

LA HUROMNE

BRUNE ET GENTILLE EST LA HUROMNE  
QUAND AU VILLAGE ON PEUT LA VOIR;  
PERLES AU COL, MANTE MIGNONNE,  
ET LE COEUR DANS SON GRAND OEIL NOIR:  
SA VEINE A DU SANG DE SES PERES,  
LES MAITRES DU SOL D'AUTREFOIS.

REFRAIN

VIVENT LES HUROMNES SI FIERES  
DE LEURS GUERRIERS DE LEURS GRANDS BOIS (bis)

LA VOYEZ-VOUS DANS L'ONDE PURE.  
CHERCHER SON FRONT BRUN ET PALIT;.  
ET LA FLEUR QU'A SA CHEVELURE  
SUSPENDIT UN FRERE CHERI.  
SON OEIL TOUT CHARGE DE LUMIERE  
DICTE ALORS DE SUAVES LOIS. (refrain)

DE SA TRIBU PRESQUE EFFACEE  
SOUS CE BEAU CIEL QU'ELLE AIME TANT.  
ELLE REDIT L'HEURE PASSEE.  
AUPRES D'UN SEPULCRE BEANT.  
SANS CESSER AUX ANTIQUES POUSSIERES  
ELLE DONNE SON COEUR ET SA FOI. (refrain.)

*René L. J. J. J.*

M E S S E H U R O N N E

(phonétique des paroles)

KYRIE: TA - OUIN - TIN / CHI - I - OUEN - DIO (ter)  
TA - OUIN - TIN JÉSOS (ter)  
TA - OUIN - TIN / CHI - I - OUEN - DIO (ter)

SANCTUS: SA - A - TA - TO - LIN - TI  
SA - A - TA - A - TO - O - LIN - TI  
SA - TA - TO - LIN - TI / CHIOUENDIO - DO - TA - LÉ - TI  
DIOU - DÉ - LA - RON - HIA / NON - DÉ - DÉ  
SA - TA - DÉ - RA  
OUA - É - SA - CHIEN - DÉ - N - LA - RON - HIA - A - LÉ  
A - HON - HON - OUA - A - CHIEN - NON - DIA  
NON - TA - A - RÉ - HA - A - CHIEN - DA - IN / TA - OUIN - DIO  
A - HON - HON - OUA - A - CHIEN - DA - IN  
LA - RON - ON - HIA - A - A - LÉ

AGNUS DEI : YÉ - É - SOS / KNISTOS  
RI - OUA - TON - TI  
RI - OUA - A - DER - DI  
TA - OUIN - TIN / CHI - OUIN - DIO (bis)  
-----  
YESOS - KNISTOS  
SA - RI - OUA - A - TON - TI  
DA - RI - OUA - A - DER - DI  
TA - OUA - DI - LON - RIS - HA

(Bienveillance de Mademoiselle Marguerite Vincer)



ARCHDIOCESE  
OF HALIFAX

P.O. BOX 1527 HALIFAX N.S. B3J 2Y3

June 30th, 1976

Reverend Henri Bechard, S.J.  
P.O. Box 70  
Caughnawaga, P.Q.  
Canada

Dear Father Bechard:

Your letter of June 23rd concerning the illustration of Kateri Tekakwitha in the new Canadian Sunday Mass book. Yours was the first criticism that I have received concerning this artistic presentation of the Saint. In fact, some of the Bishops and others who saw the original work at the launching of the Mass Book, felt that it was one of the best pieces in the publication.

With regard to your request to reproduce the picture, I should point out that the copyright is held by the CCC and permission would have to be obtained from the office in Ottawa. A request of this kind should be addressed to Miss Claire Dube, director, Publications Services, Canadian Catholic Conference, 90 Parent Avenue, Ottawa K1N 7P1. I shall send a copy of your letter to the Secretariat of the Bishops' Conference so that they will be aware of the background of your request.

Yours sincerely in Our Lord,

ARCHBISHOP OF HALIFAX



# KATERI TEKAKWITHA

June 23, 1976

Most Reverend James M. Hayes  
Archbishop of Halifax  
P.O. Box 1527  
Halifax, N.S.

Your Excellency,

As vice-postulator for the Cause of beatification and canonization of the Venerable Kateri Tekakwitha in Canada for the last twenty-six years, I want to thank you for having brought to the attention of the faithful the Venerable Kateri Tekakwitha in the new Sunday Mass Book. I have a copy of it on my desk and find it beautifully put out.

I have, however, a bone to pick with the National Office of Liturgy about the symbolic illustration of Kateri by Joshim Kakegamic. I am ready to acknowledge that his painting has artistic value and would probably win a first prize in an art exhibit. I do not believe it should have been inserted in the Sunday Mass Book. I strongly doubt that it will help people pray for Kateri's beatification. We must "carefully exclude from the houses of God and from other sacred places those works of artists which are repugnant to faith, morals, and Christian piety, and which offend true religious sense either by their distortion of forms..." (Vat. II, "Constitution on the Sacred Liturgy," Chap. VII, 124.) The same decree, as Your Excellency is aware, speaks of "truly worthy, becoming, and beautiful signs and symbols of heavenly realities." It seems to me that this image of Kateri does not measure up to the above norms. Once again an Indian comes out the loser.

Iroquois friends of mine from Caughnawaga, P.Q., the Mission where the Venerable Kateri Tekakwitha achieved union with God, brought me a copy of the Montreal Star of Saturday, June 12, in which Kakegamic's painting appeared. They were horrified by and resentful of the illustration depicting their Kateri. I am convinced that many of Kateri's friends will feel likewise. Not a single person I have shown the Mass Book to, approves

"Every genuine testimony of love which we show to those in heaven tends toward and terminates in Christ, Who is the 'crown of all saints'."

(Vatican II.)

MISSIO SANCTI FRANCISCI XAVERII, A. D. 1668 FUNDATA

KATERI

Box 70

Caughnawaga, P. Q., Canada

You can help Kateri's Cause by reciting the Lord's Prayer daily for her prompt Beatification.

You can help Kateri's Cause by speaking about the Lily of the Mohawks to your friends.

You can help Kateri's Cause by finding a new subscriber to "Kateri": (\$1.00).

of this picture of the Venerable Kateri Tekakwitha.

Mass Book

For 26 years, I have been working as Kateri's vice-postulator in Canada. I now cast a melancholy eye on the illustrations of Blessed Marguerite Bourgeoys and of Blessed Marguerite d'Youville *in the* and wonder why something similar could not have been done for Kateri Tekakwitha, perhaps by a Caughnawaga Indian. If Ste. Thérèse of Lisieux had been painted by a French Cubist or Dadaist and his painting spread throughout the world, Thérèse Martin would probably not even be a "Venerable" today.

I sincerely trust Your Excellency will not take ~~amiss~~ <sup>my ap-</sup> ~~praisal~~ of poor Kateri in the Canadian Sunday Mass Book and will allow me to reproduce this illustration for the survey I intend to conduct in the 109th issue of Kateri on the subject.

Very truly yours in Our Lord,

Henri Béchard, S.J.  
Vice-Postulator



CANADIAN CATHOLIC CONFERENCE

CONFÉRENCE CATHOLIQUE CANADIENNE

PUBLICATIONS SERVICE

90 PARENT AVENUE  
OTTAWA, CANADA  
K1N 7B1  
TELEPHONE: 236-9461  
(Area Code 613)

September 13, 1976

Reverend Henri Béchard, S.J.,  
Vice-Postulator,  
Kateri Center,  
P.O. Box 70,  
Caughnawaga, P.Q.  
J0L 1B0

Dear Father:

After having been away from my office for several weeks, I find your letter dated July 21st, for which I thank you. I am very sorry that you did not receive an answer to your request prior to this time.

I have also received copy of your letter to Archbishop Hayes, dated June 23rd. I am really very sorry that the illustration of Kateri Tekakwitha in the SUNDAY MASS BOOK did not meet with your approval. Of course it is a symbolic illustration as you are aware. The artist, Mr. Joshim Kakegamic, of Red Lake, Ontario, comes from a family of several artists and craft specialists. His work has been seen in many exhibits of native art across Canada as well as at established Galleries in Ontario.

Right to reproduce the illustration of Kateri Tekakwitha may not be granted at this time. The whole collection is of course reproduced in the SUNDAY MASS BOOK but also in its own catalogue intitled "ART COLLECTION". The contract that binds us to the artist does not permit such authorization as the one you are requesting.

Wishing you the best of luck and much success in all your endeavours, please accept, dear Father Bechard, our very best regards.

Yours sincerely,

Claire Dubé (Miss)  
Director

CD/ds

Most Reverend James M. Hayes  
Archbishop of Halifax  
P.O. Box 1527  
Halifax, N.S.

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I sincerely trust Your Excellency will not take amiss my appraisal of poor Kateri in the Canadian Sunday Mass Book and will



# KATERI TEKAKWITHA

le 5 octobre

allow me to reproduce this illustration for the survey I intend to conduct in the 109th issue of Kateri on the subject.

Comment aider la cause ?

Dire un Pater chaque jour afin d'obtenir le second miracle exigé pour la Bénéficiaction de Kateri.

Lire sa vie; en parler à vos amis.

Trouver un abonnement d'un dollar à la revue "Kateri".

Tout témoignage authentique d'amour que nous donnons aux saints, par sa nature tend et aboutit au Christ, qui est la couronne de tous les saints.

(Vatican II.)

MISSIO SANCTI FRANCISCI XAVERII, A. D. 1668, FUNDATA

KATERI

C.P. 70

Caughnawaga, P. Q., Canada



Kateri Center

P. Box 70

Caughnawaga, Que.

July 21, 1976

Miss Claire Dube

Director, Publication Services, C.C.C.  
Ottawa.

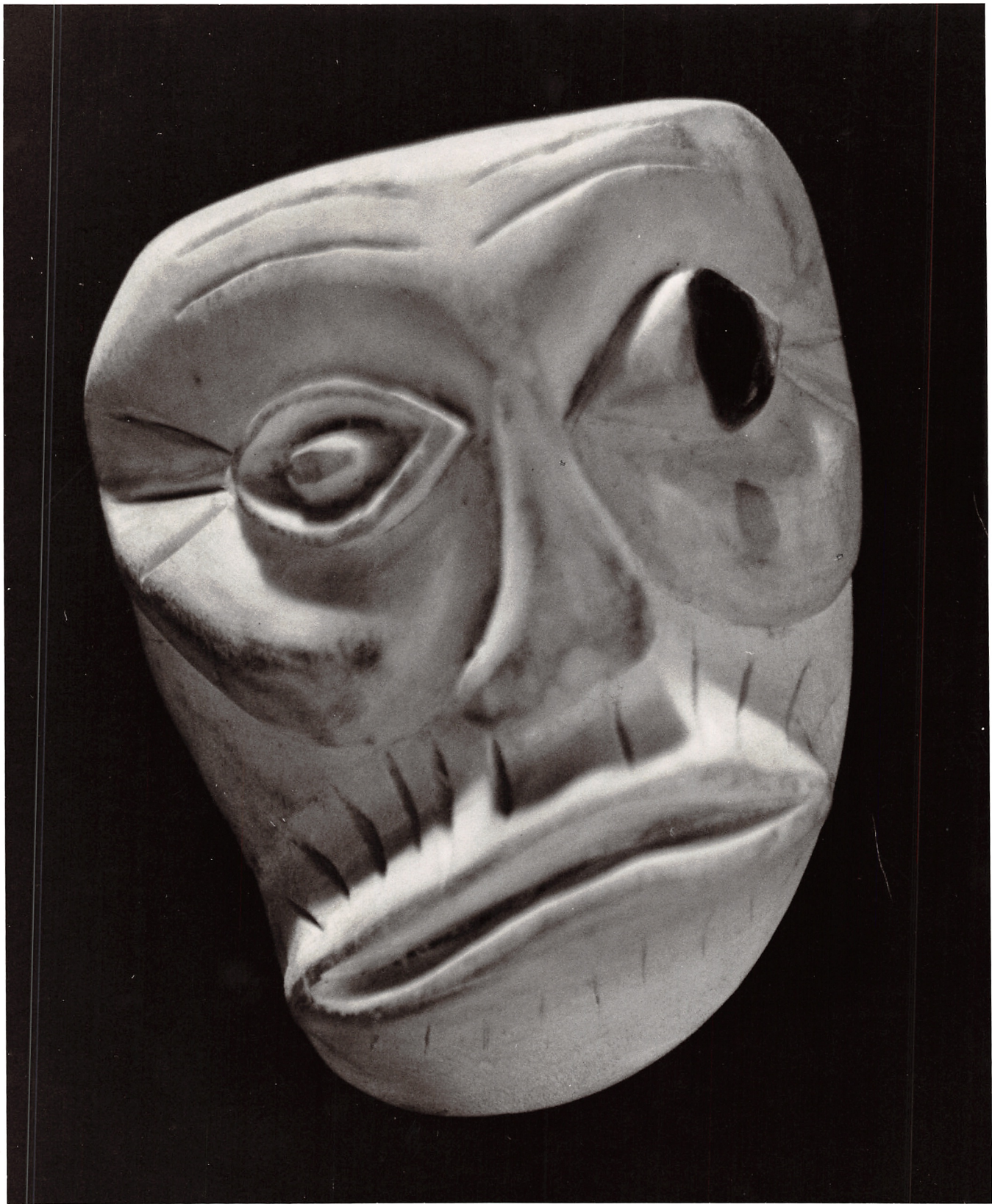
Dear Miss Dube,

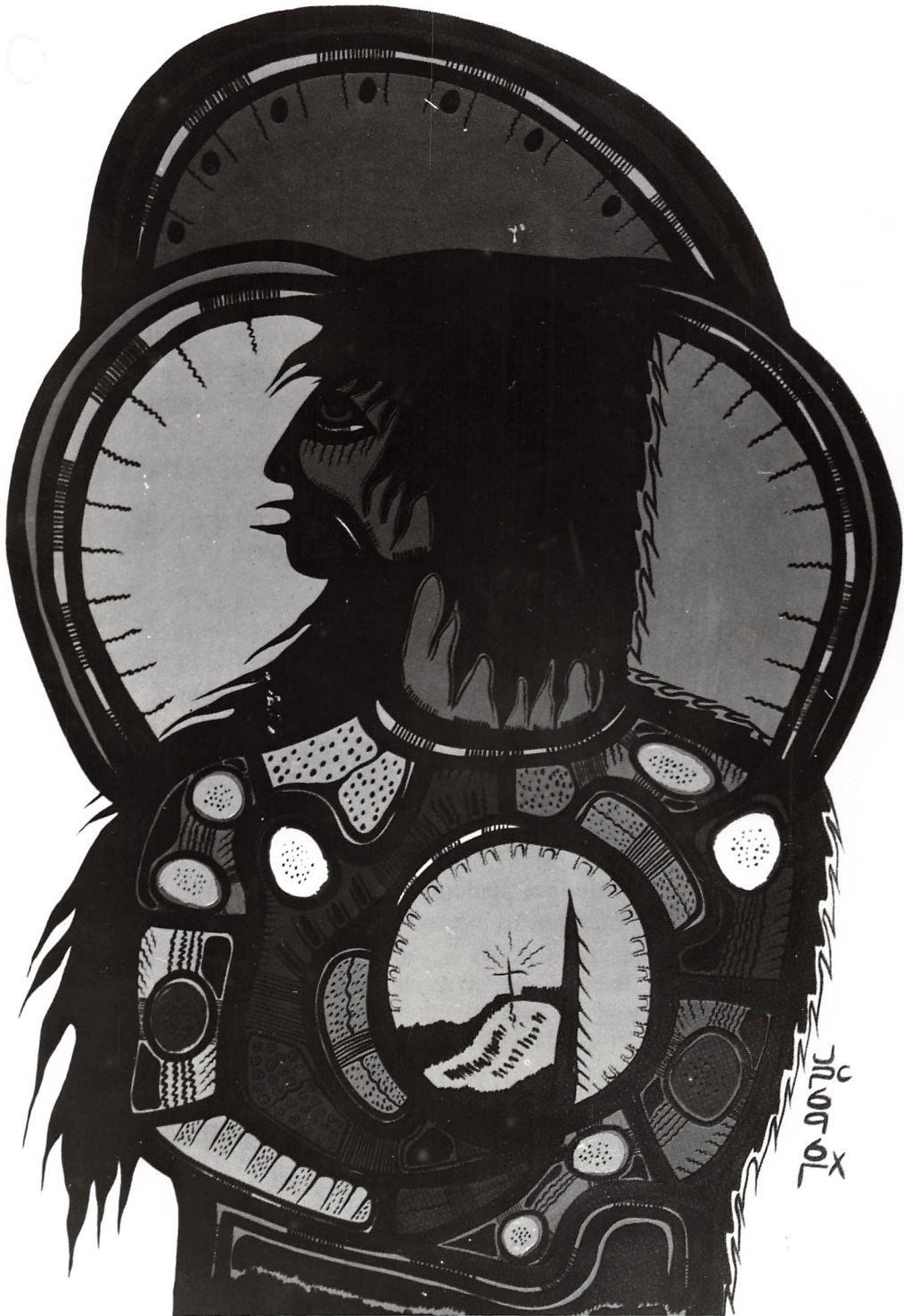
Immaculata ~~Co.~~ Vice-Postulator in  
Canada for the Cause of Canonization of the  
Venerable Kateri Tekakwitha, I ~~am~~<sup>am</sup> requesting  
~~your~~<sup>the</sup> authorization to print in the Kateri  
quarterly the illustration of Tekakwitha  
appearing in the new Canadian Daily Mirror.

Archbishop Hayes of Halifax  
forwarded a copy of the letter I had ~~sent~~<sup>written</sup>  
to him concerning this matter to the  
Secretariat of the Bishops' Conference so  
they would be aware of the background of  
my request.

Sincerely yours in Christ,  
Henri Béchard, S.J.  
Vic-Postulator







L. S. 1905

# BROUAGE QUEBEC

FOI  
DE  
PIONNIERS



Père  
MAXIME  
LE GRELLE S.J.

**SOME  
HIDDEN  
GLORIES**

*of the*

**CANADIAN MISSION  
CHURCH**



Doc. XII - (p. 263) - Fidélité à la prière, etc.

Doc. III p. 9-10. Dist. considère ces lumenis de l'En. Et plaint  
auprès du Pire J. de L. aussi p. 62

Doc. VIII 2 1ers amies, un rudo romicist.

(p. 59) K. surmonte d'abord le diable - un pucile.

Se catane la jussicant parce qu'elle n'allait pas travailler au  
champs les dimanches. On la maltraitait. "C'est la manière

(p. 60) en ce pays-ci de faire partir le choquet." aussi p. 61 jeune  
Fermé extraordinaire contre le respect humain:

1) les enfants la mentent de droit.

2) on l'appellait plus "sauvage" (= Indienne)  
mais chrétienne en dévotion. i.e.  
un chisme.

On en vint même à cultiver son nom.  
"Je n'y avais pu elle de baptême dans  
ce catane."

3) les raillures  
jouglons  
incises  
ts ennuis de la  
pièce c. d. a. m. d.

4) x j. l'une fait de lui caver le tég...

x colonie par le diable dans l'esprit  
de Pie: de toute l'occasion d'un  
péché par son œil.

L. VII  
p. 146  
Angl  
partidol

(p. 253) Doc. XII: L'âme qui commence à s'unir à Dieu  
doit se préparer à la tentation.

✓ So vertu et tradition lui attire les productions  
de ce même sein l'admission: respect fait à leur  
disposition.

✓ S'effluent de l'univers atteint à sa pureté.

Fidélité à la chapel, le jés de fil -

(254) - Le choquet nait à 2 chœurs. Espic de profonde,  
méli de hymnes et de cantons spirituels } quelle fine ✓  
telle voix ✓

A1 Parle aïpe ✓

B1 Pas de main nue ✓ | Fidélité: imita d'abord.

C1 Quand elle allait à la chapel, ce la jousseisais  
à cays de pierre pas feu ivres ni amiliés ✓

D1  
E1

Enquêt le mots aient du droit  
Le j. l'une vint par la foyers (d'innu) ✓

P. 254 Ce fut dans ces espèces de pâlisme et de piété qu'elle  
passa l'été et l'automne précédemment ou l'été -

→ L'hiver lui procura un peu de tranquillité;

Péniculus de ses torts - l'affaire de Marcel. Détailé

C'est alors qu'elle arma

P. 255

cf. p. 126  
p. 237

+ n'aurait jamais terni le point de son corps  
et n'aurait jamais aucun reproche sur ce  
côté au jour du jugement.

Dec. XV. Idem.

Dec. XVII. Id.

P. 323 : Si elle n'y avait eu en tout cela qu'une surprenante,  
comme rien n'était plus de son fait, elle n'aurait  
jamais pensé à changer de situation; mais elle  
crainant de ne pouvoir par elle-même lutter contre le redoublement  
des mauvais exemples, ce de se laisser venir par elle  
peu par le respect humain.

457  
10/10/10  
32



*"Massena Observer" Sept 2, 1976*  
**'Lily Of The Mohawks' Glorified By Music, Art, And Drama**  
*"Massena Observer" NY. Sept. 2-1976*

**Editor's Note:** The Rev. Michael Jacobs of the St. Regis Mission, Hogsburg, recently attended the Eucharistic Congress in Philadelphia, Pa., promoting the beatification of the Venerable Kateri Te-ka-kwi-tha, surnamed "The Lily of the Mohawks." The following notes are recollections of his experiences there.

The writer of these notes had the privilege of attending the "Eucharistic Congress," as a member of the committee, promoting the cause of beatification of Venerable Kateri Te-ka-kwi-tha, surnamed the "Lily of the Mohawks."

She was born at Ossernenon, N.Y. now Auriesville Shrine, where St. Isaac Jogues gave his life for his Indians, in the year of 1656.

She was baptized "a christian" April 18th, 1676, at the age of 20 years.

This year, we celebrate Kateri's 300th anniversary of her baptism by Father James de Lamberville, at St. Peter's mission, now Fonda, N.Y.

In "Philadelphia's Eucharistic Congress," I worked in the large Civic Center where they had 700 booths or large concessions to promote numerous different missionary efforts of the Catholic Church of America. There were hundred of stands, operated by priests, sisters and many lay-people to show the work of the American Apostolate.

Two of these booths were operated by the Jesuit Priests:

The first booth represented the North American Shrine of the Jesuit Martyrs of Auriesville, where St. Isaac Jogues and his companions died for their faith and for the conversion of the Mohawk Indians and other Iroquois nations. Leaflets, booklets and different informations of the Martyrs Shrine were distributed. Father Thomas Egan, s.j. is the Director of the shrine. He was helped by Fr. Michael Jacobs, Mr. and Mrs. Solomon Cook and their daughter Michele Ann.

Also Eileen Jacobs-Catterall and her family, all from Philadelphia, joined with us to work for Fr. Egan. Previously Eileen Jacobs worked at the Martyrs Shrine for many seasons, with Fr. Egan. Many priests, sisters, hundreds of lay people, and Bishops from all parts of the world stopped at our booth. It was a privilege to meet all these people.

The special booth next to the Jesuit Martyrs was to promote and make known the life of Kateri Tekakwitha, the Mohawk Maiden-Pride and Glory of the Indian Race.

This Indian booth was outstanding. There was a large tableau in the back of the booth - with wordings: "Venerable Kateri Tekakwitha, the 'Lily of the Mohawks.'" Beneath it were listed four periods of Kateri's life with large long

oil painting of the Mohawk Indians:

Kateri, living in log cabin with other Mohawks (older women Indian chiefs, and some small children); Scene of Kateri's baptism, by Father James de Lamberville in 1676; Kateri's flight with two Indian Christians to the mission, St. Francis Xavier, surnamed "Praying Castle" of the Indian convents; and Kateri's death in 1680. (Right after her death, in the presence of the priests and many Indians still praying, suddenly her pocked-marked face) changed into a very beautiful one, somewhat like at our Lord's transfiguration, which caused all the people present to exclaim: Her soul has entered heaven and a ray of sanctity reflected on her face.

Hundreds of people stopped at Kateri Tekakwitha's booth. People wanted to know more about her leaflets, booklets, and pictures of Venerable Kateri and her life story were distributed to all.

At this stand, Princess Esther Phillips, Agatha Foote and two Indian braves, all dressed in full Indian costumes, with plenty of Indian bead-work and necklaces and war bonnets, were prominent. Two young Indian braves in full Indian costumes displayed some very exciting "War dances" occasionally to the joy and pleasure of the visitors. Thousands of leaflets about the life of Kateri were distributed and this will help to make her known all over North America and other countries. Father Joseph McBride, s.j. is the Vice Postulator of Venerable Kateri's cause, he was aided by Father Sams, s.j. and Joseph and Mary Eunice Spagnola. (Mary Eunice is the artist and the one who plays the role of Kateri Tekakwitha in one-act play.

The highlight of the Eucharistic week for the Mohawk Indians of Caughnawaga and St. Regis Reserves was the "Mohawk Liturgy" which took place at "Old St. Joe's Church," the oldest Catholic church in Philadelphia, founded in 1733, by the Jesuit Fathers and called the "National Shrine of Religious Freedom."

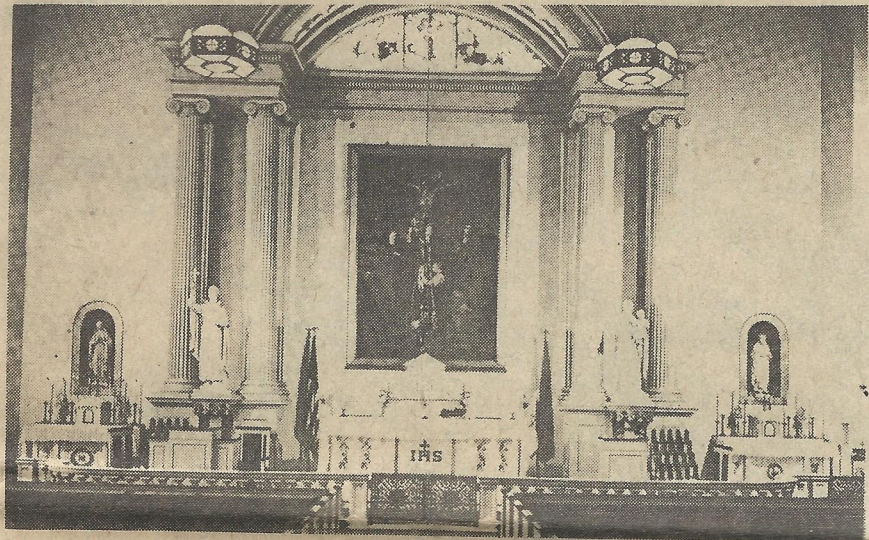
It is in this historic church that the "Mohawk Indian Liturgy" took place on Saturday, August 7th.

The noon mass was celebrated by the first Mohawk Indian Jesuit, Michael Karhaienton Jacobs. He was assisted by eight other priests, two of which were Father Egan, director of Auriesville Shrine and Father Joseph McBride, vice-postulator of Kateri's cause of beatification.

The homily was given by Father Ronald Schultz O.F.M., director of Tekakwitha's shrine, Fonda, the place of Kateri's baptism April 18, 1676.

This year we commemorate the 300th anniversary of her baptism.

Bishop Edwin B. Broderick archbishop, of Albany, presided at the Mohawk Indian mass. (It is in Albany Diocese that Kateri was born and lived



**OLD SAINT JOSEPH'S ROMAN CATHOLIC CHURCH.** Located at 321 Willing's Alley, Philadelphia, Pa., the church was founded 1733 A.D. by the Jesuit Fathers National Shrine of Religious Freedom. This was the site of the Mohawk Indian Liturgy where Father Jacobs, Mohawk priest, celebrated the Mass, Saturday, Aug. 7. The Indian Choir of Caughnawaga sang the Mass in the Mohawk dialect. Bishop Brazana, of Ogdensburg, presided at the 5 p.m. Mass, and spoke to the Indians after the Mass.

for 20 years-before going to the "praying castle" mission in Caughnawaga, Que.)

The St. Joseph's Church was filled to capacity and some 1200 persons attended the religious services.

The whole religious congregation was treated to the most beautiful Indian choir of mixed voices from Caughnawaga Reserve, singing all parts of mass in Mohawk dialect. The choir sang all the mass in Indian - The Introit, the Kyrie, Gloria, Credo, the Sanctus and Agnus Dei. Special mention must be made when the Indian choir sang their hymn (in 6 voices) to the honor and glory of Kateri Tekakwitha.

When one hears this heavenly hymn to Kateri, "the Pride and Glory of the Indian Race, sung by the Mohawk choir of Caughnawaga it produces in us a sort of exultation, praise and esteem to the most beautiful "Mohawk Maiden." It is an ecstasy of heavenly bliss.

Only the Mohawk choir of Caughnawaga can ever sing with such faith and piety.

Once you have heard this hymn of Kateri, you will have an unforgettable memory of our Most beautiful and holy "Lily of the Mohawks."

Our Bishop of Ogdensburg who presided at the 5 o'clock mass of the Mohawk Liturgy, spoke to the Indian choir toward the end of the mass and he said "You sing with such piety and such faith that you are an inspiration to the whole congregation. This Mohawk

Liturgy will bring about more devotion to Venerable Kateri and we hope that Holy Mother Church will soon declare her blessed".

These are my unforgettable memories of the Philadelphia Eucharistic Congress.

# L'échec du mariage devrait être suffisant pour motiver le divorce

Membre du conseil

par Renée Rowan

QUÉBEC — Le droit de se marier devrait avoir pour corollaire celui de se divorcer. En conséquence, la procédure de divorce devrait être aussi humaine que simple et peu coûteuse, déclare le Conseil consultatif de la situation de la femme qui, pour la première fois, tient une assemblée dans la ville de Québec.

Réaffirmant la nécessité pour le Canada d'avoir un système intégré de tribunaux de la famille, les membres du Conseil, après mûre réflexion, en sont arrivés à la conclusion que la création d'un droit de la famille englobant de nouvelles dispositions sur le régime matrimonial, le divorce, la pension alimentaire, les conseillers conjugaux, la garde des enfants et les tribunaux de la famille ne constitue, à long terme que le seul objectif acceptable pour en arriver à une véritable réforme.

Mais, en attendant cette grande réforme du droit sur le divorce, le Conseil recommande au gouvernement fédéral d'adopter immédiatement des dispositions qui ne nécessitent pas de négociations intergouvernementales. Tout devrait être mis en oeuvre, et dans les plus courts délais, pour que l'échec du mariage soit un motif suffisant de divorce. Il devrait suffire, pour que cet échec soit reconnu, d'un an pour les conjoints déjà séparés et d'une année de réflexion suivant le dépôt d'une demande de divorce par l'un des conjoints, si ceux-ci continuent de cohabiter.

Lundi, les associations féminines de la région de Québec venues rencontrer les membres du Conseil pour un échange d'information et de points de vue, ont beaucoup insisté sur la nécessité d'inde-

xer la pension alimentaire versée au conjoint et aux enfants, ce qui ne se fait pas présentement.

Cette mesure ne faisait pas partie des recommandations finales du Conseil soumises hier aux membres par le comité de travail du CCSF chargé d'étudier la réforme du droit sur le divorce. Toutefois, à la demande d'un membre, Mme Maria Masson, la question a été débattue et le Conseil devrait, dès aujourd'hui, adopter une recommandation à l'effet que la pension versée par décision du tribunal puisse être indexée au coût de la vie.

Parmi les mesures à court terme, il avait été proposé qu'aucune période de séparation ou de réflexion soit nécessaire dans le cas de conjoints demandant tous deux le divorce ou y consentant l'un et l'autre lorsqu'il n'y a pas d'enfant à charge et qu'aucune demande de pension alimentaire ou de partage des biens n'est présentée. Cette recommandation a été rejetée, plusieurs membres du Conseil ayant invoqué le fait qu'on favoriserait ainsi le divorce le rendant plus facile.

Le Conseil a de nouveau affirmé le principe que les lois relatives au mariage et au divorce devraient se fonder sur le concept de l'égalité des conjoints.

L'assemblée conduite par la nouvelle présidente, Mme Yvette Rousseau, a également adopté, hier, toute une série de recommandations sur la rationalisation des dispositions du code criminel relatives aux délits sexuels.

Le Conseil réitère la nécessité pour le gouvernement fédéral de prendre de toute urgence des mesures pour actualiser les lois fédérales afin qu'y soient supprimée toute trace de discrimination contre les femmes. Il souligne que les lois

actuelles concernant le viol et d'autres délits sexuels témoignent de stéréotypes usés qui n'ont plus leur place dans une législation censée accorder une protection égale aux hommes et aux femmes.

Les membres recommandent d'établir une distinction à la fois entre les genres de délit et les degrés d'agression. Pour l'instant, le viol et les délits sexuels entrent dans la catégorie des crimes violents. À l'heure actuelle, le Code définit le viol en terme de pénétration vaginale. Le Conseil estime quant à lui que tout acte sexuel, quel qu'il soit, accompli par la force est aussi grave et répréhensible que le viol avec pénétration vaginale s'il s'accompagne de violence réelle. Les deux

provoquent un traumatisme sérieux pour la personne attaquée.

Il recommande que les lois contre les agressions s'appliquent à toute personne, indépendamment de son sexe, de son âge, de sa situation de famille, ou de son comportement sexuel antérieur.

Il recommande en outre que tout mineur de moins de 14 ans, garçon ou fille, soit protégé contre les dangers de relations sexuelles précoces: un enfant de cet âge n'a pas l'expérience ou la capacité de prendre des décisions en cette matière.

Le Conseil est également d'avis que les écoles devraient enseigner à leurs élèves les droits et responsabilités de chacun dans ce domaine.





1971 ou 1972



n. 91 A

n. 48 F

à gauche

Le P. Armand Proulx, S. J., missionnaire : « Dans mes randonnées d'office, ... je devais me méfier des envahisseurs (japonais), des brigands et, ultérieurement, des communistes... »

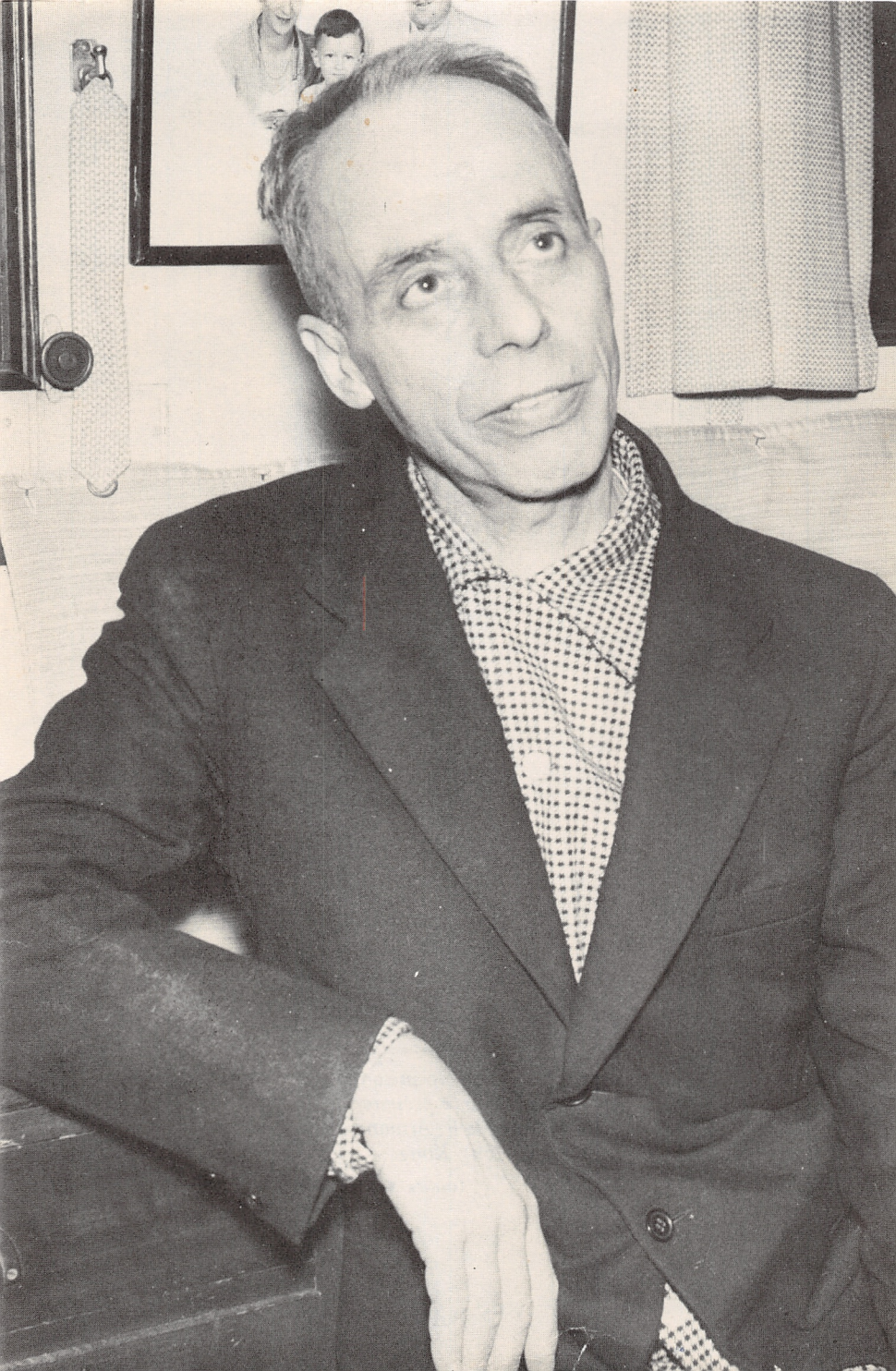
4590


2 x 3 1/2

spm 72

P. 31







Après quarante-trois mois de prison,  
dont trois à l'hôpital pour « préparer  
son expulsion de Chine », le P. Armand  
Proulx, S. J., arrive à Hong Kong.

(Canada Wide.)

à droite

4570

2 x 3 1/16

P-31





Albert Hague,

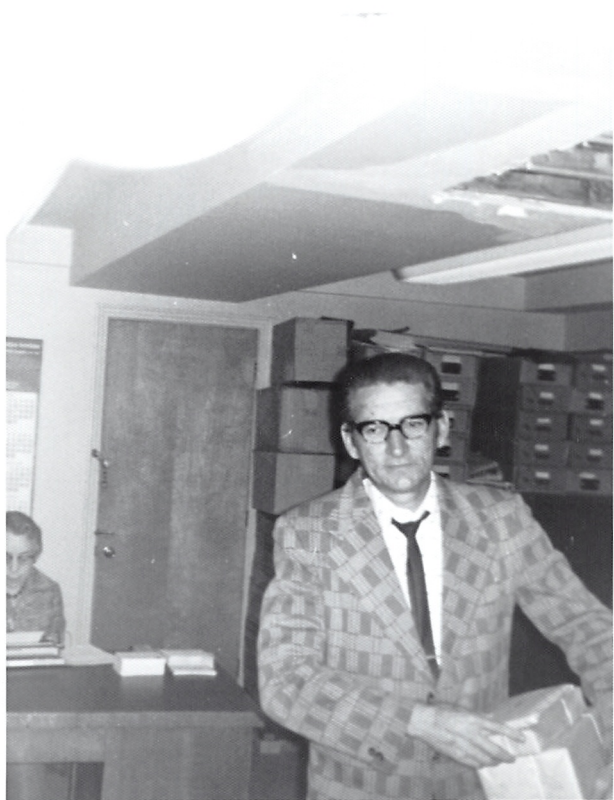
Oct. 1976.

#140F

- 8.11.

















7 4/2 →

7.20

Statue of Kateri on the  
Motherhouse grounds  
at Maryknoll.

180%



WRESTON TO  
ANTHONY  
DIED 1871  
AGED 21

5/14

Moire - Van, Kateri Dehoburtha

St. John University  
Winnifred

Collegeville, Minnesota

Board 1

52 26.1

Sister Mary

156%



*«That all may be one [Jn-17, 21]; this is how the People of God is and should be; this is how the universal design of the Incarnation and the Redemption comes to be fulfilled for the salvation of mankind.»*

*Paul VI, April 1976.*

*D 10  
Haut*

*4/16 →*

*R*

A photograph of Bishop Gerard Marie Coderre,  
Bishop of St. Jean-de-Québec  
taken during the last general audience of the Holy Year 1975.

*1000/0*



To my dear Friend  
Mr. Henri Bichard  
S.J.

from  
Wiske Karhainton  
(Michael of the  
Roy's Studio Woods.)  
344 Montreal Road

Cornwall, Ont., 932-5761

Michael Jacobs, S.J.

Henri  
No 92  
affaire

~~P. 2~~  
m. 44 F

← 2" →  
Feb. 11th. 1972 -

8070



Wauyinnawaga, Canada





MAGISTICK PICTURES

REMOVE TO EXPOSE ADHESIVE

MAGISTICK PICTURES

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60- Annals Review of Mass. Hist. &

Mr. & Mrs. Edgar Gray Loring

c. Lowell, Mass.

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MAGISTICK PICTURES

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Stewart Beaman, Es. Mr. Bride  
and Thomas Deer

269B



Katrin Guth

Philad. Euch. Congress, 1976

270B

VENERABLE  
KATERI TEKAKWITHA

NORAN  
QUALITY

"AN EUCHARISTIC STAR IN THE NEW WORLD"



PATRONESS *of* ECOLOGY • APOSTLE *of* IYER

KATERI'S BAPTISMAL SITE  
LONDA, N.Y.