the Mission in 1677 (stolen a few years ago); they added other belts, bracelets, and ornamental shields of white and violet wampum, the pearls of the Amerindians.

On September 21, 1685, the Mission of St. Francis Xavier was honored by a visitor of note, the young Bishop-Elect John Baptist de la Croix Chevreton de Saint-Vallier. He was affected with strabismus, and without flattering him, the engravings of the period represent him as squint-eyed. This did not hinder him from seeing what he wanted to see. With Fr. James Bruyas, Superior of the Mission, and Fr. Chauchetière, the Great Mohawk did him the honors of the village in the name of the True-men who-make-the-Sign-of-the-Cross (the Christian Iroquois). On this occasion, they spoke to him about the Indian maiden Kateri Tekakwitha.

In October the prelate was back again, this time with the Governor General, James René de Brisay, Marquis de Denonville, and the Marchioness. They visited the cemetery where Kateri had reposed for four years and saw the graves of the children which surrounded her empty lot. Then they admired the wampum belt and the ornamentation of the new church. With the exception of the Blessed Sacrament, what they appreciated most were the relics of Blessed Kateri Tekakwitha. Bishop de Saint-Vallier recollected his thoughts, knelt down and prayed at the tomb of Kateri, whom he called "the Genevieve of Canada."<sup>1</sup>

1. St. Genevieve, patroness of Paris, was born about 422 and died about 502. She was leading a life of fasting, prayer, and silence, the life of consecrated virgins, when the Huns threatened Paris in 451. She comforted the Parisians frightened by Attila's advance and later on managed to supply them with provisions during a terrible famine. Many miracles were attributed to her.





## BOOK REVIEW

*A Shining from the Mountains.* By Sister Providentia, S.P. Preface by the Hon. Michael Mansfield, Ambassador of the United States of America to Japan. (Spokane, WA 99204, The Kaufer Co. 1980. Pp. VIII, 114. Paperback \$6.00 plus postage).<sup>1</sup>

This work presents the story of the mountain tribes' first encounter with Christianity and of the heroic missionaries who crossed an entire continent to bring it to them. Forty years before the coming of the great Black Robe Fr. Pierre Jean de Smet, S.J., lay missionaries in the persons of Iroquois Ignace LaMousse and his friends had carried the word of God to the Flatheads, Kalispels, Kootenais, Pend d'oreilles, Salish, Coeur d'Alenes, Blackfeet and others. These Iroquois apostles were from Caughnawaga, the very spot where Blessed Kateri Tekakwitha achieved heroic sanctity. They had inherited their faith from the Lily of the Mohawks and her great Christian compatriots at the Mission of St. Francis Xavier. How they communicated it to the mountain tribes parallels and often surpasses the sagas of old. Ignace even gave up his life in an attempt to bring Catholic priests to his Indian friends.

Corresponding to the zeal of the Caughnawagas was the Western Indians' predisposition to embrace Christianity, which produced "a shining from the mountains." Long before Ignace and his men came to them, their medicine men had visions of the Black Robes. When the sisters and priests arrived, they welcomed them with open arms.

Sister Providentia tells of the development of the faith among the mountain Indians, of the missions established by the Jesuits assisted by the Sisters of Providence from Montreal. A fascinating true tale of the Far West, the crowning of years of careful research. The first two chapters give an account of the traditional life among the mountain tribes and their expectations regarding the coming of the men of God. Chapters III, IV, and V relate the fulfillment of the prophecies and Fr. de Smet's plan and its realization in Idaho. Chapters VI to IX narrate the story of the most important Catholic mission of the Jesuits among the mountain tribes, St. Ignatius', which is today located in Western Montana.

The value of the book is enhanced by the narration of many details and events of the daily lives of these wonderful Indians and the devoted Fathers and Sisters. The work contains sixteen illustrations plus the beautiful cover photo of the Mission Mountains

1. Copies may also be obtained at the Kateri Center.

arising in glory above St. Ignatius, Montana, taken between 1910 and 1920. Three appendices, a bibliography, and 266 notes, most of them referring to primary sources, make this highly readable work a model of dedicated scholarship. A must for all of Kateri's friends everywhere; and all the more so since the author dedicated *A Shining from the Mountains* "to Blessed Kateri Tekakwitha, Lily of the Mohawks," to her Indian sisters and brothers who taught her down the years, to those especially who helped her with this book.

H.B., S.J.

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

Am enclosing my check for two hundred and fifty dollars in thanksgiving for a favor I received through Blessed Kateri's intercession. The balance of my promise will follow later. I promised Kateri to send five hundred dollars if I received a favorable report on various tests I had to undergo, as I had severe pain in my hip and leg. She came to my rescue. Even cancer was ruled out and while I still have severe pain it is not of a serious nature. Will you please place my request at her feet that I may be able to return to work? I visited St. Francis Xavier's with a group of pilgrims last July and I have a strong devotion to her. I had an experience as I lay on the X-ray table that I shall never forget... (Meadville, PA)

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

My prayers to Kateri continue daily and my eyesight is improving, thanks to your prayers, too. That I am still alive is a miracle in itself as one doctor put it, after major surgery two years ago. My donation to Kateri is enclosed with love and gratitude for her intercession and prayers for me. (Queens Village, NY)

### ✿ Kateri's smile upon you, Mrs. E.C. !

I am enclosing five dollars for a favor Kateri granted me. My daughter-in-law's sister went into labor after a six and a half months' pregnancy. She gave birth to a baby girl weighing two pounds. The doctors didn't give the baby any hope of living. But my prayers to Kateri and her statue pulled her through. The baby seems to be coming along nicely. Naturally, she will be in the hospital for a long time, but she's living. Kateri did it again! I will continue my prayers to her. I am spreading her name around. I want her to be recognized by my friends. With all my heart, I thank Kateri again. (Maitland, FL)

(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, Kahnawake, P.Q., Canada, for a free sample card.

One dozen cards  
boxed: two dollars.

Each yearly enrollment in the Kateri Tekakwitha Guild: two dollars.

## 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 MARCH 1. AT BETH-LEHEM, ISRAEL, HE WILL SOLEMNLY CELEBRATE NINE MASSES FOR YOU IN THE BEAUTIFUL BYZANTINE LITURGY. (NO OFFERING REQUIRED.)

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

PLEASE INDICATE MR., MRS. OR MISS & CODE

(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 .....

(GIFT NOTE SENT UNLESS OTHERWISE REQUESTED)

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

As I am sending the names of FIVE new subscribers to the Kateri Center (\$10.00), I now inscribe, free of charge, the name of a deceased person dear to me on the Tiouateskon 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.