

NO. 149

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COMPLIMENTS

of the

Kahnawake

KNIGHTS OF COLUMBUS CLUB



KATERI

NO. 149

THE GARAKONTIÉ ROLL
LITTLE SISTER WANTS TO KNOW ...
KATERIGRAM
OUR LADY OF THE GATE
EACH NEW MOON
JÉRÔME DE LA DAUVERSIÈRE
FR. BARTINA SPEAKS ON KATERI
THE FIRST AMERINDIAN BISHOP
HE LOOKED GRAND!
CORRESPONDENCE

LILY OF
THE MOHAWKS

Kahnawake, P.Q., Canada

Autumn • 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

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Novena

In the form of a short biography: \$1.00

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2. In bisque (8¼") \$15.00
3. Kateri key chain: \$1.00
4. One inch statuette in plastic case: 75¢

Books

In English — *The Venerable Kateri Tekakwitha* by Henri Béchar, 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. Cimechella, 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 Béchar, S.J., hardcover: \$14.00
In French — *L'Héroïque Indienne Kateri Tekakwitha* by Henri Béchar, S.J.: \$10.00
In French — *L'Asire 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.



KATERI, No. 149

Vol. 38, No. 4

AIM

1. Our quarterly bulletin, *Kateri*, published by the Kateri Center, intends to help you obtain favors both temporal and spiritual through the intercession of 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.

SEPTEMBER 1986

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WHEN ORDERING, PLEASE ALLOW THREE WEEKS FOR DELIVERY.

THE GARAKONTIÉ ROLL

An Oneida chief of considerable prestige, profoundly imbued with the traditions of his people, Daniel Garakontié, favored the Jesuit missionaries before and after his baptism by Bishop de Laval. He distinguished himself by his ability and patience as well as by his political know-how.

1. A Soul in Purgatory
2. A Soul in Purgatory
3. Mrs. Mary Anne Colton
4. Miss Barbara Polson
5. Mr. Patrick Creagh
6. Mrs. Xavier Racine
7. Mrs. Clémentine Proulx
8. Mrs. Gaston Germain
9. Miss Lauza LeBreton
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15. Mr. Paul-E. Gosselin
16. Mr. Clark Smith
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20. Mr. Uldéric Haché
21. Mrs. Y. Stanowski
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24. Mr. Adélard Huneault
25. Mr. Octave St. Clair
26. Mr. Daniel Killeen
27. Mrs. Anne Killeen
28. Mr. Vincent Killeen
29. Mr. Yves Ladurantaye
30. Mrs. Helen Rousselle
31. Mr. Balthasar Raphaël
32. Mr. Normand Fournier
33. Mr. Joseph Raphaël
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42. Mr. Roméo Aubry
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46. Mr. Théodore Basque

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51. Mrs. Eva Savard
52. Miss Blanche Leframboise
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54. Mr. Victor Weber
55. Miss Rita Gauthier
56. Mr. Richard Vincent
57. Mr. Louis Gagnon
58. Mr. Elzéar Lagacé
59. Mr. Henri Lebau
60. Mr. Alexandre Beauvais
61. Mr. Jean-Luc Lapierre
62. Mr. Frézo LeBlanc
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64. Mr. Georges Bruneau
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66. Mr. Marc-André Fortin
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68. Mr. Maurice St. Louis
69. A Soul in Purgatory
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71. Mr. Aquilas Jean
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87. Mr. Gerard Pelletier
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98. Mrs. Clara Loftus
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101. A Soul in Purgatory
102. Mrs. Helen B. Rondonanski
103. Mrs. Camilla Cyr
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105. Mrs. Mary F. Healy
106. Mr. Gordon Goodin
107. Mr. James Goodin
108. Sr. Anna Louise, S.C.
109. A Soul in Purgatory
110. Mr. Michael Papp

✿ Kateri's smile upon you, Mr. W.M.!

... Although I have never told anyone this, I feel that somehow I am being looked over and protected by the spirit of Kateri Tekakwitha. Some years ago, the **Kateri** magazine appeared in my mail, unsolicited by me, and since then, I have had this impression. I am a Catholic, but not a very devout one, and am not very oriented to the influence of unseen figures. But, in the case of Kateri Tekakwitha, there is something about her influence on me that is felt, but, not explained. I enclose a cheque for forty dollars, to cover the fifteen dollar cost of the medallion, and also a contribution to keep my subscription going.

(Toronto, Ont.)

✿ Kateri's smile upon you, Miss T.C.!

Please find enclosed ten dollars for a special favor obtained from Kateri. My niece had difficulty in finding a good baby-sitter for her two children when she worked. Her mother had to drive fifty miles to spend the week with the children. I promised ten dollars to Kateri if she found a baby-sitter. She now has a gem ...

(St. Lambert, P.Q.)

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



Obverse



Reverse

This beautiful bronze medal of Blessed Kateri Tekakwitha was prepared thanks to Rev. Fr. Paolo Molinari, S.J., Postulator-General of her Cause. It is 5 cm or 2 inches wide. If you are a client of the Lily of the Mohawks, you will be proud to have one. Price \$15.00

Little Sister wants to know...



PHOTO ARMOUR LANDRY

...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 19,398 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

Temoral

- ☐ 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 DECEMBER 1, AT BEYROUTH, LEBANON. HE WILL CELEBRATE NINE MASSES FOR YOU IN THE AGONY OF CONTINUED WAR.
(NO OFFERING REQUIRED.)

KATERIGRAM

FOR THE MONTH OF October, consecrated to Our Lady, since it is dedicated to the Holy Rosary, I decided to invite the friends of Blessed Kateri to rejuvenate, thanks to her, their love for the Mother of the Savior. What led me to it, was a little book of shade and light by Fr. Lucien Roy, S.J., **An Icon of the Mother of God, Our Lady of the Gate.**

"In the night of November 21, 1981," he wrote, "about three o'clock in the morning, an Icon of the Mother of God designated by the inscription as **La Portaitissa**, began to give off a scent of oil whose sweet fragrance filled the apartment."

Blessed Kateri never saw a miraculous Icon. On the other hand we are well informed about her devotion to the Mother of her Beloved. "She had," wrote Fr. Claude Chauchetière, "a tender devotion to the Mother of God."

She gazed upon Mary more and more intently and as she did so memorized the lengthy **Iroquois Hail Mary** and soon after was faithful to the recitation of the rosary, the meditation of the mysteries as well as the Angelus and the Litanies of Loreto. At the suggestion of an elderly Mohawk woman, to honor the one whom she had learned to love, she got rid of a few colored beads she was wearing in her hair; on Saturdays and on the eves of Marian feasts, she performed some penance in homage to Princess Wari (Mary). True love, if the truth must be told, is folly; that is why on February 2, 1678, Feast of the Purification of Mary, Kateri could be seen walking barefoot in the snow as she recited many rosaries. Had not the Mother of Christ suffered for her? Should she not requite her sufferings with her own? On March 25, 1679, Feast of the Annunciation, Blessed Kateri pronounced a vow of perpetual virginity and at the same time as she consecrated herself to her Savior, Jesus Christ, she offered herself to Mary and prayed her ardently to be her mother and to accept her as her daughter. At the last hour of her life, April 17, 1680, her last word was **Wari**. She knew she was the Gate of Heaven.

The thought occurs to me that the Mohawk Maiden's life was like a marvellous perfume arising to heaven, a perfume enormously pleasing to Our Lady and to her Son. Thus should your life and mine be.

HENRI BÉCHARD, S.J.,
Vice-Postulator



OUR LADY OF THE GATE
pray for us!

EACH NEW MOON



KATERI'S SMILE...

Favors registered at the Kateri Center from April 29 to July 31,

1986:	
Alcoholic Problem Solved	1
Articles Found	5
Better Health	20
Business Problem Solved	1
Cures	17
Employment Found or Kept	25
Financial Aid	6
Happy Deaths	2
Lodgings	4
Peace in Families	3
Properties Bought or Sold	8
Return to the Faith	1
Safe Pregnancies	1
Safe Trips	7
Saved from Fires	1
Successful Studies	4
Successful or Averted Operations	17
Temporal Favors	18

TWENTY-FIVE PRAYER PLEDGES OR MORE

Sr. Therese Deplazes, Leavenworth, KS, 56; Sr. Aline Belleville, Montreal, P.Q., 43.

BISHOP DONALD E. PELOTTE, D.D., Ph.D.



Bishop Pelotte

On Saturday, July 12, at the Fonda NY National Shrine of Blessed Kateri Tekakwitha, Bishop Pelotte, the first Amerindian Bishop, was welcomed by the Very Rev. Nicholas Weiss, O.F.M. Conv., and Mr. Thomas B. Constantino, President of the Noteworthy Company, Amsterdam, NY, and devoted friend of Kateri's Cause. At 3:30 P.M. the St. Lucy Kateri Tekakwitha players from Syracuse, N.Y. presented *The Life of Kateri*. An hour later, despite the driving rain from which the faithful were sheltered by a field tent, the Concelebrated Mass began. Father Béchar, S.J., gave the homily. Indian dances followed the liturgy, among them, beautiful Aztec dances from Mexico.

On Sunday, July 13, at 10:30 A.M., at the National Shrine of the North American Martyrs, at Auriesville, NY, Blessed Kateri's birthplace, the Very Rev. Robert J. Boyle, S.J., and the Rev. Joseph S. McBride, S.J., Vice-Postulator of Blessed Kateri Tekakwitha, U.S.A., were there to welcome Bishop Pelotte. Msgr. Paul Lenz, Executive Director, Bureau of Catholic Indian Missions, Washington, DC, preached the homily. Mohawk choristers from Syracuse, NY, St. Regis, P.Q. and Kahnawake, P.Q. took care of the singing in their language. After

the Eucharistic Celebration, Bishop Pelotte was asked to bless a beautiful new statue of the Lily of the Mohawks and a score of smaller ones by Sculptor F. Shroeder on the lawn of the U.S.A. Kateri Center. See pp. 18-19.

THREE CENTURIES AND A HALF!



On May 18, 1986, the Hospital Sisters of St. Joseph of Montreal celebrated the 350th anniversary of their foundation by Jerome LeRoyer de La Dauversière. On this occasion, at the *Cours LeRoyer* close by the Basilica of Notre Dame, a stained glass window was unveiled in honor of the founder of the Hospital Sisters and of the city of Montreal.

Are forgotten too often, LeRoyer's realizations which marked the life of Blessed Kateri:

1. By founding Montreal in 1642, he made possible the foundation of the Mission of St. Francis Xavier where Kateri took refuge in 1677;

2. In 1678 the sight of a Hospital sister at the first Montreal Hôtel-Dieu inspired Blessed Kateri to pronounce her vow of perpetual virginity;

3. Sr. Judith Moreau de Brésoles, first superior of the Hôtel-Dieu, was one of the foundresses of the Confraternity of the Holy Family

which was later to benefit Kateri spiritually.

My very best wishes and those of the Kateri staff to the Hospital Sisters of St. Joseph on the occasion of their three hundredth and fiftieth anniversary. See pp. 14-15.

STILL ANOTHER KATERI!



During her high school years, Sr. Mary Kateri, R.S.M., of Omaha, Nebraska, got to know and love the Beata. In 1942 on taking

the habit of the Sisters of Mercy she requested and obtained the name of Sr. Mary Kateri. Blessed Kateri's smile upon her!

KATERI IN BRAZIL



From São José dos Pinhais, Pr., Fr. Fabiano S. Kachel, S.V.D., wrote informing me that he was promoting Blessed Kateri's Cause. He is building a chapel in her honor. The above picture features the students of Srta Azenir Fagundes

Moro, who pray daily for Kateri's canonization, and contributed towards the building of the chapel.

FR. ANTONIO POULIN, S.J. R.I.P.



Fr. Poulin was a true Jesuit. He entered the novitiate of the Society of Jesus in Montreal on August 14, 1921 at the age of 21, and was ordained a priest on July 2, 1933 by Cardinal Villeneuve, Archbishop of Quebec. From 1935 to 1950, he was the managing editor of the Bellarmine publications in Montreal, among which was the French *Messenger of the Sacred Heart*. At the same time he was the National Director of the Apostleship of Prayer and of the Eucharistic Crusade. He launched several magazines such as *Vouloir*, *Rayonner*, *Dossiers de l'Action Missionnaire*, etc. Under his active leadership, the *Parish Bulletin* became the *Ma Paroisse* (My Parish) periodical. As if all this were not enough, he was appointed bursar of Bellarmine House and administrator of the Messenger Press in Montreal.

In 1937, he was named Vice-Postulator for the Cause of Canonization of the Servant of God, Kateri Tekakwitha. In French Canada, he worked tremendously to make the Lily of the Mohawks known and loved by all. He wrote scores upon scores of interesting articles about

Kateri, published several pamphlets and novenas, and had pictures of her printed and disseminated by the thousands. In 1945, when Fr. Béchard succeeded him as vice-postulator practically no French Canadian child was ignorant of Kateri Tekakwitha. Fr. Antonio also worked hard at promoting the Causes of the "Founders of the Canadian Church," four of whom are already elevated to the glory of the altars, St. Margaret Bourgeoys, Kateri's bishop, Blessed François de Laval, Blessed Mary of the Incarnation, O.S.U., and Blessed Margaret d'Youville.

In 1950, he became superior of the Quebec Villa Manrèse retreat house and six years later was sent to Haiti to develop the retreat movement in that distant island, where he also erected another Villa Manrèse. Imprisoned and exiled by President Duvalier with his fellow Jesuits, on returning to Canada, Fr. Antonio was entrusted with the renovation of St. Mary's College and of the presbytery of the Immaculate Conception in Montreal. He was subsequently entrusted with the care of the Villa St. Jean retreat house in St. Jean, P.Q. Three years later, aged 70, he found himself pastor of his native parish, Notre-Dame des Pins (Our Lady of the Pines), a charge he held for 10 years.

Father Poulin spent the last six years of his life at the Jesuit infirmary of St. Mary's in Montreal. On May 16, 1986, at the ripe old age of 86, Blessed Kateri welcomed him to his heavenly reward.

RETREAT FOR MICMACS



Mr. John Joe Sark, who represented his people at Kateri's Beatification in 1980, and Fr. J.J. Dunphy, encouraged by Bishop James H.

MacDonald of Charlottetown, organized a closed retreat from May 6-8 at Belcourt Centre, South Rustico, P.E.I., which 35 Micmacs, young and old of both sexes attended. Fr. Tom Egan, S.J., and the Vice-Postulator directed the retreat, which was very well received. Beautiful Prince Edward Island and radiant sunshine made these three days of prayer and peace even more agreeable.

✿ Kateri's smile upon you, Mrs. J.M.!

I am sending a check for five dollars to have a Mass said to Kateri in thanksgiving for finding my bus ticket, and all the other favors she has granted me. I would also like about twenty of her prayer cards and also some relics, so I can place them in my Church.

(Birmingham, AL)

✿ Kateri's smile upon you, Mr. C.S.!

The enclosed check is to be used to further the Cause of Kateri. I credit her for helping me out of a tight situation.

(Saint Marys, PA)

✿ Kateri's smile upon you, Miss R.D.!

For quite some time I have received very special answers to my requests. I had read in *The Star* about her powers. I had developed very sore feet and after praying to her, I awoke in the morning to find my feet perfectly cured of all the sores. Now I am asking for better health and to show my gratitude am enclosing seven postdated cheques until December of ten dollars each. I will do my best to visit your Shrine this summer.

(Montreal, P.Q.)

✿ Kateri's smile upon you, Mrs. Y.V.!

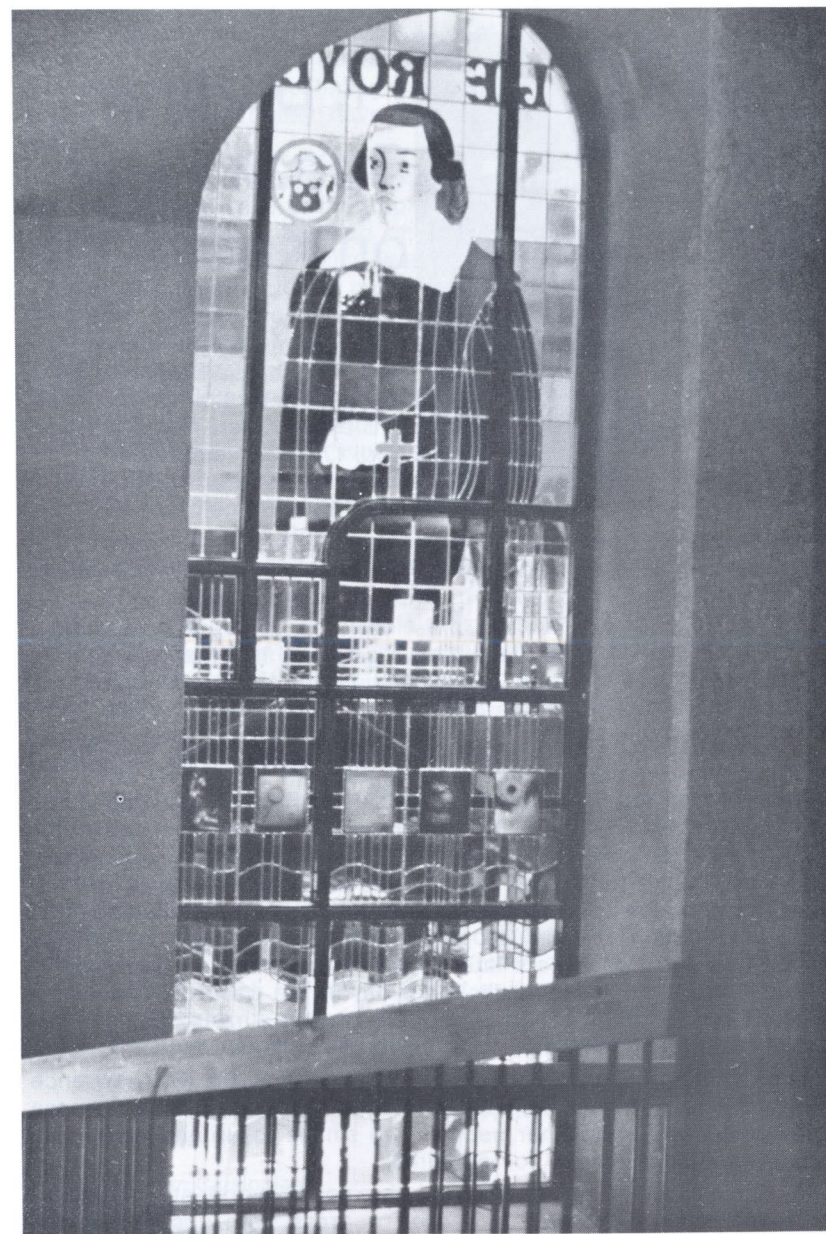
Enclosed is a small donation for favors granted, the sale of items from our business, which enabled us to start again in another area. We continue to pray for final settlements and there is a promise of another donation when all is finalized. Blessed Kateri has never failed me and I pray her canonization will be soon. Pray for me.

(St. Catharines, Ont.)

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

LOGO

Jérôme LeRoyer de la Dauversière, founder of Montreal, chose the first French settlers who boarded ship at La Rochelle in 1641 and crossed the Atlantic to come to build, in the Island of Montreal, a city for God. Their names are inscribed on the contracts they signed before quitting France, and the recollection of them remains graven on the memories of the Montrealers. Assembled at Notre-Dame of Paris, Jérôme LeRoyer and the members of the Society of Our Lady of Montreal dedicated the island to the Holy Family, under the special protection of Mary. In 1636, LeRoyer founded the Congregation of the Religious Hospitallers of St. Joseph, which he established at the Hôtel-Dieu of La Flèche in France, to care for the poor and the sick. In 1659, he sent three Religious Hospitallers to take charge of the Hôtel-Dieu of Montreal.





Fr. Bartina Speaks on Kateri

Homily of
Rev. Fr. Sebastià Bartina, S.J.,
at the mass for the feast
of Blessed Kateri Tekakwitha,
April 17, 1986, celebrated in
the church of the "Paulau"
(Palace) of Barcelona.

Representatives and Members of the Blessed Kateri Association,
Dear Brothers,

This is the fifth time that we have gathered together to celebrate the feast of Blessed Kateri Tekakwitha, in this historic chapel of the Palace of the Counts of Barcelona.

Once again, we commemorate a short life, filled with merits and quite exemplary. Kateri died at the age of twenty-four. The arrival of the first missionaries, the "Black Robes," and the blood of the Canadian Martyrs, Brébeuf and his companions, gave life to a new child of God..., who, in the midst of family opposition, of travelling to distant lands and of obstacles to her desires of perfection, reached the steadfastness and constancy which would lead her to authentic spiritual progress. She was baptized at the age of twenty, and three years later, officially consecrated her virginity to the Lord. When her life flickered out in the calm of Wednesday of Holy Week 1680, 306 years ago, the people surrounding her had the intuition of a new era, of a universal change.

From the bright chapel, near Montreal, on the St. Lawrence River, where her memory and her holy miraculous remains repose now as always among her people, she smiles to us and addresses us a manifold message for our times.

Since, first of all, peoples of the entire world still endeavor to reach a more elevated degree of progress, with ups and downs

in their desire for it... Kateri, Lily of the Northern Regions of America and of Canada, proclaims that spiritual progress is possible, and that man has a destiny greater than a single culture, for no matter how much it may have developed, it is always rooted in matter...

Secondly, it is worth remarking that Fr. Pierre Cholenec, who was one of Kateri's first biographers and who had been her spiritual director, died in Quebec on October 30, 1723. It was during this same year that in Mexico was begun the construction of a first convent of native enclosed nuns: Don Baltasar de Zuñiga, Marquis de Valero and Viceroy of New Spain, had authorized it in 1722 before returning to Madrid. Thanks to the Marquis de Valero's generosity, he was also the founder of the monastery named **Corpus Christi** for cacique Indian religious. It was Kateri's great triumph. As a matter of fact, until then, the doors of religious communities had been closed to Indian women. A year later, in 1724, in Mexico, appeared the translation in Spanish of the **Life of Tekakwitha**, written by Fr. Cholenec as the proof and justification of the new ruling.

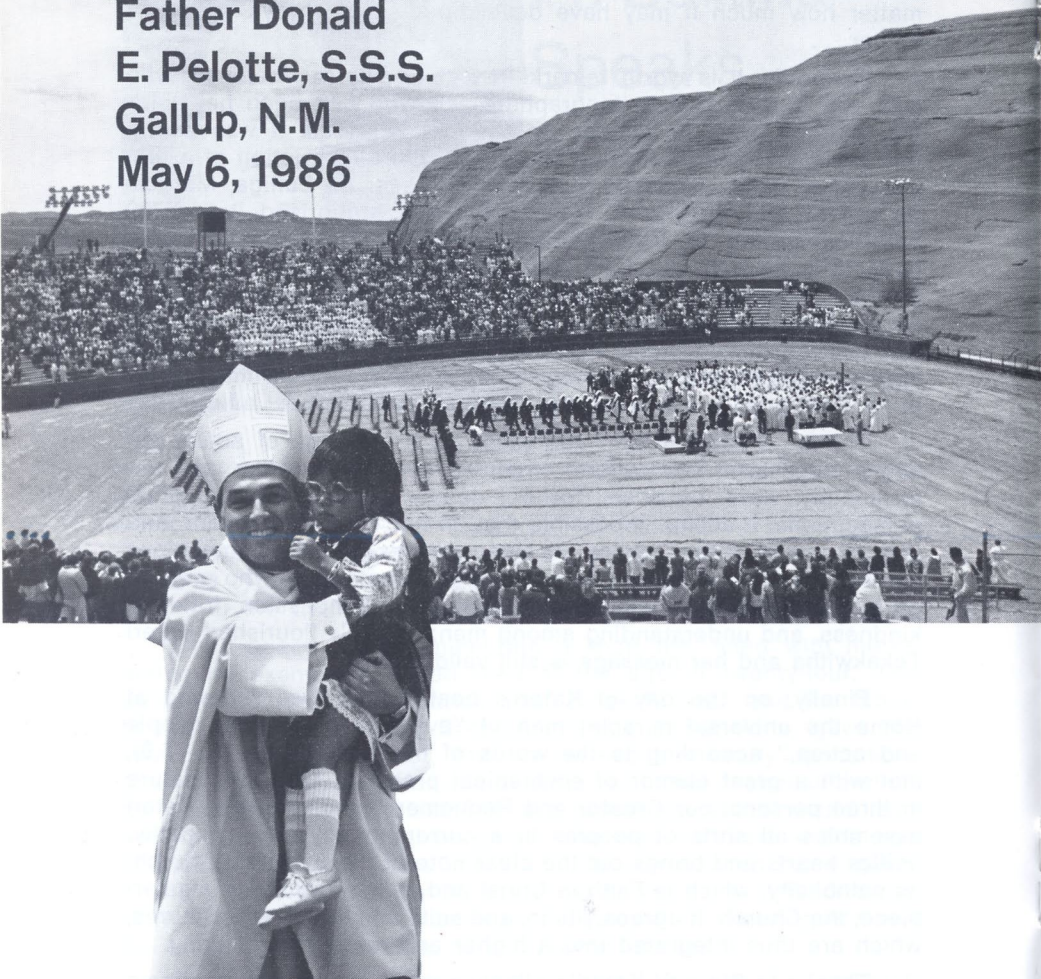
Thirdly, Blessed Kateri addresses us a message of actual absolute necessity. Everywhere, what we see, even today, are unfortunately, wars, terrorism, torture, deeply rooted hate, and cruel persecutions. It seems impossible that, in her time, in a distant land and, at the very spot where St. Isaac Jogues and his companions merited the crown of glory, blossomed a delicate soul, who preached by her example of vital mansuetude, love, compassion, fraternal kindness, and understanding among men: as a lily flourished Kateri Tekakwitha and her message is still valid today.

Finally, on the day of Kateri's beatification was renewed at Rome the universal miracle: men of "every race, tongue, people and action," according to the words of the Apocalypse (Ap. 5,9), met with a great clamor of ecumenical praise to God, one nature in three persons, our Creator and Redeemer. Fundamentally, Kateri assembles all sorts of peoples in a current of joy and sympathy; unifies hearts and brings out the clear note of the universal Church: its catholicity, which is Faith in Christ and in His structured masterpiece, the Church. It agrees, fits in, and suits all nations and cultures, which are thus integrated into a higher and more perfect unity.

Thanks to Blessed Kateri's effective intercession, may she help and protect our association, our city, and country, and all the peoples of the world.
Amen.

Translated from Catalanian
by Mireille Moreu
and Henri Béchar, S.J.

**Episcopal
Ordination of
Father Donald
E. Pelotte, S.S.S.
Gallup, N.M.
May 6, 1986**



Courtesy of John A. Zierten, Photographer
Our Sunday Visitor, Huntington, Indiana.



Bishop Donald E. Pelotte, S.S.S.



Episcopal Ordination Ceremony



Frs. Ted Zuern, S.J., Tom Egan, S.J.,
Henri Béchar, S.J., and Robert Boyle, S.J.



Decidedly windblown ...

Photography: Anne Scheuerman

HE LOOKED GRAND!

(Cont.)

EVEN THOUGH THE MOHAWKS had defeated the Mohegans at Kinaquariones, they were not satisfied with this victory. Tekakwitha was destined, it seemed, to live in the confusion of war. The braves of the village resolved with other Mohawks, Oneidas, and Cayugas, four hundred in all, to wreak vengeance on the enemies who had attacked them. They had cause to rue it, for they did not succeed in wounding or killing any adversary, while on the contrary two of their men were slain. On their way home, a small band of their warriors, five in all, joined them with a captive and a scalp.

This capture camouflaged in part the little success of their expedition and they prepared to execute the Mohegan. Father Pierron, then making his rounds in the other Mohawk villages, was not there to prepare him for baptism. Marie Tsiaouentes, a fervent catechist and also an **otiander**, that is to say one of the most important persons of the nation, went to see the poor man. How surprised she was to find out that he was praying in the manner of the Algonkins whom the Blackrobes had baptized in their country. She took the trouble to instruct him in the Christian mysteries. The poor fellow thanked her, for he had thought to find there only death and the wildest hatred. He did, indeed, suffer a terrible death at the stake, but he died in peace, resigned with his lot after having received baptism. The role Maria Tsiaouentes had played was certainly not appreciated by all her compatriots.

From day to day with a few companions, she led a truly genuine Christian life. This led to their being threatened with death. Her response was not long in coming: life meant nothing to them since they had consecrated it to **Rawennio** [God] in baptism. Marie added that, even if they cut off her arms and legs, they would take her life from her rather than the faith. Her courage was soon put to the test.

Four wretches resolved to intoxicate her. They went about it adroitly by inviting her to a feast without telling her that firewater would be served. She went to it without suspecting the snare that was set for her. Squatting on their mats, the guests began to drink. When it was her turn, she refused point-blank the cup that was offered her. "I have," she added, "committed enough acts of extravagance in this matter before my baptism. I have decided to be

more prudent on that score than I was in the past." She was urged to drink, but, with decision thrust aside the alcohol. Her persecutors began to harass her. She then declared that she feared nothing on earth but sin. Whereupon, the four scoundrels grabbed her, one by the arms, the other by the head, and the third by the waist, while the fourth one tried to pour firewater into her mouth. But they did not get the better of her: she tightly clenched her teeth and her assailants did not succeed in having her swallow a single drop!

On many other occasions, Marie gave proof of her faith and of her courage. Among the neighboring Dutch, she successfully defended devotion to the Blessed Virgin Mary. A few of the white women insisted that she sell the statue of Our Lady which Blessed Marie of the Incarnation had sent her from Quebec. She did not consent, protesting that she would never part with it as long as she lived. Her example, according to Fr. Pierron, stimulated the other Christian women of Gandaouagué to the point that neither insults nor injury could shake their steadfastness. Tekakwitha's aunts certainly felt her influence.

On another occasion, when jugglery still prevailed in the village, Marie and her friends were once again invited to a feast in the longhouse of an elderly Christian woman. How surprised they were to discover that a juggler was presiding over the feast, which was being served to restore the health of a sick person. Marie immediately arose and said in a loud voice. "Let anyone who is a true Christian follow me and leave this place with me: as to those who are only nominal Christians, they may stay at this superstitious feast!" Four or five of the guests followed her out.

They were admired by the very ones who were surprised that they had acted in this manner. That an **otiander**, that well-known women should have conducted themselves in a manner which was considered a very serious offense among the Mohawks was unthinkable.

"As to the customs of our country," they said, "we do not refuse to adapt to those that are in conformity with reason and with the law of God, but we cannot make up our mind to observe those which violate one or the other or both of them." This was the attitude Tekakwitha was to embrace a little later on.

It was no doubt during 1670 that she showed she could also row against the current. As soon as she reached the marriagable age, her aunts set out to find a husband for her. This decision was not purely disinterested. According to usage, the game the newcomer to the family circle brought down went to his wife and to the members of her family.

Long before, when she was about eight years of age, at Gandaouagué, which the Marquis de Tracey later destroyed, she had been given to a little boy of her age.¹ The two were nearly of the same character, both of them very sensible. Neither of them had taken this seriously. Consequently the marriage was in name only, not at all what the parents of the little ones had intended.

But now Tekakwitha is fourteen years old. Since smallpox had spoilt her looks, young men did not give her a second thought. On the other hand, she had qualities which would have made an ideal wife of her. She was naturally agreeable and knew how to make people laugh. She ably saw to the chores of the Mohawk household. She ground Indian corn, prepared soup and bread, filled the plates of all the members of her family, and despite her infirmity was always the first one at work.

Furthermore, she worked daintily with porcupine quills and moose hair, made straps for tumplines and others, more elegant, of wampum beads, which the elders used to negotiate the affairs of the nation. She also knew how to sew in the European fashion as her Mohawk neighbors had learned from the Dutch or the Huron slaves who had lived among the "Makers of Axes." She was also skillful in preparing ribbons with eel skins or from thick tree-bark, which she colored red with sturgeon glue, a commodity plentiful among the Iroquois.

What the other girls were unable to do, she did quite dexterously. For instance, she made hampers, cases and buckets with which to draw water. Sometimes she softened the bark used in the making of mats, at other times she prepared poles on which to hang strands of corn.

She also had other advantages, perhaps less thought of by her people. Even as a little child, she refused to take part in dances and games; she detested seeing anyone being hurt, not even the captive slaves, and she was convinced that it was evil to go to see an enemy burnt at the stake. In all things, she acted prudently, according to Anastasia Tegonhatsiongo and a few other women who had known her in her youth. She neither visited other long-houses without reason, nor did she gad about, nor was she a chatter-box, nor inordinately proud, nor taken up with dreams and visions.

¹ Fr. Cholenec noted that the Iroquois considered as a marriage not only the contract and agreement of the people who intended to live together as long as they were congenial, but also called by the name of marriage were certain agreements which were no more than links of friendship, strengthened by giving in marriage a child who sometimes was still in the cradle. Thus they married a little boy to a little girl.

She did not care too much about her appearance as the other young Iroquois girls; however she occasionally allowed herself to be dressed up by her aunts. Later on, she thought this act of submission was one of the great faults of her life and made up for it with tears and penances. But what was then, even before she became a Christian, most admirable in her, was the natural horror she had of anything relating to impurity. This same horror doubled with the love she felt for chastity, without even knowing its value, led her to refuse marriage when she was old enough to think of it seriously.

Her aunts alone were in a position to decide when and whom she should marry. Aware of her aversion to marriage, they tried to oblige her to accept a young man of their choice.

One evening, after having worked all day in the fields or in the forests, to comply with her aunt's orders, Tekakwitha dressed in her finest clothes. It was certainly not the first time she had done so. Visitors were expected, that was evident, but she did not worry about them. Seated on the low platform facing the family hearth, she waited patiently. The flame of the fagots lit up her moccasins and brought out the white and purple wampum adorning them, her beautifully embroidered skirt, her smart leggings, her beaded necklace as well as the great peace of her youthful features.

The dull sound of footsteps, the voices of her aunts, of her uncle, and of someone unknown to her warned her that she would soon have to serve all of them something to eat. And with her people, drew near to her a young man dressed in his finest kilt fringed and embroidered with dyed porcupine quills, and wearing a headdress embellished with a tuft of rather small white feathers, topped by a large eagle feather which gave him a grand air. His leggings, also of deerskin, reached above his knees and were embellished on the lower edge and on the sides with many-colored porcupine quills. The moccasins and the hand-woven belt, which fell from his left shoulder and encircled his waist were also trimmed with wampum beads.

Tekakwitha cast a shy glance at him, but he was not much surprised. Her reserve, he thought, resulted from her well-known timidity. Assured of a friendly welcome by the relatives of the young girl, he stepped forward and sat beside her. She was so surprised she did not know what to do. One of her aunts held out some sagamité to her. "Serve it," she told her, "to our visitor." She arose, accepted the steaming bowl and hesitated. Why the forced smile of her aunts, the solemn air of her uncle and the expectant



This beautiful painting of Blessed Kateri Tekakwitha adorned the walls of old St. Mary's Church at Albany, N.Y. for many years. St. Mary's was built by Fr. Clarence A. Walworth who, with his niece, Ellen, also erected the cenotaph in honor of Blessed Kateri at St. Catherine's, Que. The canvas in a dilapidated condition with a large hole in it was carefully restored thanks to the generosity and the persevering efforts of Mr. and Mrs. Gerald Waldbillig of Slingerlands, N.Y. The present pastor of St. Mary's, Rev. James Lefebvre, intends to replace the painting with its antique frame in a place of honor in the historic church.

gaze of the young brave? A moment went by, an eternity, she thought, and then she understood. She was in the course of taking part in her own marriage! She immediately came to a decision and, quick as lighting, passed through the longhouse, lifted up the bear skin at the entrance, threw the bowl of sagamité on the ground, and slipped away in the direction of the nearest field of Indian corn.

Beside themselves with rage, the aunts ran after her and endeavored to have her return to the longhouse. All to no avail, and fuming they went home to offer embarrassed apologies to the suitor, who returned to his own house flustered and angry.

The chagrin of the aunts and the displeasure of the uncle who lost face before the entire village are easy to imagine. Tekakwitha must be forced to obey as quickly as possible. Twice or three times over, the two women maneuvered to induce her to conform to their wishes. Each time, she skillfully eluded their pretensions.

This steadfastness, which was folly and intolerable obstination in their eyes, was unprecedented among the Iroquois, and she paid for it dearly. With each failure the bitterness of her aunts increased. "Foolishness!" they cried out, "Foolishness!" Then they had recourse to violence. She was considered a slave and was loaded down with the hardest and most disgusting work. Her most innocent actions were misinterpreted; she was constantly accused of indifference to her family and, because of her Algonquin blood, even of a secret hatred for the Iroquois nation! It was probably at this period of her life that she was sent from longhouse to longhouse according to Fr. Chauchetière's account. After her death, her friends repeated God had taken her because her people did not want her. How many nights she must have fallen asleep with a heavy heart.

This little one of fourteen years put up with angry stares, peremptory questioning, insults, a little hell in itself, with a nearly superhuman patience. She kept her calm and let nothing alter her natural sweetness. How admirable was her daily heroism! And better still, with a smile on her lips, she constantly served her aunts attentively and quietly, in order to please them. Thus it was that she succeeded in getting once again into their good graces. Tekakwitha no longer heard them speak about marriage.

It was also in 1670, the same year during which Tekakwitha was practically running the gauntlet, that Fr. Pierron gave up his place to Fr. François Boniface, who had disembarked at Quebec during the previous summer. As soon as he had sufficiently mastered the difficult Iroquois language, he took in hand his predecessor's work.

He began by initiating regular exercises. Some of them, like the Holy Sacrifice, he reserved only to the neophytes; the others, such as catechism classes, the singing of hymns and explanation of Fr. Pierron's tableaux, to all who were interested.

Day after day he presided at prayer in the little chapel dedicated to St. Peter. As soon as he discovered that his Mohawks enjoyed the singing of hymns, every morning and evening at the end of the common prayers, he had his Christians sing together. He even founded a choir with seven to eight-year-old children to celebrate the praises of God, "which the angels never cease to do in heaven." Among the little ones, there was a great emulation to merit the favor of being admitted among the choristers and, among their parents, a legitimate pride in seeing their offspring among them.

Fr. Boniface's preaching, joined to that of Fr. Bruyas, ended by producing believers. In 1671, the young missionary baptized more than sixty Mohawks. In the spring of the year there was a great to-do at Gandaouagué. Tekakwitha was surely impressed by it. Fifteen of the most fervent Christians, catechists and catechumens, set out for Quebec to settle down among the Huron of Notre-Dame-de-Foy so as to be able to practise their new religion in peace.

More than fifty others had had the same idea and their canoes were already filled with provisions for the long voyage. But the fear of displeasing their relatives, and especially of inciting the Mohegans, their former enemies, to renew their attacks on the village, stripped short of so many valiant warriors, obliged them to put off their farewells to more favorable circumstances.

Among the departing Mohawks were Marie Tsiaouentes and her two young sons. Her husband had recently died, though no one knows how. When the news of her coming departure made the rounds of the longhouses, in a fit of anger her relatives, rose up against her. How could an **otiander**, one of the most notable women of the place, quit her native land and abandon her people to live in exile among the Huron?

A council was convened. Accusations of coldness and disaffection for her people poured in on her. Following denunciations which grew more and more violent, in the midst of shouts and catcalls, Marie's degradation was pronounced and her title of **otiander** was given to someone else. She had only to disappear! This mortifying experience had not shaken her in any way and with her little son Ignace Tokakion and his elder brother whose name is unknown to us, she took place in the canoe which was

to carry her off to Quebec. There she has to be appreciated by the Indian people and the Axe-Makers, who nicknamed her, "the Precious One."

Among the other well-known runaway contingent of Mohawks was a widow named Anastasia. For two years, she had refused the hand of an Iroquois, an excellent hunter, but hostile to "prayer." According to Fr. Boniface, God tested the virtue of this woman. She saw three of her relatives in agony and dead without having allowed the jugglers to approach them with their false faces. Anastasia acted in the same way when her children were dangerously ill. She would have preferred to see them dead and assured of their salvation rather than cured as a result of the incantations of the jugglers. Was not this extraordinary woman Anastasia Tegonhatsiengo (Tekonwatidionko) a friend of Tekakwitha's mother and her future spiritual guide?

That there was a backlash in Tekakwitha's longhouse is not surprising. Her uncle did not wholeheartedly see fifteen Mohawks leaving Gandaouagué. And not about to please him was the thought of a half hundred other runaways on the point of clearing out who had changed their minds at the last minute! Who knows if another vagary of theirs would not speed them northward for good and all? Like a bear with a sore head, he rumbled about. For some time the many raids undertaken by the braves from Hudson's Bay to the shores of the Atlantic were decimating the manpower of the nation. Twelve or thirteen years earlier an epidemic had sown death among them. Who could say that there would not be others?

Worse than the departure of the Christian Mohawks for Canada, under the auspices of peace, another evil was to sweep down on the Mohawk canton. In 1671, a certain quiet existed between the Iroquois and the Mohegans. On December 5, at Albany, a definitive peace was concluded between the two enemy nations. Quite unexpectedly, it resulted in other difficulties in Tekakwitha's, and in many other Christians' lives.

Formerly the trip back and forth to Fort Orange, which had become Albany, to renew the supplies of firewater proved perilous. It was necessary to look out for Mohegans in ambush. Henceforth, without the fear of disastrous surprises, the guzzlers among the Mohawks could return to the Dutch town at will.

In 1672 and 1673, Fr. Bruyas complained about what was taking place at St. Marie of Tionnontoguen. Nothing could prevent anyone from getting intoxicated during the hot summer days. In years gone by, it was customary to drink from time to time during certain seasons. One then had to be ready to resist the attacks of the Mohegans. Now drunkenness was so widespread that men stopped

drinking only when they left the village, and even some carried their kegs of firewater some twenty leagues away to waters abounding in fish.

By good fortune, many less Gandaouagué Mohawks indulged excessively in drink than those of Tionnontoguen, doubtless because of the Christian influence. But there was still enough who hiccupped and reeled about to throw a gloom over Tekakwitha's days.

More misfortune soon showed its nose and even more than its nose. A kind of pestilence broke out at the beginning of June 1672 and lasted until September at Tionnontoguen before reaching Gandaouagué. "It was such a malignant fever," wrote Fr. Bruyas, "that in less than five days, a plague-stricken person must either be cured or succumb to the disease." The patients also suffered so much that they lost consciousness. At Gandaouagué, as his confrere at Tionnontoguen, at the cost of great fatigue and much sitting up, Fr. Boniface devoted himself to the sick and dying. He succeeded in baptizing fourteen of the plague-stricken who were still conscious, before seeing them expire. Tekakwitha was aware of much of this and felt more and more attracted to lesos Christos and "prayer."

Because of her uncle who was inveighing constantly against the Christians, at the time more and more numerous in the village, she did not dare approach the Black Robe.

Fr. Claude Dablon, editor of Frs. Bruyas' and Boniface's letters for the **Jesuit Relation** of 1672-73, affirmed that "it was at Gandaouagué that the faith was embraced with more constancy than in any other district of Agnié, there it was, properly speaking, that a nascent church was first seen; there the Christian courage of those who compose it has manifested itself more strikingly than in any other place . . . Therefore we call it the first and principal mission that we have among the Iroquois." He adds: "as the Mohawks were the first to shed the blood of the missionaries who bore the faith to them, they were also the first to receive the fruit of their merits in greater abundance than the other Iroquois nations. In New France, as well as in other countries of the world, what Tertullian said of the martyrs of the early Church is verified, that the blood of martyrs gives birth to new Christians."

At the end of 1672, from Tionnontoguen, Fr. Bruyas wrote to his superior in Quebec: "I hope that the coming year will be more fruitful; and that the good example of the Agniez of the Mission of St. Peter, who are being converted every day, will produce such

an impression on the lives of those of St. Marie that, in the end, these will imitate them."

Indeed, at Gandaouagué, like a rising tide, faith encircled and overran the longhouses. Tekakwitha saw more and more of her acquaintances passing over to "prayer." That very year, besides the dying who had called for the saving waters of baptism, thirty adults had solemnly received the sacrament of regeneration in the chapel of St. Peter's. Discreetly but tenaciously, Fr. Boniface took all the means suggested to him by his zeal to reveal to his people the beauty of the Christian faith.

At Christmas, he set up a little crèche—the first one in the Iroquois Confederacy—, illumined the features of the Divine Child with vigil lights and embellished the entire manger with sweet-smelling pine boughs. It was all quite simple, though sufficient to stimulate the devotion of the old and new faithful. They were ravished and their ravishment rose to the highest pitch when the little choir of adults and children intoned the old French Christmas carols in their own tongue. The missionary could not resist the requests of those who were not yet Christians but who wanted to enter the church and quietly contemplate the agreeable spectacle. Despite the biting cold, the ceremony lasted longer than usual.

During the day, the crowds of people increased so much that he was obliged to stand at the door of the chapel and allow only chosen persons to enter, while the faithful enjoyed at leisure this representation of the birth of Our Lord. So intense was the devotion of the Christians to the mystery of the Incarnation that Fr. Boniface allowed them to continue singing Christmas carols until Easter.

Tekakwitha's aunts, who were Christians, as I've already noted, certainly took their place before the Bambino come down from heaven. At home, when the chief was absent, they spoke about Him in presence of Tekakwitha. Did she then wander off in the direction of the church? Perhaps. But as one of her biographers wrote, she certainly did not pull the Missionary's sleeve to ask him to be admitted close to the manger.

An ancient custom of the church, the ceremony of Blessed Bread, which is still practised at Christmas and at Easter at Kahnawake on the St. Lawrence and at St. Francis Regis of Akwesasane, was introduced to Gandaouagué on the Mohawk. Each Sunday during the Holy Sacrifice, this sacramental recalled to all that they were brothers and children of God and that this loaf of bread was a token of the eternal bliss that was reserved to them. It soon became very dear to the "praying Mohawks."

The pious woman who distributed the blessed bread in the chapel then offered all the Christians the equivalent of our brunch at her home. Unfortunately Tekakwitha was not among them. In turn, they expressed their gratitude to their hostess, and fervor and charity continued to spread among them.

It is to this period that goes back the custom of the baptized Iroquois of carrying about their persons crucifixes, medals of Our Lady and of the saints, as well as rosaries, which were valued as their most precious jewelry. They carried them even to the little Protestant temple in Albany, where no one ever succeeded in taking from them even one bead of their rosaries. These symbols of Tekakwitha's mother's religion called out to her on all sides.

They did as much for many others, among them a courageous woman who has been fictitiously called Satekon, a name I am retaining for want of the true name. She was baptized and six months later, her husband. Togouiroui, called Kryn by the Dutch, abandoned her, following a disagreement relating to their only daughter. He was the head chief of the village and had earned himself the surname of Ganeagouas, Great Mohawk, during the war between his people and the Mohegans. Satekon's only consolation was her little one, whose joyful character delighted the entire village. Then the youngster died and the mother in tears was truly alone, all the more so because her people blamed her for having adopted the customs of the "Makers of Axes" in becoming a Christian. It was bandied about that "prayer" had caused the death of her child. Despite a thousand efforts to have her renounce the faith, she did not budge. She despised the calumnies directed against her and was more faithful than ever to the common prayers in the chapel morning and evening and to the sacraments. Her life was so exemplary that even the non-Christians thought her irreproachable.

Despite her faith and her spirit of resignation to the will of God, the unfortunate woman must have felt that the future did not hold much happiness in store for her. Then precisely God gave her back her husband, formerly the avowed enemy of "prayer" and now a Christian to the core, and for whom only baptism was missing.

What had happened? The Great Mohawk, his features hardened by anger, had betaken himself off with another chief. Both men found themselves in the region of Chambly, during the great winter hunt. There they met a catechumen and his wife, who spoke to them of their happy life at Laprairie. The woman, who knew her prayers well, recited them daily in a loud voice. The Great Mohawk found them to his liking.

"The one who taught you them," he said to his new friends, "makes sense: these prayers are well thought out!"

He was immediately told that they had been composed long before the birth of the missionaries and this made him like them so much that he memorized them perfectly.

During the spring of 1673, with his companion, the catechumen and his wife, he reached the village of Laprairie, Kentaké in Iroquois. Following the habit of the Christian hunters, they made their way to the church of St. Francis Xavier to thank the Lord for the successful hunt he had given them. The superior of the Mission, Fr. Frémin, whose sharp eye let nothing escape him, wanted to meet the newcomers. He learned that one of them was the Great Mohawk, and the other, also a chief at Gandaouagué on the Mohawk. The two men revealed their intention of receiving baptism to him. For weeks on end, the Jesuit explained to them the truths of Christianity and the immense love of the Creator for each and every one of us. To the Great Mohawk, who had admitted that he had quit Gandaouagué after abandoning his wife and little girl. Fr. Frémin promised him baptism as soon as he came back from Laprairie with Satekon and his child. He made a similar promise to his companion on condition that he, too, came back with his family.

To his wife, quite beside herself with joy at the return of her husband, the Great Mohawk confided his project of going to live at St. Francis Xavier of Kentaké and of bringing along with him all those who were willing to follow him. He succeeded in persuading forty-two Mohawks from his home town and from neighboring Gannagaro to join the group. His young nephew, Martin Skandekhoraksen, whom Tekakwitha was to hear more about in the future, was one of them. A young couple from Tekakwitha's longhouse—her adopted sister and her husband—, if they had not already gone north, may have joined the little convoy. With the consent of Fr. Bruyas, Fr. Boniface, worn out by his efforts and the difficult life he had led at Gandaouagué during the last four years, took his place in the little flotilla. The Great Mohawk's sorrow was not to be accompanied by his daughter whom he had loved so much. About the middle of June 1673, as dawn broke, the voluntary exiles said their last good-byes to their country, to their longhouses, and to their fields, and took the direction of the Iroquois village on the banks of the great northern river.

The Mohawks of Tionnontoguen, who were not yet completely well disposed towards "prayer", complained bitterly to Fr. Bruyas. What were the Black Robes trying to do? Did they absolutely want to make a desert of their country, and ruin their villages by emptying them of their best inhabitants?

The Jesuit answered with a wampum belt that he had compassion for them on seeing them abandoned by their people. He clearly declared that neither Fr. Boniface nor he had inspired the Gandaouagué Mohawks to abandon their homes. Their bravest warrior was the one who was responsible for this unprecedented exodus. He concluded in assuring the assembly that it had nothing to fear, since the new Governor de Frontenac would communicate to the king his conviction concerning the sincerity of the Mohawks, who had once pretended in one of their embassies, that the French and Mohawks were like two bodies animated by one soul only, or two brothers who acknowledged the same father. This gracious answer, wrote Fr. Bruyas, calmed the storm that was brewing.

The Mohawks of the two towns of Gandaouagué and of Gannagaro were so upset by this departure, that the missionaries believed that they would soon imitate their compatriots. In Tekakwitha's longhouse, however, her uncle was furious on learning about his adopted daughter's and her husband's departure. He then took refuge in a gloomy silence at the thought that Togouiroui, though he was the Great Mohawk, had certainly lost his mind. More and more the young girl felt attracted to "prayer," but found herself cornered and unable to advance.

In the midst of the Huron, at Our Lady of Foy, in the vicinity, of Quebec, Marie Tsiaouentes often thought of her compatriots whom she recommended daily to the Lord. But this was not enough for her. She asked the Superior of the Mission, Fr. Chaumonot, to write a message for her nation which she would dictate to him. As a former **otiander**, she strongly urged her people to listen to the Black Robes and to rid themselves of their bad habits and to become Christians. Tekakwitha was willing to follow these recommendations, but when would it be possible to do so?

(To be continued)

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

Enclosed please find a check for ten dollars in thanksgiving for a favor received through the intercession of Blessed Kateri. I prayed to Kateri that my husband would not need an operation, and sure enough the doctors ran some tests and said he did not need an operation. Would you please send me a few more prayer cards and some touch relics of Kateri. I would like to place them in my church. I say my rosary every day for Kateri's Canonization. She has answered many of my prayers. Many thanks to Blessed Kateri from the bottom of my heart.

(Birmingham, AL)

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

✥ **Kateri's smile upon you, Mrs. M.T.!**

Enclosed please find a money order for fifty dollars as promised for a cure. I am feeling much much better thanks to Blessed Kateri. I am saying three Our Fathers, three Hail Marys and three Glorias for her speedy canonization and promise to do so as long as I am alive. Please pray for me and my family.

(Fredericton, N.B.)

✥ **Kateri's smile upon you, Mrs. A.S.!**

Please accept my small donation in thanksgiving for my granddaughter finding a summer job. I have been ill and always pray to Kateri as she has always pulled me through. Please remember me in your prayers.

(Memphis, TN)

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

Here I am again with another granted favor to report and this time Kateri surpassed all our expectations. Last month, our son was transferred to Regina unexpectedly. He and his wife had just purchased a house. They didn't want to sell as they prefer to make their home in Winnipeg, so my husband and I started a novena to Kateri asking that they would find good tenants for their home and that my son would also find a good apartment in Regina. On the sixth day of the novena I began to tell Kateri that they would be the best tenants for their home as they hated to leave. We had promised to send fifty dollars when our favor was granted. However we decided to go visit a sick brother in California, so we sent the money ahead of time, knowing that our prayers would be answered. In a few days we received a call from our son and his wife telling us he had received an offer of a much better position here in Winnipeg with a starting wage higher than his promotion pay. They knew we were making this novena and called to let us know how beautifully Kateri had answered our prayers. The only way I can think of thanking Kateri is to promise to spread her word and trying to get more signatures in the enrollment...

(Winnipeg, Man.)

✥ **Kateri's smile upon you, Mrs. A.L.!**

In thanksgiving to Kateri for a good report from the doctor.

(Hackensack, NJ)

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



Blessed Kateri at the age of 20 years
(In porcelain bisque 8¼": \$15.00 plus
handling and mailing charge)

PHOTO ARMOUR LANDRY

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 Garakontié 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