

NO. 147

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COMPLIMENTS

of the

Kahnawake

KNIGHTS OF COLUMBUS CLUB



KATERI

NO. 147

THE AGATHA ROLL

LITTLE SISTER WANTS TO KNOW...

KATERIGRAM

"PEACE BE WITH YOU!"

EACH NEW MOON

KATERI AND CATHERINE

FIRST ENCOUNTERS

CORRESPONDENCE

LILY OF
THE MOHAWKS

Kahnawake, P.Q., Canada

Spring • 1986



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

Aluminum: 10¢; Mat silver-plated: 50¢ Gilt-silvered: \$1.00; Gilded \$3.00

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

Touch Relics

1. Small Kateri pictures with silk applied to relics: 50¢

Kateri Plaques

1. Ceramic plaque on mushroom-colored tile (4" x 4") by Daniel Lareau: \$3.50
2. Plaque, plastic case with prayer (2½" x 1½"): \$1.65

Novena

In the form of a short biography: \$1.00

Statues

1. In hydrocol, ivory or bronze finish (6½"): \$10.00
2. In bisque (8¼"): \$17.00
3. Kateri key chain: \$1.00
4. One inch statuette in plastic case: 75¢

Books

In English — *The Venerable Kateri Tekakwitha* by Henri Béchard, S.J., 20 pp., illustrated: \$1.00
 In English — *Kateri Tekakwitha*. With a Prefatory Note of John Cardinal Wright, by Francis X. Weiser, S.J., hardcover: \$8.00; paperback \$6.00
 In English — *Blessed Kateri Tekakwitha* by Bishop André-M. Cimichella, O.S.M., Revised Edition, 46 pp.: \$1.00
 In English — *I am Indian* by Gualbert Brunsman, O.S.B.: \$1.00
 In English — *The Original Caughnawaga Indians* by Henri Béchard, S.J., hardcover: \$14.00
 In French — *L'Héroïque Indienne Kateri Tekakwitha* by Henri Béchard, 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 — *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. 147

Vol. 38, No. 2

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.

MARCH 1986

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THE AGATHA ROLL

In Oneida, about 1667, a fifty-year-old woman named Agatha was dying of tuberculosis. As she prepared for death, she devoutly kissed the crucifix. This she continued to do until her last sigh, which she rendered up in the arms of Jesus, who died upon the cross for her and for us.

1. Mr. C. Francis Roth
2. Mr. J. René Lavoie
3. Mr. Hilton Miller
4. A Soul in Purgatory
5. Miss Lucine Brodeur
6. Miss Dolores Brodeur
7. Mr. William Koivisto
8. Mr. Luc Rhéaume
9. Mrs. Seymour Rose Robinson
10. Mr. Lou Power Deschamps
11. Mr. Georges-Albert Sioui
12. A Soul in Purgatory
13. Mr. Phacas Roussel
14. Mr. Eudor Germain
15. A Soul in Purgatory
16. A Soul in Purgatory
17. Mr. Guy Turbide
18. Mr. Georges Nadeau
19. Mr. Eugène Lavoie
20. Mr. Roger Laroche
21. Mr. Alvaro Landicci
22. Mr. Adélard Parenteau
23. Mrs. Sophie Morrissette
24. A Soul in Purgatory
25. Miss Cécile Savard
26. Mrs. Louise Karewien Wells
27. A Soul in Purgatory
28. A Soul in Purgatory
29. Mrs. Arthur Beaudoin
30. Mr. Armand Perreault
31. Mrs. Alma Leclerc
32. Mrs. Marie-Joseph Leclerc
33. Mr. Charles-Henri Calvé
34. Miss Martine Lagacé
35. Mr. John Brazeau
36. Mrs. Effie Mae Wasson
37. Mr. Raymond Martineau
38. A Soul in Purgatory
39. Mr. Emeril Leblanc
40. A Soul in Purgatory
41. A Soul in Purgatory
42. Miss Doreen Mary Lepine
43. Mr. Oscar Dupuis
44. Mrs. Christine St. Laurent
45. Mr. Albert Sigouin
46. A Soul in Purgatory
47. Mr. Forest MacDonald
48. Mr. Albert Dorval
49. Mr. Robert LeBlanc
50. Mrs. Eve E. Leblanc
51. Mr. Valérien Chagnon
52. Mrs. Louis Buisson
53. Mr. Raymond Allain
54. Mr. Rock Fyfe
55. Mr. Joseph-Aimé Gauthier
56. A Soul in Purgatory
57. Mr. Charles-Edouard Emond
58. Mr. Onias Chassé
59. A Soul in Purgatory
60. Mr. Marcellin Martin
61. Mr. Eugène Paré
62. Mr. Albert Brunet
63. Mr. Emile Demers
64. A Soul in Purgatory
65. Mrs. Florence Lewis
66. M. Clairmond Deschênes
67. Miss Monique Ouimet
68. Mr. Gilles Cabana
69. A Soul in Purgatory
70. Mr. Georges Tessier
71. Mrs. Marie-Ange Tessier
72. Mr. Joseph Noël
73. Miss Marcella Glodek
74. Mrs. Margaret McGowan
75. Mr. Théodore Béland
76. A Soul in Purgatory
77. Miss Catherine Misiaszek
78. Mr. Yves-Aimé Michaud
79. Mr. Adolphe Cotton
80. Mrs. Harriet Leclair
81. Mr. Johnny Laplante
82. Mrs. Adrienne Vezina
83. Mr. Joseph Vachon
84. Mr. Aldémard Senez
85. Mr. Samuel Gorman
86. Mr. Ludovic Trudel
87. Mr. Robert Duguay
88. Miss Rachel Fortin
89. Mr. Lorenzo Chenard
90. A Soul in Purgatory
91. Mr. James P. McGowan
92. Mr. Robin Lanthier
93. A Soul in Purgatory
94. Mr. François Cornellier
95. Mr. John Thompson
96. Mr. Paul Hovington
97. A Soul in Purgatory
98. A Soul in Purgatory
99. Mr. Paul-Emile Laplante
100. Mr. Eugène Lavoie
101. Mr. Gaspard Perreault
102. A Soul in Purgatory
103. Mr. Ken London
104. A Soul in Purgatory
105. Mrs. Clémentine Vanier
106. Mrs. Pierre Bernard
107. Mr. Claude Mejias
108. Mr. Nereay Lainey
109. Mr. Lucien Dupras
110. Mr. Charles-Edouard Emond
111. Mr. Arthur Pelletier
112. Mr. Émeraude Chevrier
113. Rev. Gérard Simard, S.J.
114. Mr. Téléphore Bélisle
115. Mr. Rosaire Denis
116. Mr. Aubrey Hughes
117. Mr. Casper Wesoloski
118. Mrs. Lucille Bond
119. Mr. Charles Robichaud
120. Mr. Albert Pelletier
121. Mr. Constant St. Onge
122. Miss Ruth Pilote
123. Mr. Josapha Arpin
124. Mrs. Mélanie Goguen
125. Mr. Redger LeBlanc
126. Mr. Phocas Roussel
127. Mr. Emmett Roberts
128. Mr. Louis-Philippe Fournier
129. Mrs. Louise J. Rice Wells
130. Mrs. Edna Manas
131. Mrs. Antoinette Larouche
132. Mr. Emile Lévesque
133. Mr. Jean-Claude Laflamme
134. Mr. Jean Pelletier
135. Miss Dionne V. Fournier
136. Mr. Martin Pinet
137. Mr. Adélard Bourgeois
138. Mr. René Ouellette
139. Mr. Pierre D'Amour

✿ Kateri's smile upon you, Mrs. F.L.!

I'm sending two dollars for a favor received from Kateri. I asked to have a good test at the hospital and it came out excellent. I felt so good to hear the news. I keep praying for her.
(Biddeford, ME)

✿ Kateri's smile upon you, Mr. H.G.!

Once again Blessed Kateri has answered our prayers. Enclosed is twenty-five dollars for a favor received. Our niece received summer employment during a novena to Blessed Kateri. We pray daily for her canonization.
(Grenville, P.Q.)

✿ Kateri's smile upon you, Mrs. A.L.!

Please accept this ten dollars in thanksgiving to Kateri Tekakwitha. She was with us on our vacation. I am most grateful to her.
(Hackensack, NJ)

✿ Kateri's smile upon you, Mrs. M.D.!

I am enclosing five dollars. I wish to thank Kateri for making my foot stop hurting. I know that anything I ask of her she will obtain for me if God wills it. I will continue to pray for her to be canonized. God bless you.
(Cranbury, NJ)

✿ Kateri's smile upon you, Mrs. R.L.!

Enclosed please find a check for twenty dollars in thanksgiving to Blessed Kateri. This thanksgiving is for the good grain crops we had here this summer in spite of very dry conditions. Also in thanksgiving for good harvest weather too, and no forest fires in this area... May God bless you in your work on behalf of Blessed Kateri and I hope and pray she will soon be "sainted."
(Armstrong, B.C.)

✿ Kateri's smile upon you, Miss J.O.!

Enclosed is a thank you offering to Kateri for her continued help in my studies. I promised that after every semester completed I would send an offering. The enclosed fifteen dollars is for the Spring and Summer Courses successfully completed.
(Milton, MA)

✿ Kateri's smile upon you, Mrs. R.B.!

Please accept this small donation to thank Kateri for our safe trip and great family reunion in North Bay, Ont.
(Vedder Crossing, B.C.)

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

Little Sister 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 18,325 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 miracle needed for Blessed Kateri's canonization is 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 Mohawk's is guaranteed.

Write to the Kateri Center, Box 70, Kahnawake, P.Q., Canada J0L 1B0 for a free sample card.

One dozen cards
boxed: \$2.50.

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

SEND IN YOUR INTENTIONS NOW

Spiritual

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

Temporal

- ☐ Positions
- ☐ Health
- ☐ Lodgings
- ☐ Financial Aid
- ☐ Happy Marriages
- ☐ Happy Deliveries
- ☐ Good Friends
- ☐ Success in Studies
- ☐ Peace in World

Other Requests

YOUR INTENTIONS SHALL BE FORWARDED TO FATHER ANTHONY ROUSSOS, S.J., ON JUNE 1, AT BEYROUTH, LEBANON. HE WILL CELEBRATE NINE MASSES FOR YOU IN THE AGONY OF CONTINUED WAR.
(NO OFFERING REQUIRED.)

KATERIGRAM

BLESSED KATERI TEKAKWITHA'S three years at the Mission of St. Francis Xavier on the St. Lawrence were the most important years of her life precisely because of their eucharistic content.

She had spent her first winter at the hunt. "Having returned to the village, she thought only of recovering the graces she had missed while in the woods. She recommenced her visits to the church with her ordinary fervor and eagerness.

"Easter was drawing near... It was the first time," noted Fr. Cholenc, "Kateri celebrated it with us for the good of her soul. She assisted at all the ceremonies of Holy Week, and admired all these solemn ceremonies, receiving from them a new esteem for the religion. She was so touched by sweetness and consolation that she shed many tears, especially on Good Friday during the sermon on the Passion of Our Lord. Her heart melted at the thought of the suffering of the Divine Savior; she thanked Him a thousand times for it, she adored and kissed His cross with feelings of the most ardent love. She attached herself to the cross with Him, taking the resolution to repeat in her virginal body the mortifications of Jesus for the rest of her days..."

As soon as the glorious day of the Resurrection dawned, she was allowed to receive Holy Communion a second time. This meeting with her beloved Savior, joined to the subsequent ones, enabled her to soar spiritually to unbelievable heights. Fr. Cholenec comments: "All this will seem very surprising in a young Indian, but it will seem even more so when I add that, having afterwards had the happiness of receiving Holy Communion frequently, she always did so with the same disposition and fervor she had the first time, and undoubtedly she received the same love and manifold graces from Our Lord,... who puts no limits to His grace when He comes in contact with hearts disposed to receive and profit by them as was the case with Kateri."

Let me close with the following suggestion. During Holy Week or Easter Week, if you are truly Blessed Kateri's friend, to honor her love for Our Lord in the Holy Eucharist and to hasten her beatification, won't you receive Holy Communion at least once? Am I asking too much?

HENRI BÉCHARD, S.J.,
Vice-Postulator

✿ Kateri's smile upon you, Mrs. M.R.!

Enclosed is a small donation. I would like you to send me a few prayer leaflets of Blessed Kateri as I have promised them to my friends. I have been praying to her. Recently I had to go to the hospital for tests as I already had two operations for cancer. I was very worried. I prayed to Blessed Kateri and asked her to help me. My tests were clear so I am deeply grateful to her and I hope and pray she will continue to help me. Please pray for me.

(Belfast, Ireland)

✿ Kateri's smile upon you, Mrs. A.A.!

I have written several times in the past to tell you of the beautiful way that Kateri answers prayers and here I am again. Our youngest son and his wife were expecting a baby in mid-October and wanted to purchase a house. They had been looking every weekend since spring and were getting frantic. Last September my husband and I started a novena to Kateri with the promise to write and send a donation if they found a house. Within one week they found just what they were looking for at a fairly reasonable price. Enclosed is a check for fifty dollars with the promise to send twenty-five dollars later on and with many thanks to Kateri for her faithfulness. Thank you and God bless you.

(Winnipeg, Man.)

✿ Kateri's smile upon you, Mrs. A.M.T.!

Enclosed is a check for five dollars I promised Blessed Kateri. She answered one of my prayers, we needed to sell something as we are moving to another state. I'm very thankful Kateri smiled upon me to have the item sold. I will continue to pray to Blessed Kateri in hopes of my other prayers being answered. I try to spread the word about Blessed Kateri by giving the medals and prayer cards that I bought from you. May Blessed Kateri smile upon you and yours and Merry Christmas!

(Baltimore, MD)

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

Enclosed find a check in the amount of twenty-five dollars towards Blessed Kateri's Fund, for blessings received. My daughter has been sick and hospitalized, but was no better after she came home. On the day I asked Kateri for help, the doctor prescribed the medication that finally helped my daughter. Kateri came through again for us.

(Seaford, NY)

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



Angelo da Fonseca pinxit.

Da Nobili College, Pune 14, India

PEACE BE WITH YOU!

"PEACE BE WITH YOU!"

In the evening of that same day
the first day of the week
the doors were closed
in the room where the disciples were . . .

Jesus came

and stood among them.

He said to them,

"Peace be with you."

(Jn 20:19-21)

EACH NEW MOON



KATERI'S SMILE...

Favors registered at the Kateri Center from October 24 to January 15, 1986:

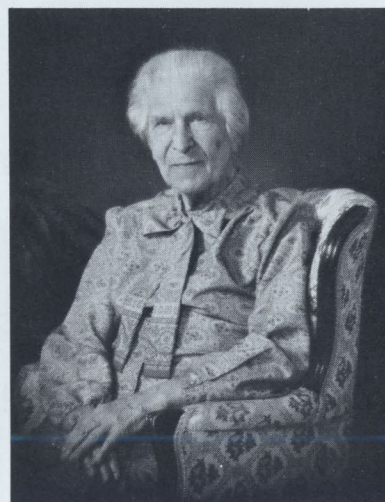
Alcoholic Problem Solved	1
Articles Found	9
Better Health	25
Business Problems Solved	2
Business Sold	1
Cures	16
Employment Found or Kept	17
Financial Aid	6
Happy Death	1
Lodgings	7
Peace in Families	1
Properties Bought or Sold	4
Safe Pregnancies	3
Safe Trips	9
Successful Studies	4
Successful or Averted Operations	15
Temporal Favors	16

TWENTY-FIVE PRAYER PLEDGES OR MORE

None of the 18,000 or so Katerians managed to collect 25 or more Prayer Pledges of one Our Father and one Hail Mary a day for the canonization of Blessed Kateri Te-

kakwitha since last November. At this rate to obtain 100 000 pledges, it will take 30 years! Let me note, however, that many individuals sent in their pledges.

A MODEL FOR ALL



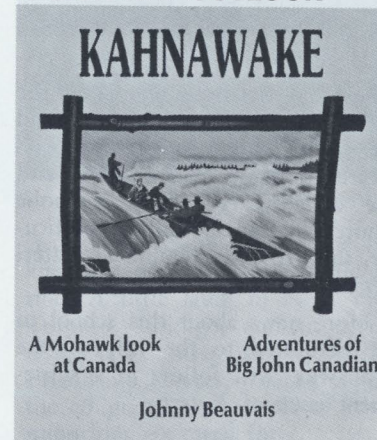
Mrs. Philomène Richard

Towards the end of October, I wrote to Katerians, "On Christmas, or on one of the days of the octave, would you offer a communion so that we could soon have our St. Kateri? ... You have relatives, friends, and even ordinary acquaintances who are simply waiting for your phone call to do as much."

Mrs. Philomene Richard of Gloucester-Orleans, Ont. wrote back, "During two weeks, I solicited communions for Kateri's canonization. I got 167 promises of communions + 1 which arrived during the Christmas season ... This valiant woman

is 92 years old and is quite hard of hearing, all of which didn't deter her from forging ahead. Does Kateri love her? She certainly does.

KAHNAWAKE: A NEW BOOK WITH A MOHAWK OUTLOOK



On November 20, 1985, at the Khanata Plaza, Route 138, Kahnawake, P.Q., a unique book, *Kahnawake* by Johnny Beauvais was launched with much fanfare and good humor. This native work is a reflection on the past and present co-existence between the red and white cultures in Canada. Edgar Andrew Collard wrote the following lines whose significance should not be underrated: "No one can read this book without seeing Indians in a new light, or without realizing how little they have been appreciated or understood as people with their own traditions, temperament and outlook." At this same event a permanent Amerindian art gallery was inaugurated with the

presence and works of from ten to a dozen Eastern Indians.

SPRINGTIME WITH KATERI



Carved by Bishop Robert Lebel of Valleyfield, Quebec

KATERI MISSION SCHOOL



On October 2, 1983, at Grande Prairie, Alberta, Kateri Mission School was officially unveiled for its 300 grade three to nine pupils. About two-thirds are in junior high. Twelve full time and four part-time teachers as well as five support staff are hired.

One of the school's trademarks is a spacious indoor courtyard, decorated with wood, brick, and tropical plants. Just off the courtyard

is a kitchen with access windows, to serve as a concession facility. A double science lab will be available to junior and elementary science classes. The industrial area is complete with a small darkroom and the shop has areas for work with small engines, metal, wood, and plastics. Home Economics room will be complete with a commercial-size stove, kitchens, and sewing facilities. Exploratory courses will include one dealing with computers.

The Government of Alberta and the City of Grande Prairie provide the vast majority of funds to both the public and the Catholic schools through provincial and city property taxes. Thus, no additional fees are required of Catholic Parents.

"Kateri Mission" was chosen as a name after a competition was opened for parents and teachers to come up with suggestions for the school's name.

Adapted from an article
by Cheryl Hesse

ANOTHER BLESSED KATERI TEKAKWITHA SCHOOL

From Gloucester, Ont., in the vicinity of Ottawa, came the following good news last October:

"We are very proud to inform you," wrote Mr. Robert Laplante, principal, "that our new school has reached its first milestone in having chosen a name which was approved by the Careleton Roman Catholic School Board. In selecting Blessed Kateri as our patron and namesake,



Blessed Kateri Tekakwitha

we were especially excited about the many opportunities that we would have to increase the community's awareness of our native people and the early years of the Catholic Church in Canada and, in particular, the life and example of Kateri herself."

More news about this school to be, dedicated to the Lily of the Mohawks, will follow in a subsequent issue of *Kateri*.

CATHERINE DE HUECK DOHERTY R.I.P.

On December 15, 1985, at Combermere, Ont. died Mrs. Catherine de Hueck Doherty, one of the great figures of Catholic Action, in our day. She was 89 years old.

Her Father, Theodore de Kolyschine was one of the Czar's best diplomats. During World War I, she served as a nurse and was awarded the St. George Cross. At the time of the Russian revolution, she was captured and subsequently freed by the White Russians.

In 1921, "the Baroness" immigrated to Canada. In less than ten



Catherine Doherty

years she became one of the best known participants in Catholic Action. A little later, in New York, Toronto, Chicago, and in several other large cities, she established Friendship Houses, where the poor, the emigrants and people of ethnic minorities are cared for.

In 1943, she married Eddie Doherty, a reporter of no little repute, who was later ordained a priest at Jerusalem by an archbishop of one of the Oriental rites. In 1947, they settled down at Combermere, Ont., approximately 200 km southwest of Toronto, where they founded Madonna House. Among many other things, Catherine wrote many books, the last of which was *Poustinia*. She also launched a monthly publication, *Restauration*. In 1975, she was awarded the Order of Canada.


Under her competent leadership, a community of 150 priests and laity of both sexes developed.

Bound by vows, they are striving to spread the reign of Christ among the poorest of the poor in 20 different places in North America, the West Indies, and Europe. Besides, for many years, thousands of persons have been flocking to Madonna House to immerse themselves in silence and prayer, helped by wise counselling.

Catherine de Hueck Doherty showed special devotion to Blessed Kateri Tekakwitha. In 1963, she consented to write an article on the Lily of the Mohawks for *Kateri*. It is now the right time, I believe, to offer it again to our readers, confident that, as they read it, they will commend Catherine's beautiful soul to Him whom she served so well.

(See p. 16).

ASK FOR YOUR CARD IF YOU HAVEN'T ONE!



THE BLESSED KATERI CENTER
KAHNAWAKE, P.Q.
CANADA J0L 1B0

1986

This card certifies that the undersigned is a contributing member of the BLESSED KATERI TEKAKWITHA GUILD.

Vice Postulator,
Henri Bachard, S.J.

SIGNATURE

BENEFITS FOR KATERIANS

1. A mass is offered each week;
2. Another weekly Mass, for the deceased Katerians;
3. Annually, a Novena of Masses, ending on April 17, Feast of Blessed Kateri;
4. Each season, a Novena of Masses offered by Fr. Anthony Roussos, S.J. in Beirut in Lebanon, for the intentions recommended by Kateri's friends;
5. Daily remembrance of all the Guild Members in the Vice Postulator's Mass;
6. Kateri's smile upon their days.

Kateri and Catherine¹

by Catherine de Hueck Doherty

I met Kateri for the first time in Auriesville, N.Y., quite a long time ago, somewhere in the twenties, while on a pilgrimage to the Jesuit Martyrs' Shrine. I met her by picking up a picture of her, lying of all places, on soft pine needles, between the eleventh and twelfth outdoor Stations of the Cross that I was quietly making in that beautiful and hallowed spot.

The picture intrigued me. I had never heard of her. Perhaps because I knew so little about the Indians, coming as I did from Russia—yet I felt a strange affinity to this Indian Maiden. She bore the same name I did, to begin with, and then there was in her face that repose that I had met so often amongst my own people.

I wanted to find out the secret of that repose, wanted to know more about an Indian girl that is up for canonization. It was quite a task—there was so little written about her. But I persevered, from little tiny pamphlets, to fatter ones, until I finally found a rather old-fashioned life of her. Yet the old-time sentences could not hide the beauty of that soul that flowered in a wilderness.

I began to pray to her. First for little things... a key mislaid—a job to get, a difficulty to overcome. She helped me each time.

Then came the fateful day when, I had made up my mind, I would answer God's strange call to me—to sell all that I possessed—give the proceeds to the poor... take up my cross, and follow Christ into the slums of a big city, to work, live, and pray with the masses that slowly were leaving the Church, and listening ever more attentively to the all-infiltrating Communist propaganda.

At times it truly looked as if Kateri of America was explaining many things to Catherine from Russia. For things that were unclear became clear... Things that were hard became easy, and the first Friendship House in Toronto, Ont., was founded in 1930. Since that day a picture of Kateri was always in my room and on my desk... She and I became fast friends.

Again, I prayed to her often; I did not know at the time any Negro Saint. When we got an invitation to cross the border (she did too) and open a branch of Friendship House in Harlem, she cleared the path of my will, mind, and heart. And I went there. All

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Baroness Catherine De Hueck Doherty

through my stay in our interracial apostolate from 1938 to 1947, she was at my side.

When cash was nonexistent and we had to be content with a dreary mess of tea and cornflakes, mixed or unmixed—she was there, reminding me that she existed days at a time on a little water and some herbs... When bedbugs became so bad that the hard floor was more inviting, she lulled me to sleep on it, by recounting a few of her harsh penances done for the love of God... Yes... she made hard things easy—Kateri of America did... for Catherine from Russia.

In 1947 I crossed the border back again to Canada, and to the founding of Madonna House, Combermere, Ont., our first Rural Apostolate of Catholic Action in the bush country of the lovely Ottawa Valley. Of course Kateri went along.

Here she really took things over. This was her habitat. Amongst the Algonquin Indians whose reservation is but a few miles away, she must have felt completely at home. Anyhow, she was a wonderful guide, when on rainy, sunny, cold, hot, winter, or summer days or nights, I was trying to find the road—the trail—to some little tarpaper shack lost in the "bush" to which I was called to nurse someone... With Kateri "at the wheel" as it were, I somehow always found the place.

Then one day, Mission Sunday, 1953, a Bishop from the Yukon Territory—Bishop J. L. Coudert came to visit Madonna House. The purpose of his visit was to invite us, to found a branch of our Apostolate in Whitehorse, Yukon. To work (you guessed it!) with the Indians there!

He went on to say too, that there was a ready-made Mission House dedicated to Our Lady of Guadalupe waiting for us. Now I ask you... who but Kateri, would arrange this whole thing?

There was another strange thing too. A year before that I had contracted to go on a Western Canada lecture tour in the Spring of 1953. But every thing went wrong that Spring... and the whole thing had to be postponed till the Fall. I was to start at the end of October... AND IN THE MIDDLE OF THAT MONTH THE BISHOP CAME TO INVITE US... Well! That was remarkable to say the least.

For of course I could not decide the accepting of that invitation, or the rejection of it, UNTIL I SAW WITH MY OWN EYES THE PLACE, ITS NEEDS—the whole set up. And how, pray, could I (a poor Lay Apostle of Catholic Action, Friendship House style, who—like all of us—lived the life of the Counsels of Perfection, which includes holy poverty) how could I get to Whitehorse, Yukon...

unless there was something like a lecture tour to pay my travelling expenses?

But the lecture trip has been postponed—and was to begin at the end of October. The timetables were just too perfect! I felt sure that Kateri had made it impossible for me to go in the Spring, simply because she knew that the Bishop of Yukon was going to visit us in October and that I had to go to Whitehorse, and that my last lecture stop would be Edmonton... and from there on just fly to Whitehouse. Yes, she knew for sure.

I went, saw the needs, and accepted the foundation... That is how, on May 8th, feast of St. Michael the Archangel, three of our group, and Kateri, (yes! most assuredly gave them a picture of her to travel with, she is so good on trail-making and finding) left Madonna House on their four thousand mile trek in a half-ton truck, and by the time you read this, they will be established in their Mission House, which we call MARY HOUSE. They will be working with the Cree Indians. And Kateri will be there, I know, pitching... Because fundamentally that is all her idea... Our lonely Lady of the Yukon must have told her about her loneliness... and that is the way Kateri decided to assuage it...

Are we glad? No. The word is too little for what we feel. That Our Lord, and Our Lady, and Kateri should bend so low, and pick members of our humble apostolate for this glorious task of being the first Catholic Lay Missionaries to go to the vast Arctic Land of Canada and work there with our beloved Indians... seems incredible to us... And all our astonished and overflowing hearts can do... is sing their joyous ALLELUIAS... But listen, Kateri... of America. Catherine from Russia implores you to stay with our little group of Staff Workers. They will need you any moment, every moment. Darling Indian maid... be close to them... Guide them. Love them. Show them all the strange trails of the Arctic that will bring them to souls they can help bring to God... but above all, show them the last trail, the most important one, which leads to Christ and Eternity...

✻ Kateri's smile upon you Mrs. H.D.!

I am sending ten dollars that I promised if my daughter would come through an operation and she did. I will send another ten dollars later. Thank you again and thanks to Kateri.

(Windsor, Ont.)

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

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

Enclosed is an offering for the advancement of Blessed Kateri's Cause and my subscription to the publication **Kateri**. In 1947 following a visit to Auriesville, NY, my parents, my brother and myself, were pushed off the highway by a runaway truck. We landed between two buildings so close together that the doors of the car could not be opened. We had, each of us, a medal of Kateri and water from the Ravine at Auriesville. I have always attributed our safe landing to Blessed Kateri. I still carry her medal, which is now worn too thin to recognize her image. I now have emphysema and lung cancer and take cobalt radiation. I wear the "Touch Relic" picture and silk all the time...

(Baltimore, MD)

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

I thought I would write you a few lines to say hello. I want to say thank you to Kateri. As I have won my case for compensation from the Boston U.S. Labor Department, I am now expecting my first check soon. I am sure that it was the work of the Lily of the Mohawks. Your prayers really did help my victory. I am enclosing a check to show my appreciation and will send more in the near future. My wife and son are happy also. Hope this letter reaches you in good health. I pray every day for Kateri's canonisation.

(Portland, ME)

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

The last time I wrote to you I had asked Blessed Kateri to look over my family especially one of my sons who has a business which wasn't doing well at all. So just last week the business was a bit better and I told him that I had written about it and assumed that it was Blessed Kateri who is helping out. So he gave me ten dollars to send you as a donation... I want to thank you with my heart and I'll keep on praying every day to Blessed Kateri.

(Sudbury, Ont.)

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

Please find enclosed the sum of fifty dollars that I promised to send for a good trip for my daughter and myself. It was a pleasant and happy visit with relatives and friends and a safe landing home. I'm eighty-four and I know I will soon have to give up travelling. So I thank Kateri for her help, she never fails.

(Barrie, Ont.)

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

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

Enclosed is a check for fifty dollars as an offering of thanks to dear Kateri for many favors received. My daughter had a dear little boy on September 25. Also I was having health problems for several months and through Kateri's intercession I am better. Father, last April my husband and I attended Mass at the Jesuit Church in Phoenix. After Mass I was delighted to visit Kateri's shrine in the Church. It's beautiful. By the way I pray every day for Kateri's canonization. Thanks again to dear Kateri for so much!

(Laval, P.Q.)

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

I'm writing to you in regard to the healing of my mother through Blessed Kateri's intercession. My mother has had very bad pain and an increase of numbness and loss of feeling in her back. The problem began about two years ago. She had a disk removed from her lower spine one year ago in March. She never got well. She progressively got worse. I started praying to Blessed Kateri for her healing. By June 9, 1985, my mother lost the use of her legs and it started to affect her arms. She entered the hospital and on the twelfth they discovered a tumor on the spinal cord in the upper back between the shoulders. The doctor didn't give us much hope. She went to surgery on the morning of the fourteenth. After seven and a half hours of surgery she was taken to the extensive care unit. The next day mother began to have feelings in her toes and hands. She progressively got better and now just two months later is able to walk with a walker and is trying a few steps without it. I truly believe it is a miracle and the doctors can't believe she has recovered. I want to thank Blessed Kateri for her intercession. I've begun to pray for another healing of a dear friend who is unable to walk. I will inform you later of the outcome.

(Frostburg, MD)

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

Please find enclosed a check for twenty-five dollars. Ten dollars as an enrollment offering and fifteen dollars as promised in thanksgiving for favors received due to Kateri's intercession. Most of these have involved the finding of lost or misplaced articles, almost instantaneously in most cases. She has never failed. Also, one relief of sickness when I myself was ill. Thank you for your continued work on Kateri's behalf and remember me in your prayers.

(St. Catharines, Ont.)

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

FIRST ENCOUNTERS

SINCE 1665, ambassadors of the Iroquois Confederacy had been going to Quebec, each delegations in turn, suing for peace. When they got it, for different reasons, it did not last very long. Finally, on July 5, 1667, once again Mohawk envoys reached Quebec with Oneida friends. Three days later, on the eighth, they offered their presents to Monsieur de Tracy and to Governor de Courcelle, and, among other things, requested Black Robes—the Mohawks, two and the Oneidas, one. A couple of days later, they were granted what they wanted, but were obliged to leave their wives and children as hostages.

Three Jesuits accompanied them on their way home, Frs. Jacques Frémin, Jean Pierron and Jacques Bruyas with the **donnés** Charles Boquet and François Poisson. At the age of 37 years, Fr. Frémin had set foot in Canada in 1655 and had taken part in the unfortunate establishment of Sainte-Marie of Ganentaa among the Onnondagas. He was so strong and vigorous that he was often taken for a veteran soldier. His companion, Fr. Pierron, had landed in Quebec during the previous June and was a year younger than he. As for Fr. Bruyas, who was of the same age as Fr. Pierron, 31 years old, had already passed two years in New France.

Before their departure, on July 17, Bishop de Laval received them. The saintly prelate blessed them as well as the Christian Iroquois of the group and wished them success. They embarked to ascend the St. Lawrence as far as the River of the Iroquois, called the Richelieu by the French, and then went on to Fort St. Anne at the entrance of Lake Champlain. For more than a month, until the feast of St. Bartholomew, August 24, the ambassadors were not able to budge because sixty Mahingans were lying in ambush for them.

On arriving at the end of the Lake of the Blessed Sacrament, only a distance of thirty leagues remained for the missionaries and the ambassadors before arriving at their destination. Then fourteen Mohawks guarding the entrance of the lake to see if the French army were not coming back to invade the country, and a little farther on other similar groups parleyed with them. The meeting

with these scouts was beneficial to all. Indeed, by great good fortune for both parties, instead of being enemies of the Indians, the **Onseronni Onwe**, the True-Makers of Axes, proved to be angels of peace; on the other hand the Mohawks, from being lions became the Fathers' retainers and in comradely fashion helped them along the way. Fr. Frémin was convinced they had been sent by Providence to carry the missionaries' baggage as it would been too heavy for them to transport by hand to the Iroquois villages.

Thus accompanied, the three Fathers, with Charles Boquet and François Poisson, proceeded by short stages to three-quarters of a league of Gandaouague, which had been hastily restored, while awaiting the rebuilding of the village on the north shore of the Mohawk River at what is today Fonda, N.Y. They were received with much ceremony and with all possible honor. The five Frenchmen were then led to the long house of the chief who was none other than young Tekakwitha's uncle. All the people crowded in, quite delighted to see among themselves Frenchmen quite peacefully included, who not so long before had come there in a rage, bent on setting fire everywhere.

To the eleven-years-old child the chief and the two aunts entrusted the care of the Black Robes and of their aides. Small and delicate, her face pitted with smallpox, she carefully prepared the morning meal—the only one among the Iroquois—and served the Fathers generously with so much modesty and sweetness that they were touched and remembered her long afterwards. During the rest of the day a kettle in which simmered meat and vegetables was always at their disposal when they were hungry.

For her part, Tekakwitha, seeing them many times a day, was impressed with their pleasant manners, their fidelity to prayer and to the other devotions with which they filled the day. She witnessed the care they took to meet the longtime Christians, and she felt a strong desire for baptism, which she would have asked for had the Jesuits remained longer at Gandaouague.

The first concern of Fr. Frémin, well versed in the language, was to visit the village in search of the Huron and Algonquin captives, who composed two-thirds of the population. Tekakwitha probably heard her aunts speak of the ten baptisms of Huron children that he soon made, to the immense satisfaction of their parents.

He was able to administer another baptism, a veritable triumph of God's mercy. In an Iroquois long house, he discovered a poor woman bathed in her blood, whom Mahingan warriors had scalped shortly before. Because of her wounds, as she was more dead than alive, the missionary did not procrastinate: he spoke to her of the



PHOTO ARMOUR LANDRY

Blessed Kateri Badge
by Les Ateliers Nadeau
St. François, N.B.

Tekakwitha

She tries me with the truth of a greater

She shadows the steps in me

Accepting death in her name and leaving sin

He was not so sorrowful

As His loneliness

Being there with the need of the others

His wound claspng her to their need

Richard Darabaner

life beyond, of the pains of hell and of the joys of paradise. The dying woman turned a deaf ear to his words and Fr. Frémin rejoined his companions, and had them pray for the salvation of this unfortunate person. The missionary sought her out again. Another obstacle reared itself up before him, a wrinkled hag who repulsed him and at the same time encouraged the injured one in her stubbornness. The hour of acceptance had not yet come and the Black Robe departed. A third visit was not more successful. The little band of Frenchman were no longer sanguine about the salvation of the dying woman, for they would soon be leaving the place.

Nevertheless, the Father made a supreme effort during which the two other religious and the two laymen lifted their arms to God, begging Him to have pity on the woman. The next time Fr. Frémin saw her, she was quite changed. She listened to him, repeated fervently after him the prayers he said, and, was found so well prepared that before her death he gave her Holy Baptism. This was the Jesuit's first conversion among the Mohawks. He remarked that the five Frenchman had not intended to pass the day at Gandaouague, but that the delay incurred by the warriors gone in pursuit of the enemy had kept him at the village with his companions. There was another reason, however, which he learned later on.

The official reception of the Jesuits was supposed to take place in Tionnontoguen, the most important town of the Mohawk Canton. Fr. Chauchetière explains in his biography of Tekakwitha that the missionaries had reached the Canton "at a time of drunken bouts; and since the inhabitants were in no condition to receive the Fathers in the main village, as should have been done, they lodged them at the small village of Gandaouague where Tekakwitha lived."

During the short stay of the Black Robes at this place, Fr. Frémin gathered the baptised Hurons together to plan for the religious exercises they were to practise. A Mohawk woman twenty-five years of age had slipped in among them. At the end of the Father's talk, she revealed to him that she wished to become a Christian. He answered that he would judge of her sincerity by her perseverance and promised to instruct her so that she would better understand the great happiness that was lying in store for her. To her credit, she did not neglect her prayer life and attended the meetings with the fervor of an early Christian.

Before his departure, Fr. Frémin designated one of the long houses to serve as a chapel for morning and evening prayers. He appointed one of the Christian women to notify the faithful when the time came for these reunions. The young Mohawk woman then

intervened and offered to take over this charitable function, at the same time rich in humiliations, instead of the other one.

With a courage that was quite heroic, according to Fr. Frémin, she overcame the natural shame young Iroquois women felt on going from one house to the other proffering these invitations. As a matter of fact, she did not make this twice-daily tour of the village without being the constant butt of the non-Christians.

When the Father was on the point of leaving, as he did not think her ready for baptism, she said to him, "At least, baptize my only son; he hasn't sinned yet; he hasn't rendered himself unworthy of that blessing." The request was granted and the missionary promised to return in a fortnight to instruct her.

After three days at Gandaouague, he set out with his companions. The little group made its way to another tiny village some two leagues distant, probably Andagaron, and from there on took the direction of Tionnontoguen, rebuilt a quarter of a league from the capital of the Canton burnt by the French in the previous year.

Two hundred men escorted them, marching in fine order and with admirable gravity. The Fathers went last, immediately in front of the hoary-headed, the most considerable men of the country. Having arrived near the village, everyone halted. The most eloquent orator of the nation came forward, surrounded by the ambassadors, and delivered a complimentary address to the Black Robes. He assured them that the Mohawks were glad to see the **Onseronni onwe** among them; they counted on them to clear the air of the mists with which the Mahingans were clouding it and to tranquilize them with the assurance of peace which the Black Robes' coming ensured. The Jesuits were then introduced inside the palisade where they were received with prolonged musketry, each man firing from his long house, while two perriers were discharged at both ends of the village.

Followed a dinner, which consisted in a dish of porridge made from Indian corn, cooked in water with a little smoked fish, as a matter of fact **sagamité**, and, for dessert, a basket of pumpkin. Fr. Frémin had recourse to St. Paul to give his appreciation of the meal, "I know how to be poor and I know how to be rich too, I have been through my initiation and now I am ready for anything anywhere: full stomach or empty stomach, poverty or plenty." (Phil. 4:12). Since the chief, Tekakwitha's uncle, was part of the escort, it is just about certain that, with her adoptive sister and her two aunts, Tekakwitha went to Tionnontoguen.

The entire family was there once again on September 14, feast of the Exaltation of the Holy Cross. Why the delay? Simply because the Iroquois and their neighbors habitually allowed some time, more or less long, to elapse before responding to a welcoming harangue or a public proposal of any sort. Fr. Frémin noted, "all the six villages of Agnié assembled here, men, women, children, and old men..." As leader of the guests, he was to speak to the entire nation on the subject of their coming.

The three Jesuits and their two assistants began the meeting with the chant of the **Veni Creator**, which was accompanied by "a small musical instrument," no doubt a Jew's harp or a fipple flute, which charmed the crowd. Fr. Frémin then addressed the people in the Iroquois manner, that is to say as much by gesticulating as by speaking. He stressed the advantages of peace and disadvantages of war, whose effects the Mohawks had suffered during 1666, with the destruction of their capital.

The Father then reproached them with their acts of perfidy and cruelty which they had committed against the True-Makers-of-Axes, the French, who had never inflicted any ill treatment on them. He frankly admitted that he had come with his friends to change their warlike temper, to teach them to live as men and become Christians. The great Onontio (the Governor in the name of the King) would then gladly accept them as subjects and grant them the royal protection. Still, in the future, they must not perpetrate any act of hostility on the True-Makers-of-Axes nor on their allies.

To convince the Mohawks of the importance of maintaining peace, Fr. Frémin had a pole forty or fifty feet in length erected, from the top which hung a wampum belt. Everyone wondered what it was all about. After a silence of several minutes, he solemnly proclaimed that the first Iroquois who killed a True-Maker-of-Axes or one of their friends would be thus hanged. They had only to call to mind the public execution during the previous year in Quebec of their compatriot Agariata, who had killed M. de Chasy!

The amazement this unexpected present caused is incredible. The Mohawks remained for a long time without daring to lift up their eyes to the flexuous belt and said not a word.

The same orator who had welcomed the Fathers when they entered Tionnontoguen finally arose, and as if he had recovered his spirits, began dancing around the pole and expressing his astonishment in dumb show. This man, more than sixty years old, pretended he didn't know the meaning of the wampum belt: exclamations and gestures galore followed until he gave it out that he

understood its significance. Then, time and time again, he grasped his throat with his two hands and squeezed it horribly to inspire in the multitude that surrounded him a horror of this sort of death. He thereupon launched into a long, eloquent speech, continually manifesting an extraordinarily clever mind, at the end of which he turned over to the Fathers the captives they had demanded, among them a Frenchman whom his people had been holding for some time. He also promised they would release twelve Algonquins, more precisely two Nez Percez and ten Ottaouais. Over and above, he offered the Jesuits the choice of the spot where they could build their chapel and promised they would be helped in erecting it.

After the customary farewells, all the crowd dispersed with, of course, the exception of the inhabitants of Tionnontoguen, and returned to their villages, among them the Gandaouague chief, his wife, his sister-in-law, his adopted daughter, and his niece. What did this little eleven-year-old girl make of the Black Robe's and of the Mohawk orator's speeches? She was no fool and her eyes had improved to the point she was no longer obliged to feel her way along. No doubt she understood the gist of the two men's messages. A true child of her people, she certainly found the demands of the True-Makers-of-Axes distressing.

Fr. Frémin did not immediately return to Gandaouague. Fr. Bruyas with Charles Boquet left for Oneida before the end of September. There he met the person we know under the name of Catherine Gandeaktenha and her husband, a Christian Huron, Francis Xavier Tonsahoten, the future founders of the Mission of St. Francis Xavier of Laprairie, where Tekakwitha was to attain holiness. As for Fr. Pierron, Fr. Frémin decided to send him back to Quebec with François Poisson to advise the Governor and the Intendant of the best way, in his estimation, of maintaining peace with the Iroquois.

On returning home, Tekakwitha took up her daily life. She noticed the young woman whose child Fr. Frémin had baptized. This person whose name remains unknown to us kept on inviting the Christians, even the chief's wife and his sister-in-law, to the morning and evening prayer meetings. Fr. Frémin had assured her he would return to Gandaouagué within fifteen days to prepare her for baptism but was unable to disengage himself and did not appear. So the young mother sought out the Black Robe at Tionnontoguen.

The Missionary was pleased to welcome the neophyte and told her he would teach her the prayers and the principal mysteries of the Faith. Much to his surprises, she had already learned them thanks to the assistance of a kind Huron woman. Still, since the

missionary did not know her sufficiently well, he postponed her baptism once again and enjoined her to return home where he would shortly satisfy her. Indeed, not long afterwards, the Jesuit was at Gandaouague. He immediately inquired from several good Huron women about her conduct during his absence. All had gone well, she had even served as a model for the others. Finally he had a talk with her.

"I found a woman of rare innocence," he wrote, "of good intelligence, and of an excellent memory. She was accustomed to tell her beads five or six times every day; and I can affirm that, from morning till night, she was continually praying..."

Fr. Frémin then decided the time had come to confer baptism upon her. He did so to her great satisfaction, but immediately afterwards, she was sorely tried, and Tekakwitha, who later on was to suffer as she did, certainly heard about it. Two days after her baptism, her son fell seriously ill, but she did not flinch and continued her devotions as usual, thus meriting his cure, according to the Black Robe.

Shortly after the boy had regained his health, her husband was killed by the Mahingans in the vicinity of the village. She loved this man more than herself. And as the missionary noted, she was a beautiful woman, she had a good mind and came from one of the best families of the Canton: all these qualities had resulted in their marriage, which had been strengthened by mutual love during the previous eight or ten years. It was a very tender and constant love, and her marriage was considered one of the most perfect in the country.

Instead of destroying her Faith, on the contrary, this illness and death reinforced it even more, a not unnecessary blessing, for her husband's relatives as well as her own rounded on her: "She had killed her husband," they cried out, "by adhering to prayer!" A thousand times a day for more than a week they yelled at her and treated her with unbelievable harshness. It was more than enough to dishearten her. She sent for Fr. Frémin, who admired her steadfastness and her fidelity to her practices of devotion, and then revealed to him the marvellous happiness she was favored with in the midst of her trials.

It is on record that one fine day great St. Theresa of Avila's donkey threw her into a river. She managed to get back to the shore dripping wet and cried but, "Lord, now I know why you haven't many friends—you treat them so badly!" This Mohawk contemporary of Tekakwitha could have said as much, for twenty days later an inflammation of the eyes deprived her of her eyesight.

Once again her parents as well as her husband's tormented her, "Aren't you satisfied with having killed your husband?" they asked her. "Do you want to kill yourself? Don't you see it's the Christian Faith that is causing all these misfortunes? Have pity on your child and on your other relatives if you intend to give yourself up to all these calamities!"

For another full week, they harassed her and even brought jugglers to have her cured with their feasts and their superstitious rites. She refused point-blank to receive them and as soon as she was alone, asked the help of a Christian Huron who knew a good remedy for her eyes. Three months later, she had recovered her eyesight and the health of her body. During this time of affliction, she had taught his prayers to her son of four years. Fr. Frémin put her on the same footing as the Christians of the primitive Church. The example of this ardent woman, most certainly touched Tekakwitha, even if she were not aware of every detail of the neophyte's life.

Why then, did she not ask one of the Black Robes who circulated among the Mohawk villages during the following eight years to become a prayer adept? In 1667, Tekakwitha was only eleven years old, a timid child who had not yet fully understood what the Faith really was. Her uncle's attitude, if not a formal interdiction on his part, quite probably influenced her. No doubt, the recollection of the three Fathers and their two helpers whom she had taken care of when they arrived in the Canton, their kindness like a balmy day in mid-September, and the hours they spent praying the Great Spirit in the quiet of the long house, their entire style of life had charmed her. But another memory possibly interposed itself: a wampum belt daughling from a high pole, and twisting and turning in the breeze.

(To be continued)

❁ Kateri's smile upon you, Mrs. M.B.!

The enclosed check for thirty dollars is to cover an enrollement in the Kateri Guild for a friend's mother and also a donation to further the Cause of Kateri, to thank her for helping me find a piece of jewelry that I thought was gone forever—vanity vanities!—but it had a certain keepsake sentiment for me...

(Powassan, Ont.)

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

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

I want to write and publicly thank Blessed Kateri for a favor I received. I promised to write and also send twenty dollars. I thought my foot was broken. I had hit it in a home accident. It wasn't getting better and it was swollen and discolored. I was a little afraid as I had no medical checkup and had walked on it for over two weeks. I prayed on Wednesday, August 7, and made the promise to Blessed Kateri. Today is Sunday and the swelling and pain is gone and I was able to wear dress shoes to Mass this morning...

(Albany, NY)

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

...Last week I lost two very important checks. I searched for three days and was convinced that I must have burnt them. I turned to Kateri in my despair at 9 P.M. and said—"Prove your worth to me, find my checks and I will send you the only American money I have, a twenty-dollar Christmas gift." And I searched some more. While I went through my heaped up papers (I'm a sometime poet and writer), I came across umpteen old Kateri magazines and literature, I swear that she was teasing me. I could even feel her smiling. "O.K.," I told her. "Midnight, you've got until midnight then I'm going to ask St. Anthony." You won't believe this, but at 11:55 P.M. I moved my typewriter and there were my checks wedged under its supports. Now, I looked behind the typewriter several times but never saw the envelope. Kateri sure smiled on me. Twenty dollars enclosed in gratitude.

(Naas, Ireland)

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

Enclosed is a donation for my dear friend Kateri for answering a prayer. I prayed if my son would sell his house I would donate fifty dollars and we had a call from him yesterday with the good news. Their house was sold. Keeping you in our prayers and hope that you keep us in yours...

(Johnstown, PA)

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

Enclosed is my offering of twenty dollars which I promised Kateri if she would help my husband. He was very ill with a bad back. Thanks to her he is now able to work again. Also there is five dollars for my subscription renewal...

(Marathon, Ont.)

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

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

...The reason for this letter is to send a check for fifty-four dollars. Four dollars of this is for the Kateri bulletin for 1985 and 1986; the other fifty dollars is for two favors received from Blessed Kateri. My daughter had an operation in October, and is feeling very much better now. Then, on December 10, my son had a back operation for a herniated disk. He is now recovering at home. The doctor said that he expects a 100% recovery. I promised Kateri that I would send this money if both operations were successful, and they were.

(Woodbridge, NJ)

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

I am enclosing an offering of ten dollars in thanksgiving to Blessed Kateri for answering my many prayers, especially for keeping my daughter's marriage together.

(Pittsburgh, PA)

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

I am sending a check for five dollars to have a Mass said to Kateri in thanksgiving for locating my daughter-in-law's family in Mexico City. Nothing happened to her family in the earthquake. They are all safe. Also, for bringing my son-in-law with my daughter to visit me. He got mad about three years ago and would not let my daughter see me, but now all is O.K.

(Phoenix, AZ)

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

Inclosed is a check for ten dollars to renew my subscription and the balance is an offering for a favor received from Kateri and St. Anthony. Last month someone broke into my home, found my check book in my desk and stole two blank checks. The thief forged my name and made one check for five hundred dollars and the other for two hundred and twenty-five dollars. I didn't notice anything until the bank called me in because they said I had overdrawn. They finally caught the thief and everything in my account has been straightened out...

(Cleveland, OH)

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

Please find a check for one hundred dollars for favors received from Kateri. I was able to sell all my vegetables. I pray for her canonization every day. I hope and pray Blessed Kateri will soon be named a saint. Thank you again, dear Kateri.

(Armstrong, B.C.)

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

KATERI TEKAKWIIHA+1656-1680



ETIENNE TEGANOKOA

THE
ORIGINAL
CAUGHNAWAGA
INDIANS

*
BLESSED
KATERI

*
HER
SAINTLY
PEOPLE:
PENITENTS
VIRGINS
MARTYRS

*
by
Henri
Béchar, S.J.

P.B. 70
Kahnawake, P.Q.
J0L 1B0
CANADA

\$14.00 postpaid

PLEASE RENEW YOUR SUBSCRIPTION; SEND GIFT SUBSCRIPTIONS TO:

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

(GIFT NOTE SENT UNLESS OTHERWISE REQUESTED)

FROM: NAME
ADDRESS

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

PLEASE INDICATE MR., MRS. OR MISS & CODE