

NO. 133

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COMPLIMENTS

of the

Kahnawake

KNIGHTS OF COLUMBUS CLUB



# KATERI

NO. 134

THE MARY TSIAOQUENTES ROLL

KATERIGRAM

EACH NEW MOON

ST. MARGARET BOURGEOYS

THE SHEPHERDS AT THE MANGER

THE OBLATE FATHERS  
HERALDS OF KATERI

KATERI LIVES ON...

CORRESPONDENCE

LILY OF  
THE MOHAWKS

Winter • 1982

Kahnawake, P.Q., Canada





# Blessed Kateri Tekakwitha

ISSN 0315-8020

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

## Medals

Mat silver-plated: 50¢  
Aluminum: 10¢

## Kateri Prayer Cards and Pictures

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 (13¾" x 9¼") for framing: \$1.00
5. Colored, by John Steele (4" x 3"): 10¢
6. Colored, by John Steele (6½" x 5") for framing: 25¢
7. Colored, by John Steele (24½" x 18½") for framing: \$4.00

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In English — *Kateri Tekakwitha, With a Prefatory Note of John Cardinal Wright*, by Francis X. Weiser, S.J., hardcover: \$6.00  
In English — *I am Indian* by Gualbert Brunsman, O.S.B.: \$1.00  
In English — *Blessed Kateri Tekakwitha* by Bishop André-M. Cimichella, O.S.M., 46 pp.: \$1.15  
In English — *The Original Caughnawaga Indians* by Henri Béchar, S.J., hardcover: \$14.00  
In French — *L'Héroïque Indienne Kateri Tekakwitha* by Henri Béchar, S.J.: \$10.00  
In French — *L'Astre dans la nuit, Kateri Tekakwitha*, by Rachel Jodoin: \$14.50  
In German — *Das Mädchen der Mohawks*, by F. Weiser, S.J.: \$10.00

## Special

- In English — *The Visions of Bernard Francis de Hoyos, S.J.*, by Henri Béchar, S.J., 178 pp., profusely illustrated: \$10.00. An important book on the Sacred Heart. Ten copies left  
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.: \$1.90 postpaid  
In English — *A Shining from the Mountains* by Sr. Providentia, S.P.: \$7.00

## 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 bereaved family, the Vice-Postulator will be happy to send a note of sympathy.  
One box of twelve cards: \$2.50. 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. 134

Vol. 35, 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 1982

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## THE KINNOUSKOUEN ROLL

During 1677, Kinnouskouen, a staunch Christian warrior from Kateri's mission, accompanied the Great Mohawk and Etienne Teganakoa to preach the Good News in the Mohawk Canton.

1. Mr. Armand Guimond
2. Mrs. Antonia Boissonneault
3. Mr. Jean Saint-Jacques
4. A Soul in Purgatory
5. A Soul in Purgatory
6. A Soul in Purgatory
7. Mr. Michel Tellier
8. Mr. Agna Duchesneau
9. Mr. Lorenzo Chrétien
10. Mr. Clovis Leroux
11. Mr. Conrad Dumont
12. A Soul in Purgatory
13. Mr. Joseph Théoret
14. Mr. David Cormier
15. Mr. Maurice LeBel
16. Miss Thérèse Gill
17. A Soul in Purgatory
18. Mr. Phebe Bulger
19. Mr. Curtis Barnes
20. Mr. Robert J. Doyle
21. Mrs. Ann Maher Freddilino
22. Mr. Jamie Alfred
23. Mr. Mary Nickle
24. Mr. Edgar Haché
25. A Soul in Purgatory
26. A Soul in Purgatory
27. Mr. Maurice Beaudin
28. Mr. Jules Milot
29. Mr. Armand Duhaime
30. Mr. Antoine Lapointe
31. Mr. Francis Cossivi
32. Mr. Albert Pealey
33. Mr. Eugene Liotta
34. Mrs. Ann Nolan
35. Mr. Albani Chiasson
36. Mrs. Cécile Belanger
37. Mr. Brendan L. Horan
38. A Soul in Purgatory
39. A Soul in Purgatory
40. Mr. Guy Harvey
41. Mrs. Alice Racicot Guertin
42. Mrs. Colette Farley
43. Mr. Dominique Nolin
44. Mr. Alexander Rahal
45. A Soul in Purgatory
46. Mr. Angus Joseph Gilles
47. Mrs. Wilfrid Weeb Woodcock
48. Mrs. Lucy Pryor
49. Mr. Romeo Joseph Samara
50. Mrs. Mildred Hallenbeck
51. A Soul in Purgatory
52. A Soul in Purgatory
53. A Soul in Purgatory
54. Mr. Paul Hovington
55. Mr. Roger Charette
56. Mrs. Josephine Hill
57. Mrs. Josephine Hill Jacobs
58. Mr. Raymond Scully
59. A Soul in Purgatory
60. Mr. Elmer E. Brady
61. Mr. Vincent Duffy
62. Mrs. Blanche Larente
63. Mr. Marcel Portier

64. Mr. Gilles Imbeault
65. Mr. Michel Lebel
66. Mr. John J. Soboslay
67. Mr. Anthony O'Toole
68. Mrs. Anthony O'Toole
69. Mr. Abe Ransom
70. Miss Kathy Jo Carlton
71. Miss Jodi Ann Edwards
72. Miss Martha Ossite
73. Mr. Alain Anctil
74. A Soul in Purgatory
75. Mrs. Simone Rousseau
76. Mr. Emilien Bourgouin
77. Mr. Maurice L'Heureux
78. Mr. Romain Dumont
79. Md. Léopold Gendron
80. Mr. Eugene Côté
81. Mr. Arthur Dandurand
82. Mr. Armand Duhaime
83. Mr. Michel Quinn
84. Mr. Arthur J. Geboekey
85. Mrs. Ruby Longtin
86. Mrs. Myrtle Bechard
87. Mr. Pete Bechard
88. Mrs. Margaret Bechard
89. Mrs. Louis Frenette, Sr.
90. Mrs. Florida Frenette
91. A Soul in Purgatory
92. A Soul in Purgatory
93. Mr. Albert Basque
94. Mrs. Elizabeth Hunter
95. Mr. Clifford Haight
96. Mrs. Eveline Soucy
97. A Soul in Purgatory
98. Dr. Emile Pelletier
99. Mr. Jean Saint-Jacques
100. Mrs. Eva Pepin
101. Master Martin T. Doyle
102. Mr. James Irvine
103. Mr. Claude Nadeau
104. A Soul in Purgatory
105. Mrs. C. Edouard Gill
106. Mr. Leonidas Henri Desmarais
107. A Soul in Purgatory
108. A Soul in Purgatory
109. A Soul in Purgatory
110. Mr. Eugène Lacourse
111. A Soul in Purgatory
112. Mr. Napoléon Saint-Clair
113. Mrs. Damase Lévesque
114. Mrs. Edmond Poulin
115. Mr. Félicien Gautreau
116. Mr. Lucien Lalande
117. Mr. Alexis Albert
118. Mr. Eustegade Albert
119. Mr. Eudor Germain
120. Mr. Albani Berthiaume
121. Mrs. Antonia Boissonneault
122. Mrs. Agnès Moulin
123. Mrs. Ernestine Gagné
124. Mr. Napoléon Gagnon
125. Mr. Réal Labrecque
126. Mrs. Desongue Dugas
127. A Soul in Purgatory
128. Mrs. Yvette Bisailon
129. Mrs. Liliane Dorais Salerno
130. Mrs. Edith C. Irvine
131. Mr. Anthony Miola
132. Mrs. Jeannie Stucchio
133. Mr. Michael Stucchio
134. Mrs. Anne V. Killen
135. Mr. Daniel Killen
136. Mr. Vincent Killen
137. Mr. John Killen
138. Miss Agnes Branaby
139. Mrs. Mary Jardine
140. A Soul in Purgatory
141. Mr. Jean-Paul Bertrand
142. Rev. Armand Tessier

143. Mr. Rolland Tremblay
144. Mr. David Tremblay
145. Mrs. David Tremblay
146. Mr. Viateur Lalande
147. Mr. Louis Miller
148. Mrs. Blanche Larente
149. Mr. François Peterson
150. Mrs. Maria Longpré
151. Miss Jacqueline Paiement
152. Mrs. Doris Labelle Toupin
153. Mrs. Delvina Dupuis
154. Mr. Albert Ménard
155. Mrs. Albert Ménard
156. Mr. O. J. Kost
157. Mrs. Agna Duchesneau
158. A Deceased Parent
159. Mr. Paul Emile Laforge
160. Mr. Jean Paul Laverdière
161. Mr. Ludger Roy
162. Mrs. Léonida Michaud
163. Mr. Lucien Laquerre
164. Mrs. Médora Metivier
165. Mr. R. Lanthier
166. Mr. Anthony Attardi
167. Mr. Angelo Marigliano
168. Mr. Francesco Farella, Jr.
169. Mr. Edouard Beaudoin
170. Mr. François Lajeunesse
171. Mrs. Germaine Collard

172. Miss Maria Miller
173. Mr. J. J. Weninger
174. Mrs. Leonard Hall
175. Mr. William John Keenan
176. Mr. Floyd N. Levi
177. Mr. Pierre Buisson
178. Mr. Luc Lemire
179. Mrs. Marie Valiquette
180. Mr. Henry Mervyn Cowell
181. Mr. Roger Gareau
182. Mr. Roger Delisle
183. Mr. St. Pierre
184. Mrs. Marie-Anne St. Louis
185. Mr. Donat J. Normandin
186. Mr. Fred St. Martin
187. Mrs. Catherine Billas
188. Mrs. Cordelia Girard
189. Mrs. Jeanne Gagnon
190. Miss Annie Thériault
191. Mr. Salvatore Olino
192. Mr. Edward M. Samara
193. Mr. Octane St. Clair
194. Mr. Frank Cyr
195. A Soul in Purgatory
196. Mr. Albert Morris
197. Mr. Henri Gingras
198. Mr. Alphonse Dubé
199. Mr. William Hazen
200. Mr. Roland Bessette

## The New Mary Tsiaouentes Roll

1. Mr. Thomas Henry, 2. Mr. Eugène Laurendeau, 3. Mr. Maurice Gareau, 4. Miss Clothilde Julien, 5. Mrs. Thérèse Raymond, 6. Mrs. Micheline Grenier, 7. Mr. Wilfrid Trepanier, 8. A Soul in Purgatory, 9. Bro. Léonce Mercure, 10. Mr. Emmanuel Arsenault, 11. Mr. Yvon Giguère, 12. Mr. Joseph Asselin, 13. Mrs. Joseph Asselin, 14. A Soul in Purgatory, 15. Mrs. Corona Viens, 16. Mrs. Marc Régner, 17. Mr. Ted Miller, 18. Mrs. Josephine Gomulski, 19. Mr. William Kilduff, 20. Mrs. Léonide Bédard, 21. Mr. Oliver Kissick, 22. A Soul in Purgatory, 23. Miss Lucille Bouchard, 24. Miss Emilia Bond, 25. Miss Aline Cotton, 26. A Soul in Purgatory, 27. Mr. Paul St. Clair, 28. A Soul in Purgatory, 29. Miss Rose-Marie Martin, 30. Mr. Paul DesRuisseaux, 31. Mrs. Aldéa LaRoche, 32. A Soul in Purgatory, 33. Mr. Charles Jacobsen, 34. A Soul in Purgatory, 35. Miss Eva Saylor, 36. A Soul in Purgatory, 37. A Soul in Purgatory, 38. Mr. Dorice Martin, 39. Mr. Paul Hovington, 40. Mr. Thomas Heelan, 41. Mr. Richard J. Quinn, 42. Mr. Ernest Bédard, 43. Mr. Guy Pelletier, 44. Mr. Alphonse Fréderick, 45. Mr. Henri Lebeau, 46. Mr. Paul Viau, 47. Mr. Bruno Caron, 48. Mr. C.-E. Savard, 49. A Soul in Purgatory, 50. Mr. Denis Deslières, 51. Thomas-L. Tremblay, 52. Mr. Denis Bray, 53. Mrs. Antonia Rioux, 54. Mr. Armand Larrivée, 55. Mrs. Albina Martin, 56. Miss Laurette Langevin, 57. Mr. Georges Tourigny, 58. Mr. Joseph J. Clancy, 59. Mrs. Maria Longpré, 60. Mr. L. Forest, 61. Mr. Roch Leonard, 62. Mrs. Fleurette Lampron, 63. Mr. H. Provost, 64. Mr. Léo Paul Boisvert, 65. Mrs. Marie-Louise Boucher, 66. Mr. Vincent Healey, 67. Mr. Lucien Vien, 68. Mrs. Honorus Gagnon, 69. Mr. Antoine Tremblay, 70. Mrs. Christina Heatherington, 71. Mr. Adrien Saint-Onge, 72. Mr. W. J. Gauvin, 73. A Soul in Purgatory, 74. Mr. Anthony Petrucci, 75. Mrs. Adrienne Guernon, 76. Mrs. Joseph Marcotte, 77. Mrs. Madeleine Albert, 78. Mr. Conrad Dumont, 79. Mr. Frank Burton, 80. A Soul in Purgatory, 81. Mr. Hector Rainville, 82. Mr. Edward M. Samara, 83. Mr. François Sauvé, 84. Mr. Joseph Dugas, 85. A Soul in Purgatory, 86. Mr. Alexis Dufresne, 87. Mr. John LeBlanc, 88. Mr. Roméo Sylvestre, 89. Mr. Timothy P. Donovan, 90. Mrs. Ida Gobeille.

(To be continued.)

## Love the Mass as Bl. Kateri Did!

For our Readers: **Greather Love Than This** by Clementina Lenta. According to His Eminence, John Cardinal Carberry, "the author writes in a quiet style, speaking heart to heart to the reader so that reflection on the Holy Sacrifice will encourage more frequent participation in the Mass, for the greater glory of God and for a deepening of our life in Christ." Order from Nina Publications, 21 East Buffalo Street, Duluth, Minn, 55811 U.S.A. \$3.75 postpaid.



# Alexandra Mitchell wants to know...



...if you won't help us get at least 50,000 promises of a daily Our Father and Hail Mary!

We need them to obtain from the loving Heart of Jesus the speedy canonization of Blessed Kateri Tekakwitha

Already 6,432 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 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.....

## 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 Lily of Mohawks is guaranteed.

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

One dozen cards  
boxed: \$2.30.

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 BETHLEHEM, ISRAEL, HE WILL CELEBRATE NINE SOLEMN MASSES FOR YOU IN THE BEAUTIFUL BYZANTINE LITURGY. (NO OFFERING REQUIRED.)



## KATERIGRAM

ON SEPTEMBER 12, Msgr. Paul A. Lenz, head of the Bureau of the Catholic Indian Missions of the United States, flew from Washington to pray at the tomb of Blessed Kateri Tekakwitha. During supper, he told me about the welcome he had received from an elderly black man in Mississippi. His host had served him a soul dinner, the tasty traditional meal of his people.

Before leaving, Monsignor asked him, "In surroundings rather hostile to Catholicism, where even Catholics practiced segregation, didn't you suffer for the faith?" "Yes, in many Catholic Churches, I often was not allowed to enter with the white parishioners. At times I was invited to come in by a side door or again to take place at the back of the church. I could then receive Holy Communion only after the others or at the end of the Mass when the church was empty." "What stopped you from abandoning the Church and taking refuge among black Baptists, who would have welcomed you with open arms?" The old man lifted his wrinkled face to the priest, "My parents were Catholics, Monsignor, they too suffered much for the faith, but they always told me, 'No matter what happens, my boy, never forget that it's only in the Catholic Church that you will find the Lord Jesus in the Eucharist.'"

What a great love of Christ was to be found in the heart of this black man! Think of it as you go to Communion on Christmas. The love that filled the heart of Kateri as she received her First Communion on Christmas Day 1677 was certainly akin to the old man's affection for the Savior.

"I must be admitted, however, that it was at this First Communion that all her fervor was renewed," her confessor wrote. "The ground was so well prepared that only the approach of this divine fire was necessary, to receive all its warmth. She approached or rather surrendered herself to this furnace of sacred love that burns on our altars, and she came out of it so glowing with its divine fire that only Our Lord knew what passed between Himself and His dear spouse during her First Communion. All that we can say is that from that day forward she appeared different to us because she remained so full of God and of love of Him."

Henri Bécard, S.J.  
Vice-Postulator

### ✿ Kateri's smile upon you, Bro. A.!

I would like to acknowledge the cure of an ailment obtained through the intercession of Kateri Tekakwitha. I recite an Our Father and Hail Mary every day for her canonization and that of Claude la Colombière.

(Pascoag, RI)

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

My sister had a melanoma operation in June. She has done very well. God has been good to her. A good friend of ours had a successful lens implant in his right eye in May. We feel Kateri was right with us in both operations.

(Silver Springs, MD)

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

The attached donation is in thanksgiving. I promised to send one thousand dollars to Kateri if my house was sold and everything settled, and it was. Thanks to Kateri for helping me when I needed her.

(Oak Brook, IL)

### ✿ Kateri's smile upon you, Miss S.B.!

I must now write to acknowledge the favor Kateri obtained for me. I have written through a number of years of the severe illness I suffered from. Right along I have been asking Kateri to obtain the miracle of my cure. My health has improved slowly over the past several years, but I have never been well enough to work, though I have pushed myself to work and usually have become worse for having done so. In the past year I have been much better than for the last ten years. Still, everything required a push and a concerted effort for me to do. I have no pain, but the fatigue and constant recurrence of the symptoms have been a trial. When I received the last Kateri bulletin, I learned of the novena to Kateri. I decided to add it to my other petitions to Kateri. When finished, I felt a good bit better; however, the fatigue as deep as my bones was present. I made a novena of thanksgiving for the improvement and was much encouraged by it. The day I finished the thanksgiving novena there was a very great improvement in my health. I was fully awake and alert for the first time in ten years. I am not cured yet, but the improvement is a **marvelous** and **joyous** feeling. . .

(Detroit, MI)

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



## EACH NEW MOON



### THE PEACE OF THE MANGER

TO THE FRIENDS of the Lily of the Mohawks, Blessed Kateri Tekakwitha, her Vice-Postulator and Staff lovingly wish a Christmas Day overflowing with happiness and a New Year filled with the peace and serenity of the Child of the Manger.

### KATERI'S SMILE...

Favors registered at the Kateri Center from August 1 to September 30, 1982:

Spiritual Favors	4
Temporal Favors	10
Articles Found	3
Safe Trips	5
Successful Studies	6
Lodging	2
Employment Found or Kept	17
Financial Aid	4
Strikes Averted	2
Protection from Accidents	2
Successful Sales	5
Alcoholic Problem Solved	4
Safe Pregnancies	10
Better Health	8
Successful or averted operations	10
Cures	9

### TWENTY-FIVE PRAYER PLEDGES OR MORE...

Mrs. Fernande Robitaille, Ste. Foy, P.Q. 70; Sr. Mary Edna, Spokane, WA 21; Oblates of Mary Immaculate, Maniwaki, P.Q. 46; Mr. Walter D. Young, Boston, MA 456; Sr. Lucia Brunelle, Nicolet, P.Q. 120; Tekakwitha Conference, Great Falls, MT 167; Congregation of Notre Dame Sisters, Montreal, P.Q. 116; Mr. Paul Lafontaine, Champlain, NY 57; Sr. Claire Pelletier, S.C.I.M., Biddeford, ME 57; Sr. Saint Cassius, S.C., Levis, P.Q. 24; Mrs. Roland Elkington, C.W.L., Lachute, P.Q. 54; Mrs. Anne Scheuerman, Pittsford, NY 831; Mr. Thomas Constantino, Amsterdam, NY 50; Mr. Joseph Goetz, Midland, Ont. 26; Miss Marie Farello, Staten Island, NY 35; Sister Kateri, S.S.A., St. Regis, P.Q. 40.

### HERALDS OF KATERI AMONG THE ALGONQUIN



Sr. Gertie Capississit, S.F.A., and Mrs. Barbara Tenasco of Maniwaki at the June sessions.

The Oblate Fathers of Mary Immaculate have been successfully propagating devotion to Blessed Kateri Tekakwitha among the Algonquin Indians, the same nation to which her mother belonged. Delegates from several

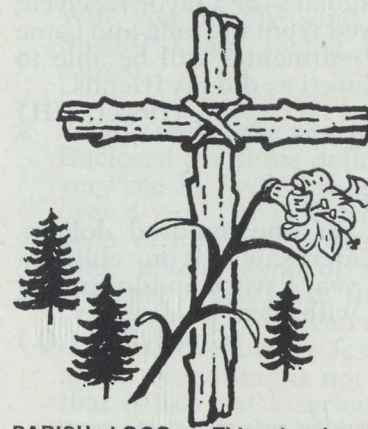
Algonquin villages met at the mining towns of Rouyn-Noranda during June to study Blessed Kateri's spirituality. Fr. Rémi Cadieux, O.M.I., offers our readers a fine account of the three-day reunion on p. 21. It served as a preparation for another far more important three-day encounter at Great Victoria Lake in August, which Fr. Vincent Cadieux, O.M.I., vividly reports on on p. 25, and to which Mrs. Molly Kistabish adds her impressions on p. 27.

### KATERI AGAIN!



Marie KATERI  
Gratia Desjardins,  
Haileybury, Ontario

### BL. KATERI TEKAKWITHA PARISH

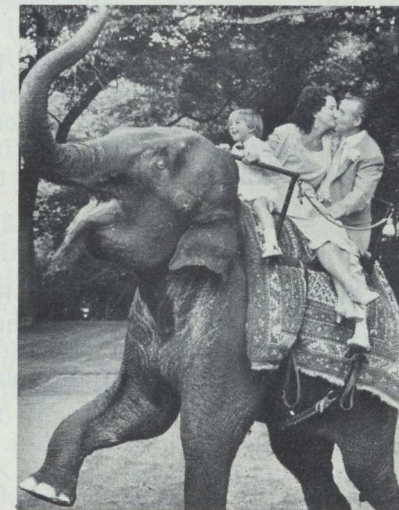


PARISH LOGO... This drawing of the logo of Blessed Kateri Tekakwi-

the Parish was done by Paul Donlan, a parishioner of St. Peter's Parish, Plymouth. The pine trees represent the forested section of West Plymouth, the Lily is the emblem of the parish patroness and the leather-thonged cross stands for the Indian missions in Canada, to which Kateri fled for safety in 1677. The logo will grace the parish's letterhead.

In West Plymouth, Blessed Kateri Tekakwitha Parish was formally dedicated and blessed, and its founding pastor, Fr. John E. Schatzel, installed during a Concelebrated Mass offered by Auxiliary Bishop Daniel A. Hart of Boston on the grounds of Sacred Heart High School, Kingston, on Sunday, August 15, Feast of the Assumption. The number of families in the new parish ranges between 1300 and 1700.

### "A GIGANTIC UNDERTAKING"



On August 22, with their six children and more than a hundred



relatives and friends, Marlene and Allan McCauley celebrated the 25th anniversary of their marriage at St. Thomas Aquinas Church, Nahant, MA. The Most Rev. John J. Mulcahy was the principal celebrant at the Eucharistic Celebration; the concelebrants were the Pastor, Fr. Walter Stocklosa, Frs. Joseph S. McBride, S.J., Vice-Postulator for Kateri at Auriesville, N.Y., Thomas F. Egan, S.J., former Director of the Martyrs' Shrine at Auriesville, Robert Lawrence Fleig, S.J., his Assistant, Francis Xavier Weiser, S.J., author of an English and German biography of Blessed Kateri Tekakwitha, and Henri Béchard, S.J., Vice-Postulator for Kateri at Kahnawake, P.Q. In his homily, Bishop Mulcahy highlighted the significance of

this Silver Wedding Anniversary—an example of conjugal happiness for today! He also presented Fr. Béchard with a plaque on the occasion of his 50th anniversary in the Society of Jesus.

A reception folloyed at the Nahant Country Club with "Ruthie," a 7,000 pounds Asian elephant, ridden by Marlene and Allan and their youngest son, Joseph. "The elephant is a perfect symbol of marriage ... a gigantic undertaking, just as an elephant is. In marriage, it is a beautiful, fulfilling relationship with God, your partner, and family: that's Center Ring," said Marlene.

**A FEW HUNDRED FIRST  
DAY COVERS OF THE  
KATERI TEKAKWITHA STAMP  
REMAIN: \$1.50 EACH.**

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

Enclosed is a check for twenty dollars for a favor received. Last April I had a tumor removed from my lung and came through the operation. With treatment I will be able to live a normal life. I prayed to Kateri as did my friends.

(Dover, NH)

❖ **Kateri's smile upon you, Mr. H.G.!**

Please find enclosed a check for one hundred dollars. This was promised if Blessed Kateri saw to it our children were successful in their school year's work and in finding summer employment. She was with them at all times.

(Greenville, P.Q.)

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

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

I'm sending this in thanksgiving to sweet Kateri in behalf of my nephew W. for prayers answered for a job. He not only got one job but an offer of two jobs. God bless you in all your work!

(Ambridge, PA)

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

I want to write you above a miracle from Kateri, that happened here on June 26, 1982 at the Mercy Hospital. A friend of mine to whom I had given a medal of Kateri in early spring, died June 27, 1982. And before passing away, he asked for a priest. He had not gone to church for many years. After I pinned this little medal of Kateri on his shirt he changed. I am sure it was her work. (Portland, ME)

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

I have been receiving the magazine **Kateri**, and you may be interested in knowing of the few favors I received, though to you it may not mean much. I said to Blessed Kateri, "Well, if you want me to renew my subscription to this magazine, I will know if I hear from my son (grown and living out of the state, nothing serious)." A few hours went by and he arrived. . . No later than yesterday, I asked for a little favor. My husband was out of town and I wanted to speak to him. I told Kateri if he phoned I would promote her Cause. The phone rang. It was he. . . I also asked her help for my sister who underwent a cancer operation, but so many people were praying that I cannot say exactly who heard our petitions. Will you kindly send 20 pictures of Kateri by John Steele? I am saying the "Our Father" daily for the cause. . .

(Wilbraham, MA)

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

Enclosed are three dollars in thanksgiving to Kateri for a very special favor I received through her intercession. For over a year I've suffered from a throat ailment, and I've been to different doctors about it; many different tests were taken, some of which were very uncomfortable. With these last tests, the ailment was proved not serious at all, and I have Kateri to thank for that. I begged for her intercession to Jesus and she came through. Once again, everything is not O.K. as yet, but the main thing is that it was not a serious thing, and I'm on the way to a recovery with the help of medication. (Kahnawake, P.Q.)

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





ST. MARGARET BOURGEOYS

Blessed Kateri Tekakwitha and St. Margaret Bourgeoys lived but a few miles apart. In 1678, the Lily of the Mohawks visited Montreal for the first and last time; during this visit, she certainly prayed at the shrine of Notre Dame de Bon Secours, which St. Margaret had just completed. Kateri wanted to found a community of Indian Sisters on Heron Island in the St. Lawrence. It belonged to Mother Bourgeoys. However, Blessed Kateri's spiritual guide thought she was too young in the faith to found an Indian Sisterhood.

1620-1700

## ST. MARGARET BOURGEOYS

Margaret Bourgeoys was born at Troyes, in France, on April 17, 1620. Providentially prepared for her future mission, she embarked for Canada in 1653.

Four years passed before it was possible for her to dedicate herself to the Christian education of children. Meanwhile, her charity was extended to all: she visited and served the ill, buried the dead, consoled the afflicted, catechized the colonists.

In 1658, she opened the first school in Ville Marie (Montreal) in a stable made over to her by Monsieur de Maisonneuve. In the course of two of her trips to France, in 1659 and 1672, she recruited companions and these reinforcements permitted her to edify progressively an Institute of uncloistered Sisters free to go out to their neighbors, imitating the travelling life of Mary. Thus appeared a network of little schools dissiminated throughout New France.

The social activity of Mother Bourgeoys was not less admirable than her work in education. Her devotion led her to help the young couples of those days. She offered hospitality to the "Daughters of the King" chaperoned their first loves, presided at their engagements. Once married, the young women went to her for encouragement and useful advice in their role of mothers.

Margaret Bourgeoys's ingenuity was revealed in her initiatives of all sorts: the needlework school for young girls, the preparation of her companions for teaching, the sodality or association regrouping youngsters after they had finished their schooling in order to maintain and develop Christian values among them, the construction of the chapel of Notre Dame de Bon Secours as a place of pilgrimage to encourage colonists to pray, the warm reception of Jeanne LeBer, the first contemplative of Ville Marie.

She died at the age of eighty, on January 12, 1700, leaving the Community of Sisters of the Congregation of Notre Dame well established from the civil as well as the ecclesiastical point of view. Her reputation for holiness has constantly grown along with the favors bearing witness to her power of intercession with God.

Margaret Bourgeoys was beatified in Rome in 1950. In 1982, Pope John Paul II signed the decree authorizing the Canonization of ST. MARGARET BOURGEOYS on October 31 of this year.



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

With this check for ten dollars, I would like to enrol a cousin who is facing severe eye surgery and would like you to send her **Kateri**. I want to thank Kateri for the safe arrival of our first grandchild. Thanking you. . .

(Laval West, P.Q.)

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

I have been receiving the **Kateri** quarterly every season since I first visited Caughnawaga with my wife and brother (now deceased, R.I.P.) in July 1975. You have been so kind to post it to me regularly, despite the present high cost of postage fees and my irregular contributions. Although I have been offering my prayers constantly for the success of Kateri's Cause, sometimes forgetting perhaps, I have never taken up a serious novena to request her favors, and many times I read the magazine without letting the letters from the readers sink in to my mind. I must confess I now feel ashamed of myself. Her Beatification on June 22, 1980 was a great joy to me and my wife, yet I failed to write and congratulate you and your missionaries on that wonderful occasion for the Holy Church. Please, please forgive me. It was my intention to post my contribution to Kateri this month as soon as I had arrived back from a holiday in Southern Ireland. This I will do. I have been endeavouring to advance the Cause of Kateri amongst my friends and neighbours, and have passed on the magazine to those whom I have known to be good church goers. Yet I feel I have failed to impress them, since Kateri was just an Indian girl some thousands of miles from Ireland, and it all happened some three hundred years ago. But thank God, last week a good lady in the Parish of Dundrum next to my Parish of the Good Shepherd, Chuchtown, gave me a wonderful opportunity of joining with her in making Kateri known to the people of Dublin. (See enclosed paper clipping)

**The Southside Express** is a local newspaper, delivered free of charge to the people of South Co. Dublin. On reading the article sent in my Mrs. Peg Hipwell, I immediately contacted the newspaper office by phone and told them I knew quite a lot about the Lily of the Mohawks whose name I said was Kateri Tekakwitha. I quoted the important dates in her life, from **Kateri** No. 124, Vol. 32, Summer 1980, which I had in my possession. The lady who received my call was simply delighted, as I was the

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

first one in, and she promised to pass on my information to Mrs. Hipwell. I told her that I was very anxious to have Kateri's Cause made known on this side of the Atlantic Ocean, and that I would help them with all the information I had from the Kateri quarterlies. She thanked me and took note of my name, address and telephone number and mentioned the fact that she may write an article on it in the near future. Our telephone chat ended there and I am awaiting further events. The date was Wednesday, August 11, 1982. On retiring to bed that night I knelt down to say my prayers and with great emotion I spoke to Blessed Kateri thus: Now Blessed Kateri this is a great opportunity for me to help your Cause, please help to cure my asthma and other ailments, and I will do all I can to help you. I had been suffering badly from asthma during the months of June and July and had to cut short my holiday as a result. I awoke the following morning quite free in breathing and no pressure on my chest. I was able to dress and wash without the aid of inhaler and tablets which I usually use. A week has passed now and I am still in great form. I started a novena of Rosaries that Wednesday night to Blessed Kateri and I still continue to do so. I realize I cannot rush to conclusions too hastily, I must wait and see how my health goes before I can claim I have been cured. As a result of the newspaper article on Blessed Kateri, or the Lily of the Mohawks as they put it, my neighbours are now very interested in her. I would be grateful if you would send me some prayer leaflets with the picture of Blessed Kateri on the other side, so that I can distribute them and so get you some new subscribers. I want to send you £10, how do I go about it? I could go to a bank and send a bank draft or cheque, but I want to ensure against loss or theft in transit. Please let me know. Hope you can decipher my poor writing, I am a little shaky as I will be seventy-five years old on October 11. I was forced to use both sides of the writing paper in order to reduce bulk in my envelope, you will of course excuse that. Our government has decided to cut down on public service pay awards despite trade union opposition so I am hoping there will not be any **strikes** in the Post and Telegraph Department before our correspondence has ended. Thanking you again for sending me the Kateri magazine so regularly, I am now rereading old issues very thoroughly so as to brush up my knowledge again. (Dublin, Ireland)

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





*Jean-Baptiste Côté sculpsit.*

### The Shepherds at the Manger

MUSÉE DU QUÉBEC

"So they hurried away and found Mary and Joseph and the baby lying in the manger." (Luke 2, 17)





*Sr. Catherine Horn pinxit.*

PHOTO FERNAND LABONTÉ

Blessed Kateri Tekakwitha  
Mission St. Anne, Winneway, P.Q.

## THE OBLATE FATHERS HERALDS OF KATERI

Rémi Cadieux, O.M.I.



I

FROM last June 4 to 6, about thirty Algonquin Indians from Upper Gatineau and from Abitibi Temiscamingue gathered together at the rest center, Our Lady of the Smile at Rouyn, in order to relate better to the life of one of their own people, Kateri Tekakwitha, beatified in 1980.

This reunion, organized by Oblate Missionaries of Mary Immaculate, in charge of these reservations for more than 100 years, was one of the regular activities of the Algonquin Pastoral Committee. Last year, the Algonquins manifested the desire to acquire a better knowledge of the life of Kateri, to study thoroughly her spirituality so as to draw inspiration from it and to spread devotion to her in their reservations. They also intended to pray together to obtain as soon as possible Kateri's canonization. For the Algonquins of Maniwaki, Amos, Lake Simon, Winneway, Lake Rapide, Notre-Dame-du-Nord and of Great Victoria Lake, Kateri is not unknown, much less a stranger: her mother was an Algonquin, she is a member of the family.

The session was animated by Fathers Vincent Cadieux, O.M.I., of Amos, Réal Paiement, O.M.I., of Maniwaki and of Father Rémi Cadieux, O.M.I., of Winneway. Father Edmund Brouillard was not able to take part in the session, though he had worked at preparing the program for these days of prayer and of reflection. Father Henri Béchar, S.J., Vice-Postulator for the Cause of Kateri, accepted to share with us his knowledge of and his enthusiasm for Blessed Kateri. The participants were most grateful.

On Friday evening, the program took into account the fatigue resulting from the trip. It simply consisted in getting there on time, of settling down, of relaxing, of meeting one another and of renewing old ties. Then followed a period of spontaneous prayers. A film strip on the life of Kateri, published by the Daughters of St. Paul, was then shown. After a period devoted to exchanging ideas, to questions and comments, all were invited to visit an exhibit of books and of magazines published over the years to make better known the life



and virtues of Kateri. It was also possible to examine the articles which appeared in magazines and newspapers on the occasion of Kateri's beatification. In view of this abundance of printed matter, it was easy to understand that Kateri's influence went far beyond the world of the Amerind. This was already a revelation!

On Saturday morning, we met again to start our only full day of work together. On the program were three talks by Father Béchard translated into Algonquin by Father Paiement. The first one dealt with the life of Kateri: the nationality of her parents, her birth at Ossernenon, the epidemic of small pox, the death of her parents, her adoption by her aunts and her uncle, the harsh treatments she underwent, baptism, her flight to the Mission of Saint Francis Xavier, her First Communion, her vow of perpetual virginity, her death and great reputation of holiness. The second talk examined the stages of a beatification. To begin with, the preparation of the documents: biographies, writings, testimonies: petitions and miracles: everything must be collected. Then comes the introduction of the cause, followed by the study of the writings, the virtues and the miracles. After this investigation, if the verdict is positive, the proclamation of the heroic sanctity of the candidate takes place, and later on, after having obtained through the intercession of the new Venerable the necessary miracles, the beatification and later on the canonization occur. The Maniwaki Indians were surprised and happy to hear read to them their letter of 1932-1933, petitioning the Holy Father to beatify Kateri. The third talk was entitled: Kateri's Three Loves, the three lines of forces of her spirituality. She had a great devotion to Our Lady, a great love of the Eucharist and of the Cross.

Before going to chapel for the Eucharistic Celebration, thanks to the transparencies of a great admirer of Kateri, Mrs. Anne Scheuerman, and of Father Emile Ringuet, O.M.I., of the Oblate Missionary



Center of Montreal, the participants were able to admire the sites familiar to Kateri: the Mohawk River, Ossernenon, where she was born, the ancient village of Caughnawaga, N.Y., where she grew up and finally the landforms she was able to contemplate on her way to Canada: Lake George, the Adirondack Mountains, the St. Lawrence. The pilgrimage ended at the actual church of Kahnawake where the relics of the Beata are preserved.

On Saturday noon as I was about to go to the refectory for lunch, I noticed that Anna Mowat, from Amos, remained alone in the auditorium. She seemed to be writing and meditating... At the beginning of the afternoon, we were able to sing a new hymn in honor of Kateri. Anna had just written it. The melody was that of the Lourdes Ave Maria.



Another hymn on the air of Amazing Grace, by Ernest McGregor from Maniwaki, sings of the attraction and the changes that holiness brings about in every human life.

Fr. Réal Paiement, O.M.I. translates the talks into Algonquin.

During the evening two questions were put to the participants:

What did we learn during this session?

- The meaning of Tekakwitha's name: she who advances by feeling her way, she who moves all things before her.
- The influences of her mother during the first four years of the life of her child.
- That the beatification procedure is very complicated and very long; for Kateri it all began in 1884.
- That one of our people was beatified two years ago.
- That Kateri was not educated in a convent.



Mrs. Sarah Chief and Mrs. Maggie Polson



- That Kateri encountered much difficulty in living her faith and that with her help we can overcome the difficulties we meet.
- That the bones of Kateri, her relics, are preserved in a tomb in the church at Kahnawake.

What does Kateri's beatification give us?

- It's a stimulant for our faith, a gift of strength to accept and overcome all obstacles to live fully our Christian life.
- The Lord has truly "kept" Kateri for our time, because we now have more need to her than at any other period to combat religious indifference and alcoholism in our reservations.
- A change of mentality towards Indians.
- The conviction of the power of prayer to overcome obstacles.

On Sunday morning, Father Béchard gave his last talk: what can we do to hasten Kateri's canonization? We can make her known, pray to her to obtain the miracle needed for her canonization. This is already being done among the Algonquins and they intend to work even harder at it. The three days of prayer in honor of Kateri that will be held at the Great Victoria Lake at the beginning of August are precisely meant to hasten the day of her glorification.

Bishop Jean-Guy Hamelin, of Rouyn-Noranda, came to meet the participants, to fraternize with them and preside at the Eucharistic Celebration as the session came to a close. At the time of Kateri's beatification, Bishop Hamelin had organized a diocesan evening of prayer in his cathedral.

The prayer intentions formulated during the session at the Eucharistic Celebrations revealed the sentiments of deep love on the part of the Algonquins for Kateri.



Fr. Henri Béchard, O.M.I., Fr. Réal Paiement, O.M.I., Bishop Jean-Guy Hamelin, Fr. Rémi Cadieux, O.M.I., and Fr. Vincent Cadieux, O.M.I.: at the closing Mass:

## II

Vincent Cadieux, O.M.I.



Mr. Tom Rankin

On August 6, 7, 8, three days of prayer were held in honor of Blessed Kateri Tekakwitha. At Great Lake Victoria, a very old mission in La Vérandrye Park, approximately four hundred Algonquins gathered together to pray and sing the glories of Kateri. These days had been prepared at great length by a committee of Amerinds and of missionaries working in the region. Its aim was to bring together as many Indians as possible to pray, to relive the life of the ancient missions and to make better known the love and the spirituality of Kateri.

All day Friday, our people arrived from just about everywhere, crossed the river with their baggage and set up their tents for the end of the week. In the early evening the formal opening began with the Eucharist followed by the Benediction of the Blessed Sacrament as in bygone times. During the celebration, Mr. Tom Rankin welcomed the participants and explained the meaning of these days. Nearly all the Liturgies took place around an upturned canoe on the rock facing the magnificent old church. It was easy to pray and to give thanks as the sun set on Great Lake Victoria.

At eight o'clock on Saturday morning, the bell called us for Mass. In his homily, Fr. Brouillard recalled how the life of faith and the prayer of her mother had marked young Tekakwitha.

After Mass, the assistance broke up into little groups to whom Indians who had attended the preparatory days at Rouyn-Noranda explained in Algonquin or in French or English the life of Kateri.

During the afternoon we were to take part in one of the ceremonies the older Indians no doubt liked the most. It was the procession of the Blessed Sacrament in the ways and, byways of the village, accompanied with the recitation of the Rosary, hymns, prayers, banners, branches of trees and wild flowers. A halt during the procession allowed us to listen to the Word of God and to pray. We ended the afternoon with the Eucharist.





Mass on the Upturned Canoe.



St. Clothilde Church at Great Lake Victoria.



Interior of the Church.



Scene enacted from Blessed Kateri's life.



Bishop Drainville, gives a relic of Blessed Kateri to Wilbert Polson for the Winneway Mission.

During these activities, a group from Maniwaki found the time to stage a theatrical performance. As the sun set, they presented us with twelve sketches from the life of Kateri. Each one was presented by a short explanation in English, French, and Algonquin. These scenes were greatly appreciated for their originality and the beauty of the costumes. They were truly a good resume of the life of Kateri. The Maniwaki actors merit sincere congratulations.

The evening ended with prayer around the campfire.

On Sunday morning, we began the day with the recitation of the Rosary which was commented by one of the priests. Then followed the preparation for the Solemn Mass offered by Bishop Gerard Drainville of Amos who conveyed us the kind regards of Bishops Jean Guy Hamelin of Rouyn-Noranda and Jean Gratton of Mount-Laurier who were unable to be present. In his homily, he went over the main events of Kateri's life, invited the Amerinds to take inspiration from her and not to fear to turn to her in their needs.

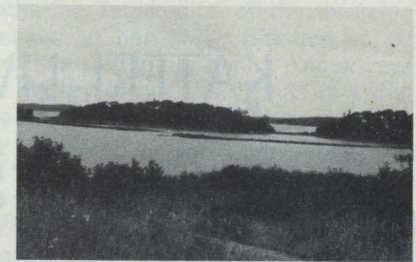
At the end of the Eucharist, the Bishop gave out to a representative of each reservation an authentic relic of Blessed Kateri Tekakwitha. Seven reservations were represented, that is Great Lake Victoria, Winneway, Notre Dame du Nord, Pikogan, Lake Simon, Lake Rapide and Maniwaki. All those present were invited to make Kateri known in their own surroundings.

Jeannette Papatie, thanked Bishop Drainville for having come to the celebration, the Indians of Great Lake Victoria for their tremendous welcome, the missionaries, the members of the organizing committee and all the participants in this fine festival.

This beautiful encounter ended with a "magoshan" or a feast of moose and of fresh fish.

### III

Molly Kistabish



Great Victoria Lake

The pilgrimage in honor of Blessed Kateri Tekakwitha truly had a certain distinctive style about it. The rallying point was in the middle of the woods, more precisely at Great Lake Victoria. The only way to reach this place chosen for three days of prayer is by canoe. We were in the serene stillness of nature without any noise or pollution. Kateri was acquainted with this style of life, quite like our ancestors and parents.

During the three days we passed together, there was an atmosphere of peace, joy, friendship, and profound fraternity. For a long time I hadn't enjoyed so pleasant an atmosphere. It recalled to my mind my childhood when everything about me seemed beautiful, my friends, my home, my parents, my grandparents. This life in the woods was truly filled with joy and many other marvellous things. I saw that everyone was happy to relive again for a short time these days of yesteryear, which others are still enjoying.

If Kateri was able to find serenity in her life, wisdom, intimate contact with the Lord, it's because she lived in the absolute quiet of the forest. My father, who is still alive, often says to me, "It's in the woods, in nature that I feel life in me and I live fully."

These three days of prayer also allowed us to get to know Blessed Kateri better, for we had the pleasure of seeing on the boards the main events of her short life here below.

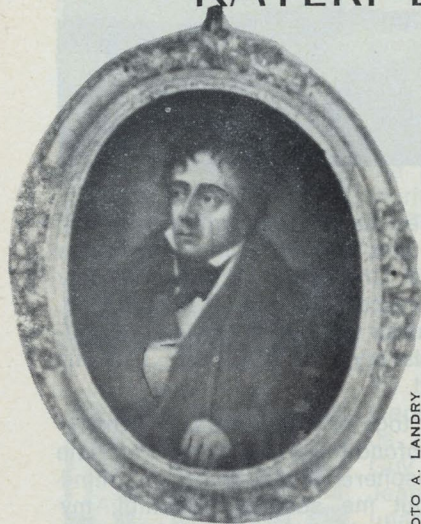
Kateri was surely with us during these three days. Each and everyone of us asked her to take us under her protection and to help us in the difficult moments of our lives.



Frs. Rémi Cadieux, Edmond Brouillard, Bishop Gérard Drainville of Amos, P.Q., Frs. Vincent Cadieux and Réal Paiement of the regional Oblate missionary team after the Sunday morning Concelebration.



## KATERI LIVES ON...



Chateaubriand

PHOTO A. LANDRY

THE FIRST BOOK to mention Kateri Tekakwitha was the work of Bishop de Laval's Vicar General, Msgr. John Baptist de la Croix Chevrères de St. Vallier, who later became the second Bishop of Quebec. After visiting the colony from one end to the other, in 1688 he published in Paris **The Present Conditions of the Church and of the French Colony in New France**. He had not forgotten the Iroquois Maiden: "God works many wonders," he wrote, "at the tomb of this marvellous girl."

Moreover the respect shown to Kateri's relics bore witness to the spiritual and temporal benefits she lavished on all sides.

In 1699, the Mission moved higher up on the left bank of the St. Lawrence. In the new chapel, a place of honor was reserved to the remains of the future Blessed. There it was that in 1694 little James Paré's father went to thank Kateri as already related.

Once again in 1695, the Indian village went further up-stream into the territory of today's Kahnawake, quite close to the boundary of St. Catherine de Laprairie. More precisely, at the very spot where the excavations made in 1955 and 1956 by Dr. Wilfrid Jury of the University of Western Ontario revealed the traces of the fourth site of the Mission of St. Francis Xavier just before the St. Lawrence Seaway was cut through. Facing Devil's Island, a fort, a church, and the residence of the missionaries were built.

As devotion to the Lily of the Mohawks was spreading more and more, in 1696, Fr. Cholenec wrote a biography of **Katharine Tegakoüita, First Iroquois Virgin**. He declared that besides Fr. Remy of Lachine, "the late Fr. Geoffroy also attested to several very important miracles of Katharine in his parish of Laprairie. Finally, so many miracles were wrought by Katharine that we have ceased to write them down." This explains in part the lack of detailed reports on favors obtained through the intercession of the young Mohawk girl during the 18th century.

For all that he adds, "Everywhere we missionaries of the Sault

St. Louis go, we hear only of Katharine Tegakoüita, of the miracles she brings about, of the pilgrimages to her grave that are to be undertaken, of the Masses and novenas said in her honor. And always there is a pressing demand for a history of her life. It was this that finally urged me to a last effort to satisfy the public in this regard as well as I was able, to the glory of God and of this first Iroquois virgin."

Here is the one and only cure of this period which I was able to find. In 1706, Fr. John Mary de Ville, S.J., arrived in Canada where he devoted himself to the Abnaki.

Besides the Indians, he also had the responsibility of a small group of Frenchmen, six miles away.

It was impossible to reach them during the winter without floundering in the snow, slipping and falling on the ice. During the spring, he was continually exposed to death whenever he fell through the ice and even ended up by hurting his leg. As the remedies he tried proved useless, he had recourse to Kateri Tekakwitha, who cured him quickly. He hastened to go to thank his benefactress at the Mission of St. Francis Xavier for this extraordinary favor. Soon afterwards, when his superior saw that Fr. de Ville could walk again he sent him to the Illinois Indians among whom he worked successfully until his death in 1720.

In September 1715, Fr. Cholenec prepared a Latin biography of Kateri for Fr. Michael Angelo Tamburini, General of the Society of Jesus. He stated that six months after the death of the young Indian, the miracles she performed drew the attention of the entire population of the country. Earth from her tomb quickly became known as an effective cure against all sorts of illnesses. Pictures of her, the simple invocation of her name, the promise to go in pilgrimage to her relics, water drunk from her cup, the mere touching of her utensils, her clothing, everything served to deliver people from their trouble. Letters from faraway France told about the help she had profusely bestowed on those who invoked her over there. Fr. Cholenec concluded his work with this significant appraisal: "Among the miracles related as having been performed by Katharine, I consider the greatest of them all to be Katharine herself, **vero novi huius orbis Thaumaturgam**, truly the Wonder Worker of the New World."

A month later, the missionary had completed his second French life of Kateri Tekakwitha, twenty years after the first one. It appeared in the 17th **Collection of Edifying and Curious Letters** in Paris during 1717, the first of her biographies to be published. It was disseminated throughout France, passed over into Spain and hence to Mexico. Fr. John de Urtassum, S.J., who knew French and English, read it with interest and translated it into Spanish. It was the first book in a foreign language on the Iroquois Maiden. The second and only other version in a language other than French during the 18th century appeared in 1728 at Augsburg, Germany.



Mr. Paul Bouchard wondered about the Mexican life in his interesting study in Spanish, **Referencias a la Nueva Francia en escritos mexicanos del siglo XVIII**: "In a continent which was aware of the mystical experiences on St. Rose of Lima, of St. Mariana of Quito, of St. Francis Solano and of St. Martin de Porres, and so many saints of both sexes elevated to the honors of the altar by the Catholic Church, of what particular importance for New Spain could be the chaste life of a young unknown woman of a redoubtable tribe of Red Skins?" The answer contains a wealth of historic interest, for it treats of a controversy during the colonial period concerning the adaptability of the native population and, in a very precise case, of the foundation of a monastery at Mexico.

Fr. Cholenec died on October 30, 1723 in Quebec. During that same year, the construction of a monastery of Poor Clares for the daughters of the caciques or chiefs, was begun, as Don Baltasar de Zúñiga, Marquis of Valero, Viceroy of Mexico, had decided before returning to his motherland in 1722. At Madrid, he succeeded in convincing King Luis I that the Amerindians were "so inclined to religious life that they spontaneously or very nearly so practised it in the world." His Majesty, in royal Cedula of March 5, 1724, approved the foundation of the monastery.

The Franciscan monastery of Corpus Christi reserved to the Indians of the nobility was consequently inaugurated on the feast of Corpus Christi 1724. Why was it reserved only to the nobility? The answer is simple: cloistered religious life demanded a certain culture which was not to be found among the majority of the people. That is why Pope Benedict XIII decided that only the daughters of the indigenous nobility could become Poor Clares at Corpus Christi.

Many women of quality effectively became nuns to practise poverty in the footsteps of Christ as Blessed Kateri Tekakwitha would have liked to do. Take for example, Sister Theodora Antonia de Salazar y Moctezuma, daughter of Don Thomas de Salazar and of Doña María de la Encarnación Moctezuma, caciques from the San Juan quarter of México; Sister Maria Cortéz Chimalpopoca, daughter of Don José Maria Cortés Chimalpopoca, grandson in the fifth degree of the King of Tacuba Chimalpopoca; Sister Maria Teresa de los Reyes Valeriano y Moctezuma, granddaughter in the sixth degree of Emperor Moctezuma II Xocoyotzin. Thanks to the efforts of Marquis de Valero, the Amerindians were at last recognized as capable of assuming the monastic habit. This was an important moment in the history of the Church.

Nevertheless, there was a strong reaction on the part of the out-and-out conservatives, who still pretended that the native folk were unfit for the life of the cloister. Therefore Fr. de Urtassum translated into Spanish Fr. Cholenec's life of Kateri Tekakwitha. In the preface of the Mexican edition, Don Luis de la Peña, future Bishop of Yucatan, explains that after two centuries of colonization the habits

and qualities of the native population were unfortunately badly known, hence the all too widespread impression that they were little prepared for the vows of religious life.

On that Don Luis refutes the allegations about the lack of culture among the Aztec women and their incapacity for practising chastity. He disputes the validity of these objections with proofs borrowed from the best authorities and from his personal experience as Vicar General of the Indians of the Archdiocese of Mexico. As for the first objection, the bull of erection of the Monastery of Corpus Christi by Pope Benedict XIII stipulated that the authorization to enter the Poor Clares was reserved only to the daughters of the Aztec nobility precisely because they knew how to read and write, an indispensable condition for the recitation of the Divine Office.

Before inviting his readers to read the **Life of Kateri Tekakwitha**, he refuted the second objection by recalling that in Guatemala there were two convents of Beguines dedicated to St. Rose of Lima, one of them made up of Spaniards and the other of about fifty Amerinds. These women did not pronounce the vow of chastity; Kateri had committed herself by a vow of perpetual virginity. The story of her life would contribute to justify the foundation of a convent of indigenous sisters in the ancient capital of the Aztecs. The Lily of the Mohawks had wanted to found a community of Amerindian nuns. Since she was a recent convert, she was not allowed to do so, but less than fifty years after her death, her reputation helped to overcome the most tenacious prejudice against the Indians and to maintain the religious life among her sisters by blood.

During this time, the final removal upstream of the Christian Indians of St. Francis Xavier had taken place, beginning in 1716. In this same year, there appeared in Paris the **Recent Journey in Canada or New France and the Wars Between the French and the English and the Aborigines** by Claude Le Roy called Bacqueville de la Potherie. After approximately three years spent in Canada, he returned to France in 1701. There he rapidly completed this book which was approved by the royal censor in 1702. For reasons of state he had to wait fourteen years before obtaining the "royal privilege" which enabled him to publish his historic-geographical memoirs. In the first of the three tomes of which they were made up, he inserted a good survey of the life of Kateri Tekakwitha. This was the second time that the Blessed's name was seen in print. During his stay in New France, many people ill with fever had put their trust in her; since his homecoming, many more Canadians and Frenchmen as well as native people had been cured thanks to her powerful intercession.

In 1720, Fr. Francis Xavier de Charlevoix, S.J., who had taught at Quebec College, from 1705 to 1709 as a scholastic, returned to Canada. In this voyage, which lasted two years, he gathered material for his monumental work **History and General Description of New**



**France with the Historical Journal of a Voyage made by order of the King in North America.** In 1721, he spent some time at the Mission of St. Francis Xavier where he was able to converse with Fr. Peter Cholenec. His work came out only twenty years later. He dedicated many pages of it to the Iroquois Maiden. He was convinced that apostles and martyrs were not lacking in New France. They were truly saints who would have done honor to the early Church. He himself had included the lives of many of them in his history, for instance, Sts. John de Brébeuf, Isaac Jogues and their companions, St. Marguerite Bourgeoys, the Blessed Francis de Laval and Mary of the Incarnation, Sister Catherine of St. Augustine as well as Jeanne Mance and Paul de Chomedey de Maisonneuve.

But, according to Fr. de Charlevoix, God, who glorified Himself through them during their lifetime by the effulgence which their holiness cast over our vast continent, and by the strength which it inspired them to realize with gigantic efforts the extension of the Church in the heart of a strange land at the price of their blood, chose none of them to distribute on their holy relics the treasure of His power and His mercy. He conferred this honor instead on Kateri Tekakwitha, a young convert practically unknown to the whole country during her short life. "For more than sixty years she has been regarded as the Protectress of Canada and it has been impossible to oppose a kind of cult publicly rendered to her."

At the end of the century, Kateri still held the hearts of her numerous friends in her hands. A witness totally hostile to Kateri and to Catholicism bears proof of this. In 1774, by means of the Quebec Act, England allowed the Canadians, who were in great majority Catholics, and the Christian Amerindians to practise freely their faith. Widespread rejoicing resulted. But to the south, the British colonies, already ripe for rebellion, sharply denounced the royal government, which was favoring popery. Fr. John Wynne, S.J., clearly states, "It is unbelievable in our day, how bitter was the feeling aroused by this Act. Pulpit and press were loud in condemning it; all sorts of organizations were formed to agitate for repeal; men who are now regarded as among the statesmen of that time considered it a menace; even the Continental Congress resolved to submit it as one of the grievances against King and Parliament."

The Catholic pastors were loaded with abuse, the Catholic clergy was harassed with the wildest exposés, especially the missionaries who had converted so many of the native population and had maintained them in their religion. Their success in imposing "the superstitious rites and the fantastic trumpery of property" on the simple children of the woods, resulted, did it not, quite simply from the flattery and the natural liking of the Amerinds for "a showy and mechanical religion?" An example of this appeal to vanity and of the skill with which the mentality of the Indian was influenced was to be found in the canonization of an Iroquois called St. Catherine. "This

piece of Jesuitical craft greatly endeared the Romish to the pagans, who by that great means, besides the common benefit of addressing their prayers to the rest of the saints in the calendar, obtain the supernumerary advantages of a particular advocate and intercessor of their own."

Despite the allegation of this little known bigot, Kateri Tekakwitha was not canonized during the 18th century at the time of the American Revolution. None the less, this venomous passage at least shows the existence of a private cult in her honor. A few years later, another witness, this one far more favorable, does not say less. In a notebook having belonged to Mr. René Boileau of Chambly, P.Q., one reads the following note: "1789, January 18. Being in the village of the Iroquois, at Sault St. Louis, I saw between three and four o'clock in the afternoon, the cases which are beneath the altar, in which are enclosed the bones of Blessed Catherine Tegakouïta and of Blessed Stephen, Iroquois. . .<sup>2</sup> Fr. Ducharme, missionary, was kind enough to open Catherine's case and I saw her bones: the case is on the Epistle side."

The entire 19th century witnessed reimpresions of the French writings on the Lily of the Mohawks. Quite a few translations also, in German, English, Spanish and Italian. Compilations, too, and finally, a flowering of biographies in French and in many other languages. Among them the Montagnais life by Fr. Flavian Durocher, O.M.I., and one in Mohawk, the language of Blessed Kateri, by Fr. Joseph Marcoux. Towards the end of the last century, in Quebec, Fr. Nicolas Burtin, O.M.I., former pastor at Kahnawake, stimulated devotion to Kateri with his **Life of Catherine Tekakwitha, Iroquois Virgin**; so did Ellen Walworth with **The Life and Times of Kateri Tekakwitha**, printed at Buffalo, N.Y. These numerous publications maintained the knowledge of the future Blessed in devout Catholic circles.

In 1826, Chateaubriand had published his poem in prose, **Les Natchez**. This work of the great writer did not retain the attention of the Congregation of Rites during the process of Beatification, but it focused interest on "Good Catherine of the Woodland." He wrote at some length about the life of Kateri Tekakwitha and drew a parallel between her and St. Genevieve on their way to heaven. In conclusion, he wrote, "The virtues of Catherine were resplendent after her death; God covered her tomb with abundant and outstanding miracles in proportion to the Saint's poverty and obscurity here below. She was publicly honored as the patroness of Canada: she was honored beside a fountain, under the name of Good Catherine of the Woodland. This sweet Virgin never stopped watching over the welfare of New France and of concerning herself about the inhabitants of the desert."

2. Was he the saintly Mohawk who died in 1686? See Béchard, *The Original Caughnawaga Indians*, p. 153.



Books spread the name of Kateri Tekakwitha on all sides, but did the good people who didn't read remember the Iroquois Maiden? With the roll of years, there is always the risk that the memory not only of the great public figures but also of very holy people fade away. Take for instance the five martyrs of Kahnawake, contemporaries of Kateri, who heroically shed their blood for the faith; Stephen Tegananokoa, Frances Gonannhatenha, Marguerite Garongouas and her child, as well as Stephen Haonhouentsiontaouet. Who remembers them today? But like an exclamation mark at the end of a long paragraph, the following event refocused the eyes of the Indians and of the Whites on the Iroquois Virgin.

On July 23, 1843, seventh Sunday after Pentecost, at the request of a few farmers from the village now called Côte Sainte-Catherine-de-la-Laprairie, honor and respect were rendered to "good Catherine Tegahkoüita." One cross after another always marked the plot of land in which her virginal body had rested. In 1843, the cross was on the point of falling to pieces. Three parishioners squared two logs for a new cross, painted and decorated it. The pastor of the Mission of St. Francis Xavier, Fr. Joseph Marcoux, donated a few relics of the Lily of the Mohawks which were carefully encased at the foot of the cross. On the appointed day, people flocked to the banks of the Portage River.

Beside the cross superbly wreathed with flowers and resting in an inclined position, had been erected a covered platform on top of which four flags carrying inscriptions in Iroquois and French were flapping in the wind. The Kahnawake Indians had been invited to the celebration in honor of their "saint." Following their missionary, their interpreter, and their chiefs, they took their places to the right of the reserved space and brought their cannon to bear on the mouth of the Portage River in the direction of the St. Lawrence and Montreal. An Iroquois woman answering to the name of Tegahkoüita had painted a rather good picture of her patron saint with which she decorated the front of the platform. The French Canadians and Englishmen coming from the city and the neighboring parishes formed the crowd in front of the cross to the right of the reserved space. As the Indians, they had a cannon with them. The murmur of voices, the brawling of the nearby rapids and the sobbing of the wind, forerunner of a storm, engulfed the scene.

Instead of the Sulpician who was ill and could not come, the Vicar General, Fr. Hudon, preached in English. At the end, he solemnly blessed the cross, which was set up "with pomp and majesty" on the shore of the St. Lawrence River in the midst of liturgical chants, the discharge of cannon and the cheering of the multitude. Although he was not of the same persuasion as the rest of the participants, Mr. McDomel, a former British officer, willingly took part in this triumph in honor of Kateri Tekakwitha. The dreadful storm at the end of the ceremonies was not needed to impress in the hearts of all the memory of this noteworthy celebration.

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