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COMPLIMENTS
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KATERI

NO. 81.

PRAYER POWER

ODDMENTS

HOODLUMS AT PLAY?

"THE PRINCE OF THIS WORLD"

THE BLESSING OF THE NEW BELL

VOYAGES

LETTERS

LILY OF
THE MOHAWKS

Autumn • 1969

Caughnawaga, P.Q., Canada.



The Venerable Kateri Tekakwitha

Kateriana obtainable from

Office of the Vice Postulation

(The Kateri Center)

Box 70, Caughnawaga, P. Q., Canada

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In French — "L'héroïque Indienne Kateri Tekakwitha" by Henri Béchar, S.J., \$3.50.

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— "Kateri Tekakwitha, la petite Iroquoise", illustrated album by Agnes Richomme. \$1.00.

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One box of twelve cards: \$1.00. Each yearly enrollment in the Kateri Guild: \$1.00.

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One dollar a year. Please renew your subscription without being advised.

PRAYER POWER

Do you know
of any other way to obtain
the second miracle required for
the beatification of Kateri Tekakwitha
than PRAYER?

OUR PROJECT

You and
ninety-nine thousand, three hundred
and seventy-nine
other friends to offer daily
an Our Father and/or a Hail Mary
until this miracle is granted.

FOR THIS PURPOSE

Fill out the following form
and rush it to:

The Kateri Center
c/o The Reverend Vice-Postulator
Box 70
Caughnawaga, Quebec

MY PLEDGE TO KATERI

Date

I the undersigned pledge to offer up each day one Our
Father and/or one Hail Mary until the second duly verified
miracle needed for Kateri's beatification is obtained.

Name

Street or Box

City or Town

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KATERI No. 81

Vol. 20, 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 the Venerable Kateri Tekakwitha. It is hoped her Beatification will thereby be hastened.
2. It aims to increase the number of Kateri's friends and to procure from them at least a daily "Hail Mary" for her Beatification.
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 Indians of America, with special reference to the Caughnawagas and their friends.

PRIVILEGES

Your contribution (\$1.00 a year, as long as possible) enrolls you among "Kateri's Friends" for whom

1. A weekly Mass is offered;
2. The Vice-Postulator prays at the Memento of his daily Mass;
3. As benefactors of the Society of Jesus, 190,000 masses are offered annually;
4. The spiritual treasure of the good works of some 36,000 Jesuits is opened;
5. Extra graces are merited by working for Kateri's Beatification.

SEPTEMBER 1969

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CAUGHNAWAGA, P.Q., CANADA

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Oddments

To Kateri's friends and to mine also, goes my heartfelt gratitude! On the occasion of the Silver Jubilee of my Ordination, they joined in with me in thanking our Lord for the many blessings of the past quarter of a century. Many wrote to wish me well in the coming years; some others went to the trouble of choosing a silver white card of congratulations into which they slipped a generous donation.

On August 13, the twenty-fifth anniversary of my priesthood, I especially remembered these friends and relatives at the Memento of my Thanksgiving Mass. Our Lord and His Blessed Mother have been very good to me, and despite the trials and sorrows that make up the woof and warp of every life, deep joy in the service of Christ has consistently been the hallmark of these years. "Arzeria! Arzeria!" sings the Mohawk Choir. Alleluia! Alleluia!

Miss Flora MacDonald, a devoted member of the Kateri Center staff has been seriously ill for several months. May we count on Kateri's friends to ask our Lord to send her back to us fit and healthy as soon as possible?

Have you signed your Prayer Pledge yet? You may also obtain forms for your friends by writing to Kateri, Box 70, Caughnawaga, P.Q., Canada.

From every quarter little paper bags of sugar are pouring into the Office of the Vice Postulation . . .

each one illustrated with a vignette of Kateri. Here it is . . .



Kateri Tekakwitha (1656-1680)

was called the "Lily of the Mohawk" and was regarded as a saint by her people in Caughnawaga, now a reservation near Montreal.

SUCRE

Redpath
MINIPAC

SUGAR

Kateri Tekakwitha

Kateri Tekakwitha, surnommée "Lis des Mohawks" vécut de 1656 à 1680. Sa tribu de Caughnawaga la vénérât comme une sainte. Elle mourut le Mercredi saint, tel qu'elle l'avait prédit.

Many times, in this column, I have mentioned that the spirituality of the Venerable Kateri Tekakwitha was distinctly Marian. Today we find that her entire religious outlook was in harmony with the *Dogmatic Constitution on the Church* of Vatican II concerning the cult of our Lady, always related to Christ, the Source of all truth, sanctity and piety. No one will be surprised then to learn that the Iroquois Maiden had great devotion to the Rosary.

October is the month of the Holy Rosary. The Council never intended, as some impulsive churchmen claim, that the faithful reject the Rosary.

As a matter of fact, the same Constitution approved of by all the bishops of the world and by the Holy Father, "admonishes all the sons of the Church that the cult, especially the liturgical cult, of the Blessed Virgin, be generously fostered. It charges that practices and exercises of devotion toward her be treasured as recommended by the teaching authority of the Church in the course of centuries . . ."

But, take care: to be truly able to take advantage of the Rosary, you must already have progressed somewhat in the spiritual life. Let me quote Father Karl Rahner, who is not noted for his ultra-conservative views:

"And when a Christian will have discovered that and how the Rosary may become the prayer of his daily interior life, both simple and sublime; when his spiritual vigor will have become vast enough and strong enough to spiritually realize what is dogmatically clear, to wit that the Blessed Virgin is objectively important to the individual, in harmony with her unique role in the history of salvation, — then he will be fond of reciting each day, according to his possibilities, a part of the Rosary; this will be a small part toward the achievement of his vocation of prayer for the salvation of the world."

With all the grace of a wild boar in a china shop, *Newsweek*, in its religious section of April 28, 1969, printed its appreciation of the Catholic method of canonization, under the heading "Saints March Slowly": "The canonization process appears to favor the eccentric. The first American-born saint, for example, may turn out to be a sickly

half-blind Mohawk maiden converted by the Jesuits in 1676. In the eyes of her promoters, the 'Lily of the Mohawks' demonstrated heroic virtue by her flagellation, prayer, and 'private vow of chastity' taken at a time when Mohawk mores demanded that she take a husband. In short, Kateri exemplifies the virtuous excesses of a seventeenth-century nun." To top it off, a saccharine illustration of the future Mohawk saint carried the snide legend: "Kateri: Gilding the 'Lily'."

Why does *Newsweek* call Kateri "eccentric"? Because she was sickly and half-blind? If so, are sickly half-blind people necessarily eccentric? Because she was a Mohawk? Is *Newsweek* published by a clique of supermen far superior to the indigenous inhabitants of North America? For the life of me, I cannot understand why being a Mohawk would make a person eccentric! Because she was converted by a Jesuit? Is Tennessee Williams eccentric because he was converted by a Jesuit?

Her promoters, among whom I am one, demonstrated that the Lily of the Mohawks practised heroic faith, hope and especially charity, whose immediate end is God Himself. In the wake of these paramount virtues, she practised to an exceptional degree all the other Christian virtues. Incidentally, even before Kateri, non-Christian Iroquois girls were known to have practised celibacy. "We have even seen maidens," wrote Father Claude Chauchetière in 1686, "observing virginity. One even died without having desired to marry, and it was held that she had never done anything wrong and had died in that

(Cont. p. 34)

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

My thanks to Kateri for her protection! I found the work I was looking for.
(Montreal, P.Q.)

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

My Grandson D. returned from Vietnam. He is in California. We got a telephone call at 1:30 a.m. Tuesday. You will find enclosed a U.S. money order for ten dollars. I thank you, Father, for all your prayers. D. is expecting to be transferred. I hope it will be near home so we shall be together often. He will have been in the Navy three years this August, and will have another year after that. If you are over 18 years when you enlist, you are in for four years . . .
(Framingham, Mass.)

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

First of all, I guess I'll have to ask you to pray that I'll have the grace to be more prompt about sending in thanksgivings. I keep telling myself that God and Kateri know I intend to do it but I also realize that that is no way to treat good friends. Last spring I had three very severe nosebleeds. Having had trouble of this nature some years previous, I became worried that I wouldn't be able to work if this condition continued and, as usual, when in trouble, appealed to Kateri. And, as usual, my prayers were answered in this matter and in other matters concerning my health and that of my family. Most of the money (twenty dollars in thanksgiving) is for these favors. I am sending two enrollments. Also I noted your Silver Anniversary coming up, so I'm enclosing five dollars as a gift for you to use in any way you wish . . . The rest of the sum is for Kateri's cause . . . (St. Marys, Pa.)

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

Please accept this small donation for Kateri's cause. For when I needed a friend, Kateri befriended me and gave me peace of mind and this is my way of saying thank you, Kateri. From time to time, I will say thank you in this way. I was introduced to Kateri Tekakwitha by Mrs. G. Y. of Cuba . . .
(New York, N.Y.)

❖ **Kateri's smile upon you, Mr. J. J. K. !**

I have disposed of the Kateri medals, hoping they will help to make Kateri a little known . . . I would like to subscribe to your magazine for other people. I would like you to remember many people sick and suffering and the Holy Father's petitions in your prayers. Jobs also for many people . . .
(Gympie, Queensland, Australia)

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

❖ **Kateris' smile upon you, Mr. F. M. R.!**

Enclosed is my check in the amount of twenty-five dollars payable to the Kateri Center, but you may use it for any purpose you deem necessary, including your own personal use. I am extremely happy to forward this small amount, for having received a favor which I thought was impossible. Best regards, and I will continue to do my small part in the advancement of the cause of this wonderful "saint".
(North Bay, Ont.)

❖ **Kateri's smile upon you, Mr. W. J. M.!**

Enclosed is a money order for five dollars in thanks to Kateri for the favors in answering my prayers she did for me and making me feel better. I am very thankful. Also included is my pledge. I have been saying these prayers three or four times daily for quite a long time.
(Winnipeg, Man.)

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

You will find enclosed a five dollar check in thanksgiving to Kateri for a favor that she obtained for me. Kindly publish, if you please . . .
(Montmorency, P.Q.)

❖ **Kateris' smile upon you, Miss M. G.!**

"Kateri came today and I am reminded to send along this overdue check. The summer before the death of Father J. H., S.J., I visited Kateri's shrine with him and a group from Boston. Some day I hope to go there again. I love the magazine . . .
(Boston, Mass.)

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

I am sending a small donation in thanksgiving for a favor from Kateri which I never dreamed could be possible. My Mother has been trying to sell our family home for two years and was holding out for a very large price. On the day of my last novena prayers, she sold it getting her price. I consider this a miracle. Kateri has granted me many favors and I continue to spread her devotion . . .
(Bellaire, Texas.)

❖ **Kateri's smile upon you, Mrs. A. T.!**

I daily make my novena to Kateri. I do so much wish that she will be beatified before I die. I shall be 86 years old on August 19. I cannot live very very much longer. She is obviously protecting me. That is why I am sending in five dollars to help your cause. Venerable Kateri, keep on taking care of me, and many thanks!
(Montreal, P.Q.)

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



— Gazette Photo Service: Tedd Church

On June 24, in Montreal, after having beheaded the statue of St. John the Baptist, patron saint of French Canadians, a mob of youths dismantled it.

Hoodlums at Play?

On the feast of St. John the Baptist, patron saint of French Canada, last June 24 in Montreal, a pack of teen-agers and young adults overturned the statue of the saint and beheaded it. Possibly they imagined that the first beheading of St. John by Herod and his incestuous concubine had not sufficiently appeased the fury of the Evil One?

I hesitate, however, to indiscriminately blame this mob of inexperienced youngsters, puppets in the hands of agitators or perhaps simply a group of young bourgeois in search of new sensations. For example, I find much more blameworthy the permissiveness of a certain clergyman who, a few years ago, allowed the crucifixes to be torn from the walls of the classrooms of a prominent Catholic School Commission.

Sometime ago, I was informed that a Diocesan Liturgical Commission, ordered a pastor to throw out the only three statues in his church as well as the altar railing. He gave the learned commission tit for tat: "Just try and take them out!" I do not claim that his response was elegant but it was effective. The statues and the railing are still there.

Perhaps the worthy pastor thought of the new chapel that Pope Paul VI built for himself a few years after the Council. It is no bigger than a two-room suite in any Montreal apartment house. Still the Holy Father found a place in it for four statues and stained glass windows picturing the life story of St. Paul, his patron saint.

The Pope obviously knows that the Constitution *Lumen Gentium* not only retained but added emphasis to the decrees of the Council of Nicaea II, of the Council of Florence and of those of Trent concerning the cult due to holy images and to the saints they represent. He also knows that *Lumen Gentium* condemns not only the excesses of this cult but also its defects.

Also it might have been that the pastor feared, despite the displeasure he incurred on the part of the aforesaid Diocesan Liturgical Commission, that he would be "deposed as a cleric", and, as a monk, "be separated from the communion" of the faithful.

At all events, here is the pertinent decree of the Second Nicene Council, drawn up in 787 and *formally maintained* by the last Council.



The Holy Father's New Chapel.

We define that . . . as the representations of the precious and vivifying Cross, so the venerable and holy pictures, be they painted in mosaic or in any other appropriate material, must be placed in the holy churches of God, on the holy vessels and vestments, on the walls and altar-pieces, in the homes and on the roads, the image of God our Lord and Savior Jesus Christ as well as that of our Immaculate Lady the holy Mother of God, of the holy angels and of all the saints and the just. The more frequently one looks at these pictorial representations the more those who contemplate them will be led to remember the original models, to turn to them, to show in kissing them a respectful veneration without its being an act of veritable adoration, which according to our law belongs to God alone. But as one does for the image of the precious and vivifying Cross, for the holy Gospels and for the other sacred monuments, incense and lights are to be offered in their honor according to the pious custom of the ancients . . . Whoever venerates a picture, venerates in it the reality that it represents.

Those who dare think or teach otherwise, or who hold in contempt the traditions of the Church, according to the accursed heretics; or who imagine innovations or who throw out something of what is consecrated in church, be it the Gospels, or the representation of the Cross, or of some picture, or of the holy relics of a martyr; or who think, by under-handed and wicked means, to overthrow the legitimate traditions of the Catholic Church; or who make a profane use of the sacred vessels and of the holy monasteries; we ordain if they are bishops or clerics, to depose them; if they are monks or laymen to separate them from the communion [of the faithful].

If an enterprising busybody is trying to empty your church of all its statues, what can you do about it? Have reprints made of this decree of the Second Nicene Council, distribute them among your fellow parishioners and get the signatures of five hundred of them who want to see this decree observed everywhere. Present it to your bishop; go higher up if necessary. You will win your case for you will be following the will of all the bishops of the world joined to Peter.¹

¹ Iconoclasm sprang from obscure beginnings. Monophysism may have inspired it. The Paulicians, Manichaeans of Asia, many of whom were soldiers in the Byzantine army, probably introduced it to Constantinople. A number of the Fathers of the Church attested to the legitimate veneration of holy pictures, although a rather rigid minority feared the risk of idolatry. This fear was not without foundation. In the eighth century, this cult occasionally went too far in the East. In turn three iconoclast (image-destroyer) emperors dealt rigorously with pictures. Empress Irene, who succeeded them, put forward the idea of a council, which gathered together at Nicaea in 787. Distinguishing the adoration reserved to God and the veneration due to holy pictures, the council defined that this cult is legitimate.



In their instructions to Kateri, the missionaries stressed the necessity of loving God more than anything else.

"THE PRINCE OF THIS WORLD"

BISHOP FULTON SHEEN used to enjoy telling the following story. One day a woman approached him on the train and said to him point-blank: "Bishop, I don't like your teaching on hell." The Bishop answered: "Neither do I."

The missionaries who instructed Kateri Tekakwitha always stressed love of God. But, less naïve than some of our contemporaries, they believed in the teaching of Christ and of His Church concerning hell. They taught that Satan, "the Prince of this world", exists.

In 1678 Anastasia Tregonhatsiongo, who had been instructed by the missionaries, often spoke to Kateri "about the pains of hell, about the horrible penances the saints had done to avoid them . . ."

Already, in 1667, Father Jacques Fremin, whom little Kateri then met for the first time, entered into the long house of a poor Iroquois woman whom some Mahingan warriors had scalped, spoke to her of "the other life, of the pains of hell . . . and of the joys of paradise . . ."

Father Jean Pierron, who was something of an artist, had painted

as early as 1669 many pictures to illustrate the truths of our Faith. "I have represented to them a hundred times, with all the force with which God inspired me, the eternal punishments and rewards of the other life."

It would be easy to gather a number of similar quotations in the writings of the seven Blackrobes who helped Kateri in her ascent to God.

But the fear of hell was not the pivot of their spirituality. They considered love as the bridge which leads us to God; the handrail alone — on which no one walks, — was the fear of hell.

Time and time again Scripture teaches us that the bad angels do exist. And off and on throughout history, God in His Providence raises a corner of the veil of eternity and allows us to perceive a glimpse of this terrible truth that we do not like but in which we must believe. Such seems to be the case concerning the phenomena which were observed last January at Acton Vale, P.Q.

I interviewed Father Normand Bernier, one of the three priests who signed the following statement.

Extraordinary Phenomena at Acton Vale

(A Statement by the Acton Vale Priests)

JUST TWO WEEKS AGO, some curious happenings took place at the home of one of our fellow-citizens and the story that was told has more or less impressed the population of our town and of the neighboring villages. During these two weeks, we have issued no statement to the reporters from all over who came to question us. On the contrary, we asked them not to publicize these occurrences. The majority of them are serious people and they complied with our wishes. Now if we have not issued any public statement, it was because we had very good reasons not to do so: as a matter of fact, we knew from experience that the excitement immediately resulting could distort our words and bring about regrettable incidents for us and for the people concerned. We also realized the seriousness of these facts and we wanted to be able to calmly reflect on their significance. Now, that everything seems quiet again, it has seemed expedient to us to issue a statement to the public.

The Facts

On Monday, January 6, at 9:45 p.m., the phone rang at the presbytery. A priest answered and he heard a voice saying: "Come quickly to our house; terrible things are happening!" After having been informed that it was not a sick call, the priest hurried over to Mr. St. Onge's. On arriving, he saw that

everybody was just about seething with excitement, and learned that, all evening long, without the help of any accountable physical force, the bedclothes were continually thrown off the beds. Mrs. St. Onge would remake the beds, and each time she had to begin again. The priest himself was able to witness these phenomena and, he also saw the clothes that had been hanging in the closet piling up in the middle of the room. On the wall there was also a large picture of Our Lady of Perpetual Help which was constantly thrown on the floor though the nail that held it in place was well driven in. The first thing to do was to look for a possible natural explanation but it was soon noticed that these things occurred without any vibration of the walls, without any draft and without the presence of anyone who could have displaced these objects. Those who were within the house then began to pray and things began to grow quieter through the wee hours of the morning.

On the following day, Tuesday, just about the same things took place, but it was only on Thursday afternoon that the three curates went together to Mr. St. Onge's. There they witnessed some upsetting phenomena: the picture of Our Lady of Perpetual Help was again thrown down repeatedly upon the floor, a wall-statuettes of the Virgin Mary was also thrown on the ground and broken in two, the foot

of a bed was lifted up, two casters were pulled off and the bed fell with a crash, brushes hanging on the wall began a haunting tattoo before breaking loose and falling to the floor, etc., etc.

These are only a few cases: other phenomena occurred which we witnessed in different rooms of the house. And what is most remarkable in these happenings was that they took place precisely when Guylaine, the little girl who boarded at Mr. St. Onge's, said prayers or made invocations in the name of Jesus.

Nature and Meaning of these Phenomena

No one should feel obliged to believe these occurrences that we witnessed. The Church does not command you to do so. We would be impertinent if we tried to be more exacting. Faith in the truth revealed by our Lord and handed down to us by the Church is sufficient.

However, as for us who have been witnesses, we are unable not to bear witness, not to say what we saw and heard, and that is what we are doing.

What do we think is the nature of these phenomena? What is their significance?

We are of the opinion that we witnessed a genuine case of diabolic infestation, a rare phenomenon but one which may occur with divine permission. The devil, if God permits him to do so, may manifest himself perceptibly by all sorts of more or less serious vexations against certain persons or certain things, as we read in the biographies of many saints. His method practically never varies: he always attacks holy things and particularly

seems to fear their being used against him. The seriousness of a diabolic infestation depends on the scope granted by God to the Spirit of Evil to test his servants. In certain cases, this may extend to the possession proper of the body of a person. This, however, was not the case here: the devil was allowed only to effect EXTERIOR manifestations with regard to the persons concerned.

What now is the meaning of these occurrences?

We believe this is a grace that God granted to us. In these wordly times, God first wants to have his priests understand better (He allowed us to be witnesses), followed by the faithful who believe us, that the supernatural exists and that one must always adapt one's life to it more and more. Let us then thank the Lord for this grace, and let us try, each and every one of us according to our judgment, to make the most of it.

Conclusion

We have seen these phenomena, and for a week nothing else has occurred. Will they reoccur? Frankly, we do not know as it all depends on the Will of God. However, if we are permitted to express an opinion, we do not believe that they will take place again because we think that with regard to us, the message that God intended to convey has been conveyed: a supernatural order exists, even if our scientific mentality inclines us to have doubts about it, and we are called upon to live our Faith better and to pray more and more for sinners. (Abbé) Claude Léveillé

— Wilfrid Bérard

— Normand Bernier

Kateri's smile upon you, Mrs. F. S.!

I promised two dollars to Kateri's cause if my nephew got a job. He got it a month ago. Many thanks! May I commend my aged and sick mother to your prayers? . . .

(Montreal, P.Q.)

Kateri's smile upon you, Mrs. J. L. D.!

This is one of Kateri's old clients who wishes to say thank you to her and to inform you of a new favor obtained through her intercession. Thanks to her and, also, for your good prayers. Our adopted son (a nephew), who had had a nervous break-down lasting nearly three years, after having suffered an infarction and then another a year later, had become nervous and irritable and difficult to get along with. Since then he was always under the care of a doctor and a psychiatrist, but to no avail. His daughter was to get married on July 12, and he was getting more and more nervous. "I shall never be able to give her away in church," he often said. I turned to Kateri, placing him under her protection. I even made a novena. Fifteen days before the wedding, he was, once again, very cheerful. Everything went off well on his daughter's wedding day. We found our son as he was long ago. . . I am anxious to thank Kateri with all my heart. I would like to ask her for another important favor. I discovered, much to my sorrow, that two young men I know no longer go to Mass and that they are losing their faith. I have entrusted them to Kateri so that she would teach them how to pray once again. Allow me to offer you five dollars for the cause and one dollar for mailing expenses . . .

(Montreal, P.Q.)

Kateri's smile upon you, Mr. M. A.!

I have faithfully kept my promise of sending one dollar a month to Kateri for having got me a job. These three dollars complete the year as I promised. Sincere thanks...

(Laval, P.Q.)

Kateri's smile upon you, Mrs. H. G.!

Here are five dollars in thanksgiving to Kateri for having helped me during a nervous break-down. Kindly publish this favor in "Kateri".

(New Liskeard, Ont.)

Kateri's smile upon you, Miss C. W.!

You will find a check for twenty dollars in thanks to Kateri for a favor obtained through her intercession. I have asked many favors of Kateri and she has granted them to me. To thank her, please publish my letter: I find her simply marvellous!

(Montmorency, P.Q.)

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

✻ **Kateri's smile upon you, Mrs. A. T.!**

Enclosed you will find a modest offering for Kateri. Every day, I pray for her beatification, more particularly this month. I had two rents to dispose of and I prayed to Kateri to help me. My prayer was heard. Would you give me additional information about Kateri? I would like to do something for this cause . . .

(Montreal, P.Q.)

✻ **Kateri's smile upon you, Mrs. E. J. F.!**

About three years ago we were in dire need — financial problems. I prayed to little Kateri to help solve our difficulties. She answered my prayers and helped us get on our feet and also sell our business. I'm praying every day so she will be recognized as a saint.

(St. Clair Shores, Mich.)

✻ **Kateri's smile upon you, Mr. E. L. W. W.!**

Enclosed find two dollars one of which is to be used as a subscription to "Kateri" and the other for medals and touch relics and a novena card. We are Micmac Indians. Our youngest daughter is called Kateri. Our oldest daughter, N., has been helped by Kateri and the Blessed Mother many times. (I prayed that she would pass her Policewoman's examinations and with Kateri's help she was appointed last November.) We have a beautiful statue of Kateri on our family altar. Also, Father, my wife and I take care of fifteen foster children in our home. Kateri has always been near us and we pray fervently for her canonization . . .

(Dorchester, Mass.)

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

Enclosed you will find a twenty-five dollar check for a favor obtained. I had promised Kateri this sum if I got a better job . . .

(Montreal, P.Q.)

✻ **Kateri's smile upon you, Miss C. R.!**

I have obtained in part one of my favors . . . That is why I am making haste to send you an offering so that Kateri will continue to intercede for me in order that all the favors be granted. I am most grateful for what you are doing, i.e. your having an intention in your Masses and prayers for me. Last week, I commended Kateri's cause to one of my friends whose brother is suffering from cancer. Naturally they feel bad. Would that Kateri obtain for him the grace of accepting the will of God and resignation! Of course if he were cured it would be a veritable miracle. Let us keep on praying for Kateri's cause . . .

(Lewiston, Me.)

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

How did Kateri travel?¹

VOYAGES

Whoever travels by canoe "must know how to handle the paddle; and, as it is hard work, especially at first, when one is not accustomed to it, we give to every canoe in which any of our Fathers embark a large sheet which serves as a sail, to relieve them from this work."

The exceptions to this obligation seem rare enough. Let it suffice to mention this woman — whose odyssey we have described — who alighted from her canoe, withdrew alone into the woods, came back with a child to whom she had just given birth and "paddled all the rest of the voyage."

Maps

"They have," said Father LeClercq, "much skill in making a sort of map on bark, which indicates exactly all the rivers and brooks of a country which they want to describe: all the parts are clearly marked; in such a way that they can use them successfully and an Indian who has it makes long trips without losing his way."

Father Lafiteau confirms Father LeClercq's statement:

The "Bump of Locality"

"It is a quality that they seem to be born with. A child naturally finds his bearings, as we would with a compass, in relation to the places where he has been, or which he has heard mentioned. In the most densely wooded areas and in the darkest weather, they do not become confused. They go straight

where they wish to go though no way is marked out for them. On their return, they will have observed everything and they then roughly map out the exact routes on pieces of bark or on the sand in which only the degrees of latitude are missing. They even conserve some of these kinds of maps in their public treasury to consult them when the need arises."

Among the Senakais or Tsilkotins . . . "You are travelling with one of their hunters, for example in the depths of the Arctic forest, or in the dense woods of British Columbia. Suddenly, without a word, you see your companion bend down toward the ground and examine the earth upon which you are walking. At regular intervals, one or two blades of grass slightly bent have drawn his attention. He will then inform you that a caribou or a bear has passed that way just so long ago. You are surprised and you give him a questioning look: the answer is soon forthcoming. The few blades of grass trampled underfoot on the nearby bare ground of the forest have revealed their secrets to him, and the form and the greater or lesser degree of freshness of the trail, which only this Argus-eyed hunter can discern, determine for him the kind of animal and the time elapsed since it preceded you in the woods.

Our Alaskan Indians "neither know how to read nor write, of course. Even so, you will not find

one who is incapable of drawing a map of his region, on which any educated white could easily find his position."

"They have a natural compass in the trees of the forests . . . the tops are always inclined towards the south where the sun draws them... their bark which is more lusterless and darker on the northern exposure . . . They snap small sticks at intervals on their way when they must retrace their steps . . . should the wind and the snow cover up their trail."

They take their bearings also on the Great Bear (Big Dipper) "which the Indians also call the Bear or the She-Bear", or on the North Star, "the one that never walks."

Caches

Should they undertake a long voyage and should the game turn out to be scarce, they improvise caches of corn so as to have food on returning: "Of the seven caches of corn that he had made on going down, with the intention of utilizing them on his return, he found only two, the five others having been stolen," reads the Relation of 1640.

Father LeJeune wrote: "they hide meal every two days, to eat on their return, and these hiding-places are the only 'hotels' they have. If they fail to find them, or if someone robs them — for they are the worst kind of thieves — they must get along without eating."

Rafts

In their travelling through the forests if "they find their way obstructed by a wide and deep river, they immediately fell five or six

trees of suitable size, and push them into the water, where they lash them together, making therefrom a raft, — as it were, a floating bridge; they cross the river on it, using long poles which serve as oars or paddles."

In the Woods

"If they feel the pressure of thirst, they have the ingenuity of sucking the trees that exude a sweet and quite agreeable juice, as I myself experienced several times," wrote Lescarbot.

Overnight Camping

When they travel by canoe, do they wish to camp for the night? "They overturn their canoes on the side to protect themselves from the wind, or else they stick a few branches of foliage on the riverbank and spread others under their mats ... light the fire and keep the pot boiling."

Are they short of pots? They do not work themselves up over so little, and once again Lescarbot tells us about "an Indian who fashioned with his axe a jar, or bucket, from a tree trunk, in which he boiled his meat . . . (with) red-hot stones . . ."

If there is not sufficient time to make a bucket, "they roast meat on little wooden spits that they drive into the ground at one end, and then they carefully turn it over when it is cooked on one side to have it cook on the other."

Do they need some light? "They use . . . torches of flammable wood or of birch bark or of some other gummy tree."

If mosquitoes bother them, they "rub themselves with certain fats and oils," wrote Lescarbot.

¹ "Voyages" is taken from Thomas-Edmond Giroux's highly documented *Le Jour de l'Indien* (Quebec, 1954). Translation by H. B.

And to conclude this matter, when the river becomes so rough that it is impossible to jump the rapids, then they

Portage

"Two men quite easily carry the canoes on their shoulders in portage areas below or above the cataracts. The rest of the group get at the braces, a sort of wooden frame,

quite useful for taking up a heavy load and for carrying it away easily. They make packages which are suspended from their shoulders. The packages are attached to their collars or thongs made of twine of white wood plaited into a band, which the women apply to their foreheads while the men tie it over their chests and shoulders.

✿ Kateri's smile upon you, Sr M. V., S.N.D.!

Enclosed is a check of two dollars to pay for two years' subscription to the Kateri Magazine which you publish. All of the 35 to 40 patients here in the Infirmary are retired or bed-ridden and must be resigned and submissive to God's Holy Will. Now you can help us do that by the good reading we get through the Kateri Magazine. This is the first time I'm filling a subscription but will continue to do so when it expires after two years. This will begin with the Summer Issue of 1969 . . . I intend to make your great "saint" known. My . . . petition is a remembrance in all the Masses and Novena Devotions in honor of Kateri, including all the thirty-five old, bed-ridden patients here in our Infirmary. When I tell them I asked you for this favor, they will all say MERCI!

(Chardon, Ohio)

✿ Kateri's smile upon you, Sr. M. F. C., R.V.M.!

Yesterday afternoon, I received the last issue of "Kateri" I am very glad that you sent me this issue because of the Prayer Pledge contained in it. Inclosed is my pledge. Father, please notify me if Kateri Tekakwitha will be beatified and canonized. I am asking a favor from her. If I obtain what I have asked God through her intercession, I shall let you know. Inclosed is one dollar for my subscription . . . (Teburan, Cebu, Philippine Islands)

✿ Kateri's smile upon you, Mr. A. B.!

I promised five dollars to Kateri. I had lost my endorsed unemployment benefit check. I found it. I am asking Kateri to obtain an important favor for me. I am suffering from serious stomach trouble. Doctors seem unable to help me. Now I have a good job. The pain I suffer is weakening me and I find it hard to do a day's job. I don't want to lose it and that is why I am having recourse to Kateri . . .

(L'Epiphanie, Comté de l'Assomption, P.Q.)

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

Brother Gilles Hardy, S.J., served for sixteen years in Ethiopia and for two more in Haiti. From this Antillean Republic, he was expelled with other Jesuits by President Duvalier. He is seen here, before his expulsion, learning how to handle the bongo drums.



The Blessing of The New Bell

In the March, 1969, issue of KATERI, the purchase of a new bell for the more than a century old mission church of St. Francis Xavier was discussed at length. The old so-called "Deerfield bell" was cracked and it had to be replaced. Our Iroquois Knights of Columbus generously financed the project and the order for a new bell was given the Paccard Quebec Foundry, a subsidiary of Paccard France.

A persistent search for the first known printing of the legend of the "Deerfield bell" resulted in the KATERI article, "The Bell of St. Regis." Quite recently Miss Marie Baboyant, Head Librarian of the Canadiana section of the Montreal Public Library, retraced another version, entitled "The Story of the St. Regis Bell" by B. F. Da Costa in THE GALAXY MISCELLANY (New York, January, 1870). This author mentions a translation of the old legend by Dr. Hough and a poem, "The Bell of St. Regis," by Mrs. Sigourney. And so the research goes on.

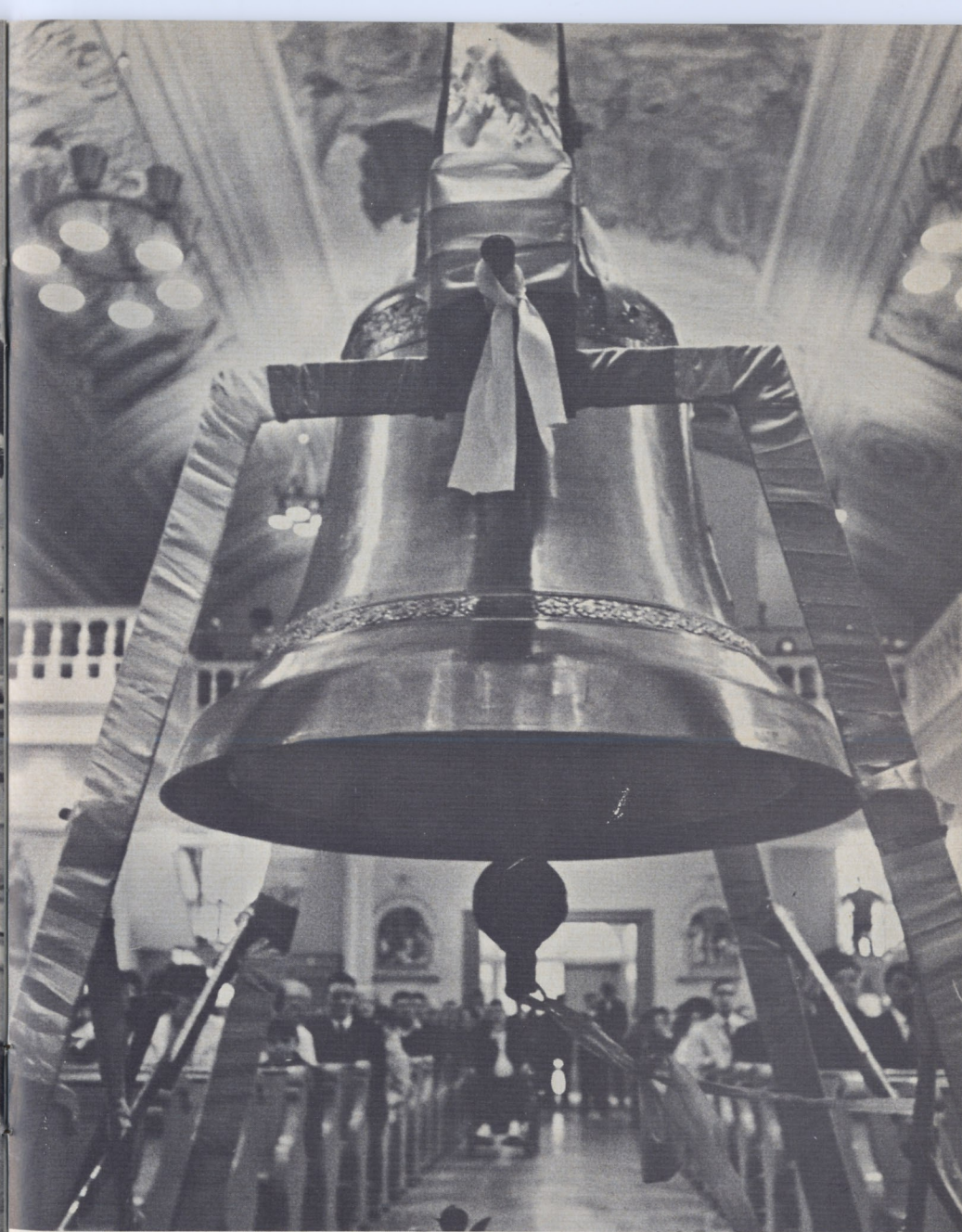
The new bell, golden-bright, arrived from France only after Easter. Brother Hardy exerted himself in preparing the ceremonies for the consecration of the bell. I now wish to render homage to him for his untiring devotion beyond the call of duty. Dr. Duvalier must not have liked seeing a man work.

In the following pages, I have the pleasure to offer our friends an illustrated report on the consecration of the bell named Kateri Keneaktenha, on Sunday, June 15, at two o'clock in the afternoon at the Mission of St. Francis Xavier. Unless otherwise noted, the photography is by Mr. Armour Landry of Montreal.



— Photo Montreal Star by George Bird

PREPARATIONS BEGIN: Andrew Delisle, Jr., and John McComber drag the new Bell into place for its solemn blessing and consecration on June 15, 1969, in the Mission Church of St. Francis Xavier.



— Photo Montreal Star by Morris Edwards

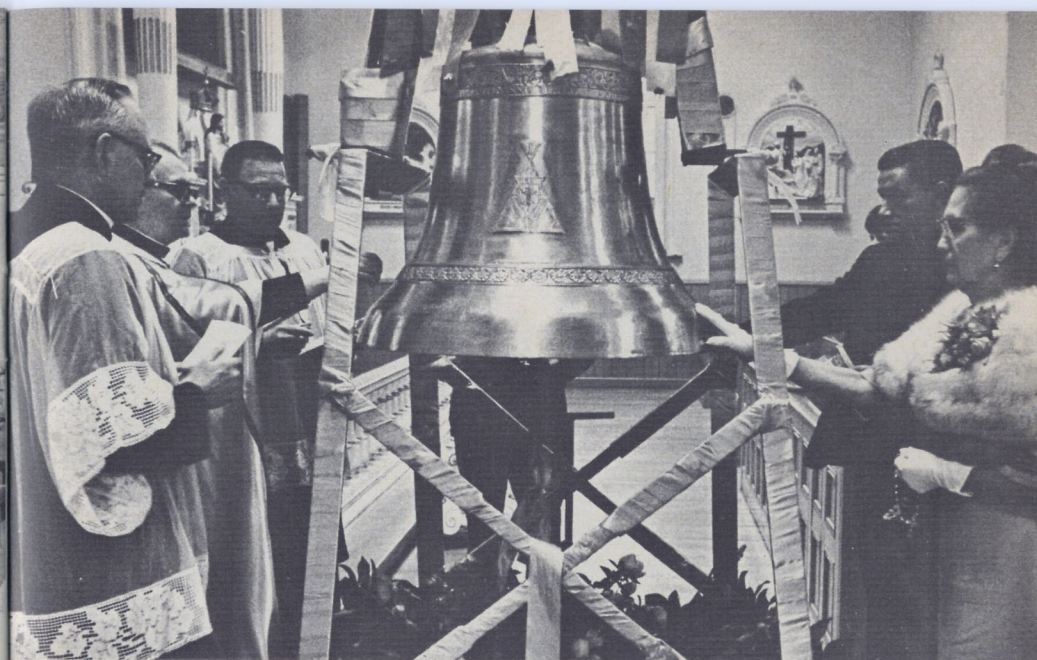
THE BELL HAS A NAME: The new Bell was named Kateri Kaneaktenha in honor of the first Indian to settle down at the Mission of St. Francis Xavier in 1667. She was a Christian Erie who became, in 1670, the foundress of the Confraternity of the Holy Family, which still exists in Caughnawaga.



THE IROQUOIS CHOIR: Reverend Henri Lalonde, S.J., Director. At the console: Mr. Bernardin Houle. First row: Mrs. Eileen Lefebvre. Second row: The Misses Brenda Rice and June Skye (partially hidden); the Mmes. Geraldine Cross, Cathy Rice, Mae Montour (with grand-daughter Dawn), Esther Phillips and Mr. Edward Cross. Third row: The Mmes. Annie Skye, Josie Diabo, Agathe Foote, Annie Lahache, Therese Brisebois (partially hidden), Gladys Delisle, Sandra Beauvais, Miss Mary Deer, Mrs. Wanda Deer, Messrs. Melvin Diabo, Walter Deer and Paul Rice.

THE BLESSING: The Reverend Henri Béchard, S.J., vice-postulator for the canonization of the Venerable Kateri Tekakwitha, the Very Reverend Florian Larivière, Provincial of the French Canadian Province of the Society of Jesus, substituting for Bishop Gérard-Marie Coderre of St. Jean of Quebec, the Reverend Léon Lajoie, S.J., Pastor of the Mission of St. Francis Xavier, and Mr. Gerald Marion. Note the March '69 "Kateri" containing the rites for the blessing and consecrating of the Bell.

— Photo Montreal Star by Morris Edwards



THE ANOINTING: The Reverend Henri Béchard, S.J., the Very Reverend Florian Larivière, S.J., anointing the Bell; the Reverend Léon Lajoie, S.J., Pastor; Mr. Thomas Lazare, the "godfather" and President of the Caughnawaga Knights of Columbus Club, which donated the Bell to the Mission, and Mrs. Ida Hemlock, "the godmother" and President of the Confraternity of the Holy Family to which Kateri belonged in 1680. **THE OFFICIAL WITNESSES:** Mr. Albert Lazare, Secretary of the Kateri Center staff and Treasurer of the Caughnawaga Knights of Columbus Club, Messrs. Arthur White, Charles Lazare, Thomas Deer, Thomas Lazare, the "godfather" of the Bell, Mrs. Ida Hemlock, the "godmother", and the Reverend Léandre Plante, S.J.





WHEN THE BELL RINGS: After the blessing, it's a pleasure to ring the new Bell. In profile, Mrs. C-Arthur Charlebois, member of the Kateri Center staff; Mr. and Mrs. Raymond Brisebois and their three sons, Don, Terry and Michael; Mr. Thomas Lazare. **REFRESHMENTS SERVED AT KATERI HALL:** Among the guests may be seen Mmes. C-Arthur Charlebois, and Albert Lazare . . . The Reverend Léon Lajoie, S.J., Pastor; Mrs. René Lévesque and Dr. Lévesque; Mmes. Andrew Delisle, Armour Landry; Mr. Andrew Delisle, Chief Councillor or Mayor of Caughnawaga, and Mrs. Edith Montour.

—Photo Montreal Star by George Bird



YOUTHFUL WITNESSES: George Elton Aronhiawaks White, Sawatis Toroionko John Kevin McComber, Andrew Paul Timothy Joseph Tioteroken Delisle, Jr., and Kanetakeron John Dwaine (Wayne) White, willingly bear witness that the Bell was solemnly consecrated.

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

I am forwarding you a check for ten dollars, five of which are for a five-year subscription and the other five for good Kateri's cause. I owe her a special "thank you!" Three years ago, I promised to send her a certain amount of money for a cure that I had requested. It concerned a priest, a friend of my family, who was to undergo a serious operation without much hope of success. He hesitated quite some time before accepting this operation of the spine. Meantime, I fell upon a copy of the "Kateri" magazine. After having read it, I made a promise to Kateri and I urged the priest to have the operation. He was operated on — successfully. A month after, he was able to go back to his ministry. A few months later, he was perfectly well and quit the city to found a mission elsewhere which took the name of St. Francis Xavier. He toiled and moiled, but today the mission is well established and despite the hard work he took upon himself, he is marvelously well . . . (Montreal, P.Q.)

✿ **Kateri's smile upon you, Mrs. J. T.!**

I am forwarding you the modest sum of two dollars for Kateri's cause. I was afraid that my son would not pass his examinations. I have just received the good news that he will be in third high next year. Many thanks to Kateri . . . (Montreal, P.Q.)

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

A cousin of mine from South Porcupine, Ontario, brought the magazine "Kateri" with her when she came to visit me a little more than a month ago. A little favor that I asked of Kateri has already been granted for which I promised the enclosed dollar. I had never heard of her before and would like to know more about her. Any information would be gladly appreciated . . . (Struthers, Ohio.)

✿ **Kateris' smile upon you, Mrs. G. B.!**

I now thank our good and Venerable Kateri for having helped me in my everyday life. She protected me in several difficulties. I am truly grateful to her. My son who was out of work got a job. Unfortunately my husband died suddenly on February 4. It is a terrible trial but Kateri lent a hand and my health is at least fair to middling. I am obliged to move, find a new house, etc. I am counting on Kateri . . . (Ville Île-Perrot, Co. Vaudreuil, P.Q.)

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

✿ **Kateri's smile upon you, Mr. R. B.!**

Please find enclosed a ten dollar check for a Mass for Kateri's beatification in return for a favor she obtained for us, a very successful solution to the labor problem. (Montreal, P.Q.)

✿ **Kateri's smile upon you, Mr. J. A. T.!**

I was recently given a copy of the Autumn 1968 issue of "Kateri", and I was very much interested in your work. I am not a Catholic, but I had heard so much about Venerable Kateri Tekakwitha from my college anthropology professor (a Quaker, oddly enough), that I have resolved to learn more about her. To that end, I should appreciate your sending me some material . . . Three dollars in United States currency are enclosed . . . (Hughesville, Pa.)

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

By coincidence I read the latest issue of "Kateri, Lily of the Mohawks" and found it most beautiful and inspiring. I am sending one dollar and the enclosed card with our promise to say Our Father, Hail Mary and Glory Be daily for Venerable Kateri's beatification. We will strive to get other people interested in her cause. We offer all this for a special favor from Kateri. My husband, a very good man and devoted Catholic, has been suffering from his lower tract for some months. We put our faith in Venerable Kateri that she will pray for us and find a cure for him. We will continuously pray for her second miracle so she will be placed on the altars very soon. We should like to know more about her, her life and also her saintliness. Could you please send us some reading material? We are of a modest income but we shall do our best to contribute to her cause. Both my husband and I fell in love with her . . . (Metairie, La.)

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

Last November, my daughter, a Registered Nurse in New York, injured her eye through rubbing it. She had many visits to an eye specialist. Two weeks ago, it became badly infected and very painful. I prayed to Kateri and promised to publish this favor if it got a little better. The Doctor said there was an infection, but suddenly it cleared up, and the pain ceased. Please publish as much of this letter as you see fit. I will sing the praise of Kateri as long as I live. I am 72. Kateri will help if you call on her. (White Plains, N.Y.)

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

MASS STIPENDS

Low and High Mass stipends are gratefully accepted for a Jesuit Residence, which is now my responsibility. Your Mass intentions shall be promptly taken care of. Please follow your diocesan regulations with respect to the stipends. H.B.

A NEW RECORDING OF THE HIGH MASS IN IROQUOIS

- | | |
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| <i>Side one</i> 3 Gloria | <i>Side Two</i> 3 Sanctus (cont'd.) |
| 4 Alleluia | 4 Agnus: Carnavalli |
| 5 Credo | 5 Communion: La Tombelle |

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THE MARY THERESA ROLL

(Continued from p. 4)

- | | |
|-----------------------------------|--------------------------------|
| 116. Mr. Thomas Jocks | 152. Mr. Willie Turcotte |
| 117. Miss Kathryn V. Feehan | 153. Mr. Leopold Laurent |
| 118. Mr. Louis Gagnon, Sr. | 154. Mrs. Elodie Laurent |
| 119. Mr. Louis Gagnon, Jr. | 155. Mr. Emery Marcotte |
| 120. Mr. Ubald Gervais | 156. Mr. Michel Szalajda |
| 121. Mr. Franz Muller-Fricken | 157. Mr. Edward Earley, Sr. |
| 122. Miss Amanda Rose Vojovich | 158. Mrs. Rose Earley |
| 123. Mr. Joseph James O'Halloran | 159. Mrs. Pamela Dextradeur |
| 124. Mr. George Vioivich | 160. Mrs. Amelia Sourwine |
| 125. Mrs. Martha Vioivich | 161. The O'Brien family |
| 126. Mr. John Gargan | 162. Mrs. Josephine Gomulski |
| 127. Mrs. John Gargan | 163. Mr. Joseph Edouard Fafard |
| 128. Mr. Percy Millenbak | 164. Mr. Arsene Beauchemin |
| 129. Mr. Paul Gagnon | 165. Mrs. Andrew Laurendeau |
| 130. Mrs. Paul Gagnon | 166. Rev. William Delaney |
| 131. Mr. Joseph Robidoux | 167. Rev. John Cleary |
| 132. Mr. Auguste Bellefleur | 168. Mrs. Lena Ludlow Miller |
| 133. Mr. Eugene Bellefleur | 169. Mr. Nicholas Marquis |
| 134. Mr. Edgar Bellefleur | 170. Mrs. Théodore Laverty |
| 135. Miss Catherine Barrett | 171. Mr. Jean Boucher |
| 136. Mr. Joseph Koloszczyk | 172. Mrs. Loretta F. Faline |
| 137. Rev. Henry R. Brick | 173. Rev. John A. O'Brien |
| 138. Mrs. Ann Van de Motter | 174. Mr. Alfred H. Sidney |
| 139. Mr. and Mrs. Etienne Richard | 175. Landry Family |
| 140. Mrs. Ann Demenskoin | 176. Mr. Dieu Donné Roy |
| 141. Mr. Achelas Gervais | 177. Mrs. Dieu Donné Roy |
| 142. Mr. T. V. Van de Motter | 178. Mrs. Laura Roy |
| 143. Mrs. Mary Albrecht | 179. Mrs. Hector Gobeille |
| 144. Mr. Cornelius Delaney | 180. Mr. William H. V. Fellows |
| 145. Mr. Joseph Potvin | 181. Mrs. Henrietta Danowski |
| 146. Mrs. Joseph Potvin | 182. Cardinal Albert Meyer |
| 147. Mrs. Ida Fredeker | 183. Mrs. Mary Resuch |
| 148. Mrs. Damien Richard | 184. Mr. Herman Deschenes |
| 149. Mr. John S. Delormier | 185. Mr. Frank McDonald |
| 150. Mrs. Frances Delormier | 186. Miss Isabelle Downey |
| 151. Mrs. Hermine Castonguay | 187. Mr. and Mrs. John Jocks |

The Mary Theresa Roll is named after Kateri's intimate friend, Mary Theresa Tegaiguanta (See Vol. 15, no. 1, pp. 20-24, 1962). But what exactly is it? In a nutshell: by sending in five new subscriptions (names and addresses with five dollars — one dollar each) to the *Kateri* quarterly, you will be privileged to have the name of one of your departed relatives or friends placed on the Mary Theresa Roll. When the Roll achieves the two hundred mark, in gratitude, one hundred Masses will be offered for the deceased inscribed. Meanwhile the departed ones will be remembered daily in the Vice-Postulator's daily Mass. Send in five new subscribers and have one of your beloved departed placed on the Mary Theresa Roll.

KATERI'S OWN

After seven years' research, Vice-Postulator Henri Béchar, S.J., for the Cause of Beatification and Canonization of lovely Kateri Tekakwitha, now has his book *Kateri's Own* ready for publication. The Venerable Kateri Tekakwitha is the Indian girl who serenely smiles out from a stained-glass window of Notre Dame Church in Montreal and from the bronze doors of St. Patrick's Cathedral in New York City. In reading about her friends and acquaintances, you will learn more about Kateri Tekakwitha than in any other book written about her. Are you interested? Tell us so, and when *Kateri's Own* comes off the press, you will be notified.

The Kateri Center
Box 70
Caughnawaga, P.Q.

The Kateri Sympathy Cards!

5 GOOD REASONS for having a box on hand all the time.

At the occasion of the death of a relative or friend all you have to do is to sign them and send them. We confirm your sympathy offering in 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 reserved daily at the Memento of the Vice-Postulator's Mass;
3. The Treasury of more than 15,000 masses read each month for the benefactors of the Society of Jesus is opened;
4. A Share in the good works of more than 36,000 Jesuits is assured;
5. Participation in the merits gained in helping the Cause of the Mohawks is guaranteed.

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

One dozen cards boxed: one dollar. Each yearly enrollment in the Kateri Tekakwitha Guild: one dollar.

Oddments

(Continued from p. 7.)

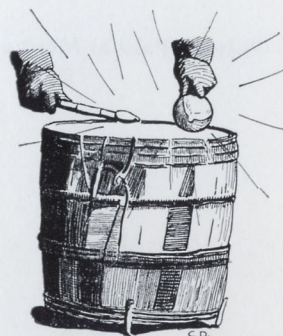
state without baptism."

"In short," grunts the author, "Kateri exemplifies the virtuous excesses of a seventeenth-century nun." Nonsense. Excesses necessarily exclude virtue. I have the strong impression that what really provoked the spleen and sour disdain of *Newsweek's* copyman was Kateri's "private vow of chastity". Hence "Saints March Slowly". No matter: "Blessed are the pure of heart for they shall see God." Kateri was convinced of it.



— Photo R. Lachapelle

On May 6, the Honorable Jean Chrétien, Minister of Indian Affairs and of the Canadian North, visited the Mission of St. Francis Xavier at Caughnawaga. (At the time, the Honorable Minister had not suggested that the Reserves be handed over to the Provinces). Standing in front of Kateri's relics, not visible in this illustration, are Chief Councillor or Mayor Andrew Delisle of Caughnawaga, the Honorable Jean Chrétien and Father Pierre Pepin, S.J.



A SINCERE "THANK YOU" TO
OUR SUBSCRIBERS WHO SPON-
TANEOUSLY RENEW THEIR SUB-
SCRIPTIONS TO "KATERI"!

SUBSCRIPTION FORM ☐

RENEWAL FORM ☐

to be filled in and addressed to

KATERI
BOX 70
Caughnawaga, Quebec, Canada

Date

NAME

CITY or TOWN

PROVINCE or STATE ZIP or ZONE CODE

COUNTRY

Enclosed you will find the sum of \$

one ☐ two ☐ three ☐ four ☐ five ☐ year(s).

(ONE DOLLAR A YEAR)