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# KATERI

NO. 104

THE PAUL HONOGUENHAG ROLL

OUR SUBSCRIPTION CAMPAIGN: 12

EACH NEW MOON

KATERI, THE MARTYRS, AND  
THE SACRED HEART

KATERI'S VERY WORDS

MORE ABOUT KATERI'S MOTHER

"MICHELE, MICHELE!..."

CORRESPONDENCE

LILY OF  
THE MOHAWKS

Summer • 1975

Caughnawaga, P.Q., Canada





# The Venerable Kateri Tekakwitha

*Kateriana obtainable from the*  
**Office of the Vice Postulation**  
**(The Kateri Center)**

**Box 70, Caughnawaga, P.Q., Canada J0L 1B0**

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 In English — *Treasure of the Mohawks* by Teri Martini, a book for boys and girls. \$2.25.  
 In French — *L'Héroïque Indienne Kateri Tekakwitha* by Henri Bécharde, S.J., \$3.50.  
 In French — *Kateri Tekakwitha, vierge mohawk*, by Evelyn M. Brown, translated by Maurice Hébert of the Royal Academy of Canada, illustrated by Simone Hudon-Beaulac. \$2.25.  
 In French — *Catherine Tekakwitha*, by Edouard Lecompte, S.J. Published in 1930. 300 pp. (Paperback) \$3.00.  
 In German — *Das Mädchen der Mohawks*, by Franz Weiser, (Hardcover) \$6.00.  
 In Italian — *Caterina Tekakwitha*, by Dr. Fernando Bea, 176 pp. \$3.00.  
 In Spanish — *¿ Una India en los Altares? Kateri Tekakwitha de los Mohawks*, by Maria Cecilia Buehrle: \$2.25.

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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 family of the bereaved, the Vice-Postulator will be happy to send a personal note of sympathy.  
 One box of twelve cards: \$1.00. Each yearly enrollment in the Kateri Guild: \$1.00.

## Subscription to "Kateri"

One dollar a year. Please renew your subscription each year.

**N. B.** As the postal rates increase, the postal service worsens correspondingly. When you order material, allow for a delay over which we have no control.



KATERI, No. 104

Vol. 26, No. 3

## 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 one 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. New 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.

## BENEFITS

Your contribution (\$1.00 a year, or more, if possible) enrolls you among "Kateri's Friends" for whom:

1. A weekly Mass is offered;
2. The Vice-Postulator prays at 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 the Society of Jesus is opened;
5. Extra graces are merited by working for Kateri's Beatification.

JUNE 1975

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## THE PAUL HONOQUENHAG ROLL

In the seventeenth century, the *dogique* played an important role in the Jesuit missions of the New World. A *dogique* was a staunch Catholic Indian, who offered prayers, and held religious services, especially during the wars and hunts of the praying Indians. Such was Paul Honoguenhag, a Huron, who settled at Laprairie soon after its foundation, and who eventually became its first *dogique*. He is the one who officially welcomed the Venerable Bishop de Laval to the Mission of St. Francis Xavier in 1675, exactly three centuries ago last May.

Because of his exceptional qualities, Paul Honoguenhag became the military chief of the village. When Major Peter Schuyler attacked Canada in 1691, Paul fought beside Jean-Vincent Le Ber du Chesne. Of Schuyler's 266 men, 150 died on the battlefield as well as sixty Frenchmen and Indians. Chief Honoguenhag encouraged his men to fight against the enemies of the Faith. He was not satisfied with words alone; on August 10, 1691, he gave up his life on the battlefield. It was an irreparable loss for the Christians of the Mission of St. Francis Xavier. Paul Honoguenhag is the sixth to lend his name to this roll, established for the benefit of the Deaparted Ones of those who forward five new subscriptions to KATERI.

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FROM ROME, the Reverend Father Paul Molinari, S.J., Postulator General for the cause of the Venerable Kateri Tekakwitha, writes:

"The idea of launching a Prayer Campaign to hasten Kateri's beatification seems to me truly excellent, and I hope with all my heart that these prayers will obtain for us the miracles that are needed for Kateri's beatification...  
...Naturally, I shall take part in your Prayer Campaign..."

**How many written promises  
of one daily Our Father  
and or/one daily Hail Mary  
to hasten Kateri's Beatification  
has the Kateri Center received?  
Exactly 11,629**

**At least one million are needed !**

Fill out the following form  
and rush it to:  
The Kateri Center  
Box 70  
Caughnawaga, P.Q., Canada

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 .....

Province or State ..... Zip Code .....

Country ..... Telephone .....

## OUR SUBSCRIPTION CAMPAIGN

For this hundred and fourth issue of *Kateri*, I appeal to our friends for help in spreading devotion to the Iroquois Maiden by attaining our objective of 10,000 new subscribers to the *Kateri* quarterly. If each subscriber found from three to five new subscriptions, the trick would be done. The subscription rates have not changed since 1949, and I do not intend to change them: \$1.00 a year, which, obviously, does not cover the printing and postage costs.

### Twelfth Quarterly Instalment

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Please, help the Kateri Center to find 6919 more subscribers. May Kateri love you !



## EACH NEW MOON



### RECIPE FOR HOLY YEAR RENEWAL

If all the sleeping folks will wake up,  
And all the lukewarm folks will fire up,  
And all the dishonest folks will confess up,  
And all the disgruntled folks will sweeten up,  
And all the discouraged folks will cheer up,  
And all the depressed folks will look up,  
And all the estranged folks will make up,  
And all the gossipers will shut up,  
And all the dry bones will shake up,  
And all the true soldiers will stand up,  
And all the Church members will pray up —  
THEN, you can have the world's greatest renewal.

— Richard Cardinal Cushing.

## THE 295th ANNIVERSARY

At the Mission of St. Francis Xavier (Caughnawaga, P.Q.), many of the Venerable Kateri Tekakwitha's compatriots attended Mass on April 17, 295th anniversary of her saintly death in 1680, thus showing their love for her.

At the Mission of St. Francis Regis, P.Q., and N.Y., Father Michael K. Jacobs, S.J., organized a tridium of prayer with Benediction of the Blessed Sacrament, to hasten Kateri's Beatification. As several Indian families had received exceptional favors through Kateri's intercession, the tridium was well attended. On Tuesday, April 17, a daughter of St. Regis, Sr. Kateri Mitchell, S.S.A., spoke about Kateri's deep prayer life; the next day, another child of the Mission, Sr. Dorothy Ann Lazore, S.S.A., treated of her spirit of penance, and, on April 17, Vice-Postulator Henri Béchard, S.J., preached about Kateri's love for our Blessed Mother. After the final liturgical service on Thursday evening, the faithful were invited to the presbytery, where they venerated a first-class relic of Kateri Tekakwitha. Thanksgiving and joy were the hallmarks of the tridium.

### THE SECOND MEETING

The second reunion of the International Committee for the tercentenary of Kateri's baptism (1976), and of the bicentenary of the United States, was held in Fonda, N.Y., from April 18 to 20. A detailed report about these two days of loving effort for the Lily of the Mohawks will appear in the September issue of *Kateri*.

On this occasion a beautiful gift, a veritable work of art, was presented to each of the three shrines that tell the story of Kateri's life — Auriesville, Fonda, N.Y., and Caughnawaga, P.Q. An exquisitely embellished red egg went to the Shrine of Our Lady of Martyrs at Auriesville, a green one to St. Peter's Shrine at Fonda, and a blue one to the Mission of St. Francis Xavier, where the Venerable Kateri Tekakwitha achieved union with God before her death in 1680. The donors were Mrs. Raymond W. Scheuerman, a member of the Committee, and her husband of Pittsford, N.Y. The artist, Mr. Ron Guidone, an employee of the Water Authority in Rochester, N.Y., has taken up this fine creative art as a hobby. The Fathers and faithful of St. Francis Xavier's asked the editor of *Kateri* to express their lively satisfaction to these generous benefactors.

### INDIAN DAY AT ST. ANN'S

Sunday, June 29, will be Indian Day at the Basilica of St. Ann's in Quebec. For three centuries, Christian Indians have been gathering yearly at the Shrine, offering their homage of love to Jesus' grandmother. Last year more than 800 Amerinds were present. This year, the Redemptorist Fathers will unveil a new statue of Kateri, the work of Sculptor Emile Brunet, who created the bronze statue of Kateri Tekakwitha which now stands in front of Tekakwitha School at Caughnawaga. Father Michael K. Jacobs, S.J., the only Iroquois Jesuit, will preside at the ceremonies, and the St. Francis Xavier Iroquois

Choir is scheduled to sing on this occasion. Incidentally, while you are at St. Ann's, be sure to examine the beautiful mosaics of the sanctuary ceiling. There you will see Kateri in glory, next to Blessed Margaret Bourgeoys, C.N.D., and quite close to God the Father.

### WORSE THAN BLUEBEARD

Bluebeard killed his first six wives. Of course, he should not have done this, and I don't believe Kateri would recommend him as a model to be imitated.

In Canada, as of now, there are quite a few police killers awaiting the death penalty. Many constables, as yet unassassinated, fear that the federal government, which is habitually weak in these matters, will commute the death sentence to life (ten years?) imprisonment. One must not forget, however, that the slain officers of the law were armed and able to defend themselves.

Worse than Bluebeard, worse than the killers of our police, Canada must hide its head in shame, for it is Doctor Morgentaler's homeland, the Doctor, who, despite his Hippocratic oath, killed hundreds and hundreds of children. A surgeon transformed into a public abortionist! The Supreme Court of Canada sentenced him to eighteen months' imprisonment only. Three of the dissenting judges, Chief Justice Bora Laskin, and co-judges Wishart Spence and Wilfrid Judson, claimed that "the defense had succeeded in proving the need for the abortion practised upon the young woman." Couldn't the child have been allowed to live? So many couples wish to adopt a baby!



In the *Montreal Gazette* (April 17, p. 3), L. Ian MacDonald complained about the ill-treatment inflicted upon this expert child-murderer, "winner of a humanitarian (Atheistic Humanist Fellowship of America) award in the United States." Since when is it humanitarian to cut the placenta and baby into *pieces* and scrape them into a basin blood and all? Since when is it humanitarian to use the saline murder method which poisons the baby — an invention even the Borgias themselves never thought of? MacDonald, pitiless for the baby, pitiful for its killer, whimpers: "Dr. Morgentaler... is kept in a tiny cell, with an exposed toilet, no hot water, no mirror or table."

What does MacDonald want for the child killer? The royal suite at the Ritz? Perhaps not that, but at least a beautiful room, with wall to wall carpeting, pastel shaded hangings (no pun), and color T.V.? On the other hand, for the slayers of our policemen, who are less guilty in my eyes than any abortionist, should they not have saunas in their cells, plus whatever the *Gazette* columnist hopes to get to ease Morgentaler's eighteen months in jail? The defense for the condemned man claims that within the next five years abortion will no

longer be considered a crime in Canada. During the eighteenth century, Kateri was known as "the protectress of Canada." She helps those who help themselves. So with this thought in mind, copy down the following petition:

**PAN-CANADIAN PETITION  
OF A MILLION SIGNATURES  
FOR THE PROTECTION OF  
LIFE IN THE UNBORN HU-  
MAN CHILD.**

*In view of the great increase in the number of abortions in Canada in the last few years, we ask that the abortion legislation be amended in order that full and equal recognition and protection be given to all human life before birth as well as after birth.*

*We also request Parliament to display intelligence and initiative in seeking and finding positive solutions to the problems besetting parents and their children.*

Sign the petition, get at least ten others to add their signatures, offer up your efforts for Kateri's beatification, and send it before June 25 to

Alliance for Life  
12 Richmond St. E.  
Suite 612  
Toronto, Ont. M5C 1N1

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

I am enclosing a check for ten dollars in thanksgiving to Kateri for helping me rent two small apartments. The two lovely ladies, who rented the partments, were definitely due to her intercession. Please use the money to spread her devotion.  
(Norfolk, Va.)

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

## KATERI, THE MARTYRS, AND THE SACRED HEART

After several years' hesitation, Father Claude Chauchetière, who intimately knew the Venerable Kateri Tekakwitha, finally decided to write a **biography** of the Indian maiden and his **Annual Narration** of the Mission of St. Francis Xavier where she achieved heroic sanctity, because of "**the honor and respect that he owed to the memory of Reverend Father de Brébeuf and of the other Jesuit Fathers who started the Iroquois missions.**" On several occasions, he stresses the link connecting the Canadian or North American Martyrs, the Missions of St. Peter of the Mohawks, and St. Francis Xavier of Caughnawaga, and, finally, the Venerable Kateri Tekakwitha.

• • •

After mentioning the Holy Year, the interior renewal, and reconciliation recommended by Pope Paul VI, Father Thomas F. Egan, S.J., writes in the **Pilgrim** (Winter issue 1974):

"Jesuits the world over find special significance in the 1975 Holy Year because during the Holy Year of 1675, the Holy See gave approval of the devotion to the Sacred Heart. Members of the Society of Jesus have played a vital role in propagating this devotion ever since Blessed Claude de la Colombe served as spiritual director to St. Margaret Mary Alacoque."

Although too many late twentieth-century priests are not as active as they should be in propagating devotion to the Heart of Jesus, it is consoling to recall that the seventeenth-century Jesuits practised intense devotion to the Divine Heart of Jesus.

H. B.



## The Martyrs Speak...

Georges-Emile Giguère, S.J.

In 1765, in order to authorize the cult of the Heart of Jesus officially, the Church studied Holy Scripture and the spiritual writings of the saints for texts that would prove its value.

Now Canada was not a stranger to the history of this great devotion. Already in 1700, devotion to the Heart of Jesus was publicly inaugurated at Québec in the Ursuline Chapel. The ceremonies resembled those of the first Friday of the month, which are still practised in parishes that have fervent priests. This devotion was prepared by more than fifteen years of semiprivate devotion as a result of the writings of the Venerable Mother of the Incarnation, foundress of the Ursulines in North America, who died in 1672.

About the same time, we have Father Paul Lejeune's letters on the Sacred Heart as well as the writings of Mother Catherine of St. Augustine, a Hospitaller Sister of Quebec. But even before these devout religious, the Jesuit Martyrs, who are now the secondary patrons of the country, were devoted to the Heart of Jesus. As Father Lindsay, onetime chaplain of the Ursulines wrote:

"To be the cradle of devotion to the Heart of Jesus in the New World, to have preceded most of the countries of the Old World with regard to the celebration of the Feast of the Sacred Heart, was no mean achievement... It is to be attributed in particular to the bishops and missionaries who first planted the cross in this, their land..."

We shall see that the Martyrs did indeed have great devotion to the Heart of Jesus. We shall also try to indicate the Martyrs' place in the history of this meaningful devotion, and finally to bring to light their spiritual filiation in this matter of paramount importance.

The devotion of the Martyrs to the Heart of Christ does not spring from the writings of the Venerable Mary of the Incarnation. Of the eighteen extant letters of St. Charles Garnier

to his family, the first ones mentioning the Sacred Heart are dated from 1631 to 1636, hence five years for the initial letter, and a few months for the second one, prior to his coming to Canada. After his arrival in Huronia in 1636, Garnier remained there until his martyrdom in 1649. It would seem that he never met the foundress of the Ursulines in the New World.

St. Gabriel Lalemant was in touch with Mother of the Incarnation about 1641, but he had written his "motives for my going to the missions" shortly after completing his novitiate in 1630. As to St. Jean de Brébeuf, the excerpt given further on, comes from his 1640 retreat notes. Not until 1641, during a lengthy stay in Quebec did he meet the Venerable Mary of the Incarnation.

After considerable research, I came to the conclusion that their spirituality stems from the contemporaneous French spiritual movement concerning the Heart of Love as stressed by Fr. Bainvel in his *Devotion to the Sacred Heart of Jesus*. St. Jean de Brébeuf and St. Charles Garnier had read and reread the works of St. Catherine of Sienna, of St. Lidwina, and of St. Francis de Sales.

Now where do the Martyrs appear in the history of the Sacred Heart devotion, at least within the Society of Jesus? Their writings take place immediately before Father Jean-Baptiste Saint-Jure's *Book of the Elect*, published in 1643.

Brébeuf, Garnier and Lalemant's notes definitely prove their love for the Heart of Jesus. Did the remaining five Martyrs cultivate devotion to the Heart of the God-Man? St. Isaac Jogues' surviving manuscripts do not mention it. St. Antoine Daniel's papers disappeared with his body in the burning of his little church. St. Noël Chabanel was killed as he was on his way to take charge of another mission, carrying a little bag containing his notes. They were thrown to the winds. However, for these three saints, lack of definite proof does not prove the inexistence of this devotion. The



The Sacred Heart of Jesus

This painting, in the chapel of the Motherhouse of the Grey Nuns in Montreal, quite close to the chapel dedicated to Blessed Margaret d'Youville, is a copy of the original at the Motherhouse of the Sisters of the Sacred Heart in Paris. The copy was done in 1885 by Canadian artist Urbain Bourgeois.

PHOTO ARMOUR LANDRY



same must be said of St. René Goupil and of St. Jean de Lalande, who left nothing in writing.

There remains no doubt, however, that love and reparation were the characteristics of their spirituality. Total consecration of their lives to Christ is the hallmark of their martyrdom. Who more, than the Venerable Kateri Tekakwitha benefited from their prayers and merits?

### THE SACRED HEART AND GARNIER

#### I

My dearest brother, the peace and the love of our Lord be with you!...

One day good Elzéar instructed his beloved wife that when she wished to see him during his absence she must look for him in the *adorable side of our Lord*.

To my great confusion, I am far from speaking so, knowing full well that I seek seclusion too seldom in this abode of all happiness. At least, I wish to do so more often in the future, and, even if I were elsewhere, I assure you that I should prefer a hundred times that you would speak to this good Lord rather than I by myself. I simply beg of you and conjure you that I might often be the subject of these divine conversations, and I will do as much for you...

(*Letters of St. Charles Garnier to his brother Father Henri of St. Joseph*, Oct. 16, 1631, published at Quebec in 1931, p. 6.)

#### II

My dearest brother...

May God be blessed for all that you have written to me, particularly about my father's giving me his blessing. I am asking him for it once again in this letter, that I am addressing to you, and I beg of you to give it to him when you deem it advisable. Now is the time, my very dear brother, to embrace you with all my heart, or, to express myself better and to do better, now is the moment, that, renouncing this soiled heart of mine, *I embrace you in that of our good Master*, wherein you arranged to meet me. I embrace you there to join myself to you rather than to separate myself from you, for there it is that I wish to

dwell from this time forth. I know that I shall breathe contaminated air when I go out; but, alas, I need a very strong bond to keep me within. I hope, however, that the *Sacred Blood*, which I drink each day, will obtain this grace for me..." (*Letters*, March 31, 1636, p. 36.)

#### III

My dearest brother...

Won't you help me, with all my heart, to bless and praise this great God, who looks down from the highest heavens upon the humblest things? Do you want less than an eternity to recognize the abyss of God's mercies with regard to Him who is but one with us? In Him, He at last led me to this paradise of bliss whither He did me the honor of calling me. He had me carried thither in the arms of His most holy Mother and her faithful guide, the great St. Joseph, with so many proofs of His excessive charity bestowed on me that I can do nothing else but turn to all creation and say to it: *Magnificate Deum mecum* — "Glorify God with me."

Place yourself at the head of this musical choir, and let us exalt Him, my dearest brother, but more by the language of our hearts, that is to say, by love, rather than by words. Let us exalt Him, let us aggrandize Him not in Himself but in ourselves, giving Him more place in the bottom of our hearts than He has hitherto occupied. Let us enlarge these little chambers, let us enlarge them by faithful love, and by boundless trust and courage. For if we are obliged to Him for the graces that He has given us, as these draw me hither, what must I do to prepare myself to utilize that even greater grace for which He is preparing me by sending me to the Hurons? For if Canada, as I see it, is a holy and sacred temple, which God built for me in this world, the country of the Hurons is its *sancta sanctorum* (holy of holies). Considering the entire land here, our Fathers hoped to build up the best mission, because these Indians are a sedentary nation and not a nomadic one like most of the others. It is an intimate room in which to enjoy the chaste embraces of

the sacred Spouse, and at the same time to be attached to the Cross, for Jesus Christ and the Cross are inseparably united. Let us go, let us leap with joy in this land of plenty! But alas! what will my fearful heart do among these crosses? What shall I do in this *sancta sanctorum*, I, who should converse with our Lord? But I am telling you the way things are in all sincerity. That is why I am ashamed to go and take the place of someone else who would do God's work. I beseech you to obtain for me the gift of prayer and the spirit of the Cross, and don't say you haven't enough favorable influence, for if such is the case (and I'm not convinced that it is), I am using the power and the opportunity that our very close friendship gives me over your heart, to command it to sanctify itself so as to take these graces from the hands of our good Master in order to give them to me. Command me, on your part, but effectively, to contribute with all my might to transforming myself into Him who has for a name "He Who Is", and not to think of myself as anything but naught until I have come to this stage. Command me, my brother, to be all for Jesus, but command me this chiefly, when, as proof of the power that God gave you, you hold Him in your hands, who, although almighty, is obliged to come down from heaven in your hands when you so wish it. For it is at this time principally that I beg of you to remember me, to exorcize my heart and that of the Indians, and to place me in the *side of Him whom you hold*. I, on the other hand, promise you that, with the help of God, I will hold you forever to my heart in this *cavern of the Spouse* and then, from day to day, I will do my best to unite myself more perfectly to you in our Lord, or rather, to unite us both with Him, never ceasing in desiring to give myself to Him. To both of us, I particularly apply the prayer that this *Master of love* made to His Father on the eve of His death: *ut sint unum sicut tu Pater in me et ego in te, ut et ipsi in nobis unum sint*. — "All are to be one; just as you, Father, are in me and I am in you, so they, too, are to be one in us. (Jn. 17:21). So I am one in you with God

the Father, the Son and the Holy Spirit." (*Letters*, July 20, 1636, p. 11.)

#### IV

My very dear brother...

To his brother, Father Garnier mentions the Mass of thanksgiving offered that very morning, on the feast of St. Catherine of Sienna. This letter, as well as that of July 20, 1636, is clearly inspired from the writings of the life of this great saint:

This is what I wish to tell you. Open your heart to receive the courage God wants to give you; have your eyes glued on Jesus dying and, from Him, receive the *sacred stigmata* which He wants to imprint in your body, although this may be in a different way than that by which He imprinted them in courageous St. Catherine of Sienna, and in that good and faithful friend of the Cross, St. Lidwina: read a little, I entreat you, her life... After having spoken of the Cross, of perfection, and of the correction of faults, he comes to this conclusion:

Pray for me, I beg of you. I embrace you in spirit in the *Sacred Heart of Jesus Christ*. I am all yours in our Lord Jesus Christ." (*Letters*, April 30, 1637, p. 13.)

#### V

My very dear brother,

May our Lord unite our hearts to His.

...Garnier first speaks of the martyrdom of Daniel, Brebeuf and Lalemant...

...Oh my brother, bless the Lord for having given me martyrs and saints as brothers, who all aspired each day to this crown. Alas! pray to God for me that He might give me the grace of serving Him faithfully and of accomplishing the great work which He has placed in my hands, and of consuming my life in His service. Truly I consider myself from now on as a host to be sacrificed; at least every reason obliges me to do so. Courage, my dear brother, let us work while it is day, let us unite ourselves to our lovable Jesus, and let us unite to Him all those whom it will please Him to unite to Himself by means of us. Let us only throw ourselves into His arms and let us not hinder Him



from doing what He wants to do with us and through us. I thank Him with all my heart for your being disposed to perfect indifference (availability) in doing whatever the superiors enjoin you to do. I think this is the best frame of mind in which you could be. Courage, my dear brother, let yourself be governed by the all-lovable Heart of Jesus Christ, but remember that I need this grace even more than you do, being extremely cold and indifferent to the charms of Love Incarnate. Pray to Him for me, I beg of you, that He may inflame me and consume me, and you too, my brother, and may He make of the three of us one with Him..." (Letters, April 25, 1649, pp. 42-43.)

#### VI

My dearest Brother,

May our Lord unite your heart to His.

*This letter still dwells on the sufferings endured by Jogues, Brébeuf and Lalemant.*

...I hope that His goodness will grant me someday the grace to love Him with all my heart, and that is enough for me, and that is what I beg of you to ask of Him for me. When He will have given it to me, the sort of death I will die is of little importance to me. Courage, my dear brother, let us aspire to this perfect union and to this perfect resignation to all His holy Will. And you, in your infirmities, give yourself up gayly to His most amiable providence; continually consider His Heart which directs his paternal hand to chastise you and to afflict you during the years of your life in order to give you an eternal crown of glory and a throne next to Him, who first drank the longest draughts in this chalice which he offers you. (Letters, August 12, 1649, p. 42.)

#### VII

*Letter of St. Charles Garnier to his brothers, Father Henri de Saint Joseph, Carmelite, and to Father Joseph de Paris, Capuchin:*

This little word is to encourage us, all three, to hasten on in the love of our holy Master; for, I can hardly think that some one of us three may not be very near to the close of his

career. Let us redouble then our zeal, hasten our steps, redouble our prayers, each for the others, and make a new protestation that he whom our Lord will first of us three call to Himself, shall intercede for the two who remain, — to obtain for them, from our Lord, His holy love, a perfect union with Him, and the grace of final perseverance. I make then, the first, this protestation, and I fervently beseech our Lord that he will possess our three hearts, and make them one with His own, both now and in eternity.

(Jesuit Relations (Thwaites), XXXV, 1650, p. 43.)

### THE SACRED HEART AND LALEMANT

*Motives for which St. Gabriel Lalemant requested being sent to the Missions:*

It is, my God, my Savior,

1st, To make good the obligations which I feel toward you: for if you abandoned your contentments, you honors, your comfort, your joys, and your life, in order to save me, wretched that I am, — is it more than reasonable that I abandon, after your example, all these things for the salvation of souls, — which you esteem yours, which have cost you your blood; which you have loved even until death, and of which you have said, *Quod uni ex minimis meis fecistis, mihi fecistis?* — "As long as you did it to one of these my least brethren, you did it to me?" (Matt. 25.40).

2. Even though, indeed, I were not moved by a spirit of gratitude, in making you these burnt-offerings of myself, I would do so with all my heart in consideration of the grandeur of your adorable Majesty, and of your infinitely infinite goodness, — which deserves that a man sacrifice himself to your service, and that he blessedly cast himself away, in order to accomplish faithfully what he judges to be your will concerning him, and special inspirations which it pleases you to give him for the good of your greater glory.

3. Since I have been so wicked as to offend so greatly your goodness, O my Jesus, it is right to make amends

to you by extraordinary pains: and thus I must walk before your face the remainder of my life, with my heart humbled and contrite in the endurance of evils which you first suffered for me.

4. I am indebted to my parents, to my mother, and to my brothers, and I must draw upon them the effects of your mercies. My God, never permit that any of this family for which you have had so much love, shall perish in your presence, or that he be of the number of those who are destined to blaspheme you eternally. Let me be for them the victim, — *Quoniam ego in flagella paratus sum; hic ure, hic seca, ut in aeternum parcas.* — "For I am prepared for scourging; here cut, here burn, but spare me in eternity."

5. Yes, my Jesus and my love, it must therefore be that your blood, shed for the Indians as well as for us, be efficaciously applied for their salvation; and this is wherein I wish to cooperate with your grace, and to sacrifice myself for them.

6. It must be that your name be adored, that your Kingdom be extended through all the nations of the world; and that I consume my life, in order to withdraw from the hands of Satan, your enemy, these poor souls who have cost you both your blood and your life.

7. Finally, if it be reasonable that some one incline, from love, to give the satisfaction to Jesus Christ, — though at the risk of a hundred thousand lives, if he had so many, and with the loss of everything which is sweetest and most agreeable to nature, — you will never find anyone who is so obliged to undertake it than thou. Up then, my soul, let us blessedly cast ourselves away, in order to give the satisfaction to the Sacred Heart of Jesus Christ; He deserves it, and you cannot forego it, if you would not live and die ungrateful to his love. (R.S.J., Thwaites, 1649, XXXIV, 151-155.)

### THE SACRED HEART AND BRÉBEUF

*In his retreat notes, Brébeuf relates the following apparitions:*

In the year 1634... Our Lord appeared to him crowned with thorns, and said to him these words: *Habebis*

*deinceps unctionem Spiritus in verbis tuis.* — "Thou shalt have henceforth in thy words the anointing of the Holy Spirit." In the year 1640, in his act of thanksgiving after Holy Mass he saw and felt a hand which anointed both his heart and the powers of his soul with a sacred balm. *Ex qua visione, summa animi mei pax et tranquillitas consecuta est.* — "As a result of the vision, I experienced peace and tranquillity in the very depths of my soul."

...Contemplating the enormity of my sins, and their countless number, I saw Our Lord, who, with an infinite mercy, was holding out his loving arms to embrace me. He pardoned me the past, and forgot my sins; he restored in my soul both his gifts and his graces; he called me to his love, and said to me what formerly he said to St. Paul: *Vas electionis est iste, ut portet nomen meum in gentibus; ostendam ibi quanta oporteat eum pro nomine meo pati.* — "This man is to me a vessel of election, to carry my name before the Gentiles... I will show him how great things he must suffer for my name's sake." (Acts 9, 15-16). Hearing these words, I thanked Him for them, I offered myself for that to Him: *Quid vis me facere? fac me virum secundum cor tuum; nihil me in posterum se parabit a charitate tua; non nuditas, non gladius, non mors, etc.* — "What dost thou wish me to do? Make me a man according to your Heart. In future, nothing will separate me from your love, neither nakedness nor a sword nor death, etc."

It was in the ardor of this year that he offered himself very often to God, to suffer all the martyrdoms in the world for the conversions of these peoples. "O my God, why are you not known?" he wrote some time before dying; "why is this country not all converted to you? Why is not sin abolished from it? Why are you not loved? Yes, my God, if all the torments which the captives can endure in these countries in the cruelty of these tortures, were to fall on me, I would offer myself for this with all my heart, and I alone will suffer them." (R.S.J., Thwaites, 1649, XXXIV, 185, 189.)



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

I am sorry I have taken so long in letting you know of the favors I have received through Kateri. I was waiting for all of them and now I wait no more.

First, my husband and I were anxiously awaiting the birth of our first child. After three long years with no success, I turned to Kateri and she answered.

My brother hadn't been able to find work after graduating from college, so again I asked for help. He now has a very good and secure future (in these hard times) at an interesting job.

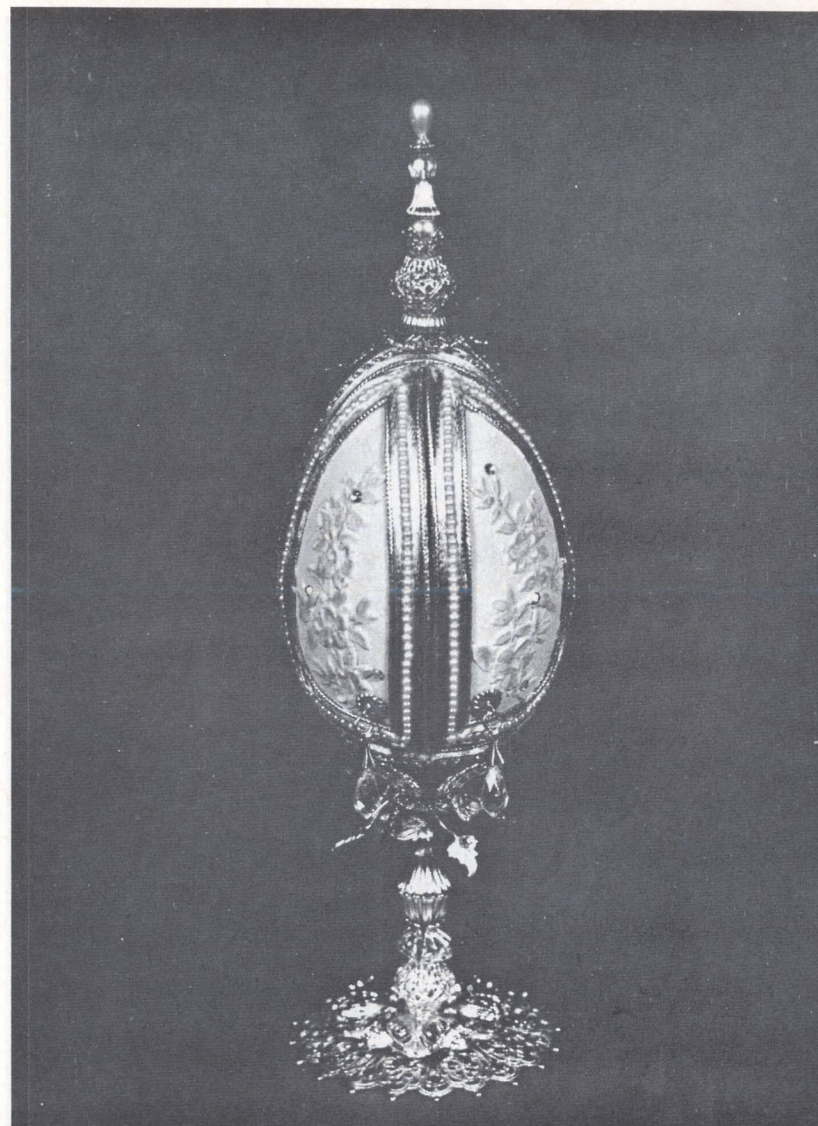
Finally, through my prayers to Kateri, my sister is realizing that her family loves her and is interested in her well-being. She is to be married on April 26 at a church wedding...  
(Baltimore, Md.)

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

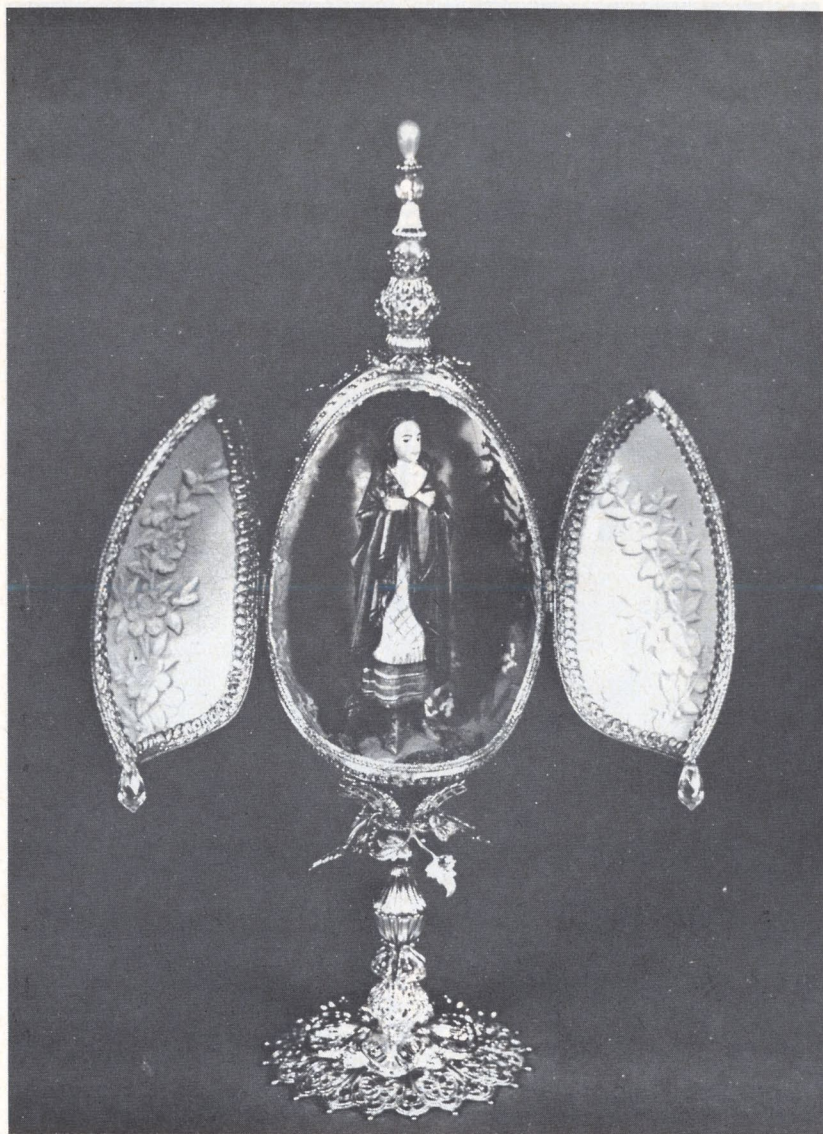
I just had to write to you and tell you that you were so right about Kateri Tekakwitha answering my prayers without us going up there to her grave. Our daughter G. is now cured of her bronchial asthma. It's so good to see her playing around all day, without taking an asthma attack. She gained weight and has grown so much in the last few months! The predison tablets prevented her from growing as normally as she should. She still takes them, but not as many as she did. I'm cutting her back again, and if she still shows no sign of asthma, we will be taking her right off them. She no longer needs the other medicines. She is very happy now that she can play like other children. She goes to pre-school, and hasn't missed a day since Christmas. She plays outside on the coldest of days and has no problems. About three weeks ago, my husband and I came down with the flu. We thought for sure G. would get it, and land in the hospital as she always does. But she never even showed a sign of a cold. We are so grateful for her health. As soon as I can, I'll send you a picture of G. Thank you for your kind letter, for it gave me the faith I needed for Kateri to answer my prayers.  
(Grimsby, Ont.)

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

Three views of the exquisite 8½" gift presented by Mr. and Mrs. Raymond W. Scheuerman to the Mission of St. Francis Xavier. The Kateri figurine stands on soil from Auriesville, Fonda, and Caughnawaga. It is the work of Ron Guidone.  
(Photography by Armour Landry.)









## KATERI'S VERY WORDS

The virtue of penance does not aim to sever the soul from the body. Rather it seeks to transform the body and help it share in the soul's growing participation of divinity. Hence Vatican II teaches that penance is an indispensable element of all life-giving apostolate. Priests and laymen alike are urgently called upon by the same Council to practise "joyful penance" if their good works are to take on any spiritual signification.

Kateri, who was specially guided by the Holy Spirit, very quickly grasped this fundamental teaching. Her one thought was to find out what was most agreeable to God. She often feared to be lacking in this respect and this disposition gave her more courage to continue practising penance. An accident, which could have been serious, confirmed her way of thinking after the winter hunt of 1678, and she was convinced that her Maker had granted her life so as to do more penance and to make the most of the time allotted to her here below.

One day in the forest, as Kateri hewed away at a tree, it toppled over sooner than she expected. She was able to avoid the heavy trunk of the tree, which would have crushed her in its fall, but was unable to escape the impact of one of the large branches that struck her violently on the head and threw her down unconscious.

When she regained consciousness, she quickly arose, and, taking her hatchet in hand wished to resume her work, but her friends obliged her to rest. They never forgot with what fervor she gave thanks to God:

"My Jesus, I thank you for having preserved me from this accident!"

Positio, Doc. VIII, pp. 171-172

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

... I call this a miracle. Someone played a mean trick on me by cancelling my ticket to Montreal. I had only a week left, and had I not been back, I would have lost my job. Every flight was full and I was asked to wait for a couple of days. In my despair, I turned to Kateri and, truly, this Saint didn't forsake me. I got the flight I wanted in spite of a few "hassles", and I was on time to report for duty.  
(Montreal, P. Q.)

### ✿ Kateri's smile upon you, Mrs. P. N. !

Enclosed is a check for five dollars in thanksgiving for three favors I got from Kateri. I had my money refunded; my husband's health is better, and so is mine. (I have been in the hospital for 3 operations and my husband twice for an operation and pneumonia.) Thanks to Kateri for everything.  
(Wilkes Barre, Pa.)

### ✿ Kateri's smile upon you, Mr. and Mrs. S. P. !

Enclosed find a money order for twenty-five dollars, payable to Kateri, for you to use where it is most needed. Strange as it may seem, I purchased the money order before we planned to take a trip for a visit with friends. I promised to send it to Kateri when we returned home if we had a safe trip. We know Kateri kept us safe, as we were the last car to escape a most horrible three truck accident which happened behind us. We were only about a car's length in front of the accident. We could have been one of those trucks that were really twisted pieces of wreckage in a few seconds. We are truly grateful to Kateri for pushing us ahead of all that horror...  
(Ottsville, Pa.)

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

I pray to Kateri every day, and recently I had to have X-rays. I was very worried. I asked Kateri to help me. The X-rays showed no serious troubles, so I'm sending five dollars as I promised Kateri for her cause.  
(Munnsville, N. Y.)

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

Enclosed is a fifty dollar check in thanksgiving to Kateri for a favor received. It seemed as though several subjects would have to be repeated in order for me to become registered as a nurse in Ontario. This would have meant leaving my job to attend school full time. As it turns out, only one subject has to be taken, and this can be done in a matter of weeks.  
(Kingston, Ont.)

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



## MORE ABOUT KATERI'S MOTHER

**I**N 1603, Samuel de Champlain was already aware of the strategic and commercial importance of the future site of Trois-Rivières at the mouth of the St. Maurice river. It was the favorite spot of the Indians to barter their beaver and mink skins for the trinkets and smallwares of the French traders. On May 24, 1633, Capitanel, the chief of the Algonkin tribe, attended the council called by the governor. He urged on Champlain the necessity of erecting a fort at Trois-Rivières, and got a satisfactory answer. He died the following year, pleased to see that Samuel de Champlain was as good as his word.

The construction began on July 4, 1634, with the arrival of Monsieur Lavolette, the first town-major, accompanied by St. Jean de Brébeuf and St. Antoine Daniel. These two Jesuits were to meet the Hurons who would lead them to their country. Monsieur Jean Nicolet, future discoverer of Lake Michigan, acted as interpreter. The carpenters, protected by a handful of soldiers, set to work. On September 8, the stockade, a few shanties, and a storehouse were not quite completed when Fathers Paul LeJeune and Jacques Buteux disembarked to take over their new post.

Thanks to the zeal of these Jesuits, the mission was soon known for the fervor of its new Christians. More exposed to danger than the Quebec Indians, they used to say: "It is to fight the enemies of prayer that we imperil our lives." It is therefore easy to understand the fidelity to Christianity shown by Kateri's mother when she went to live in the heartland of unbelief.

The two priests had a temporary chapel erected and dedicated to the Conception of Mary Immaculate. There was baptized the little Algonkin girl who was to become the mother of the Lily of the Mohawks.

From that time on, the missionaries faithfully kept the **Catalog of the deceased at the place named Trois-Rivières**, the oldest register of births and deaths in Canada. At my request, Father Hermann Plante, archivist of the seminary and diocese of Trois-Rivières, obligingly copied the names of the Algonkin girls baptized from 1635 to 1639 inclusively.

When the mother-to-be of Tekakwitha married an Iroquois chief, she must not have been more than fifteen or sixteen years old. As well as the white settlers, the Amerinds of that time married quite early. Let us closely examine the

names of the young Algonkin girls listed in the **Catalog**, not forgetting my remarks about this woman in **Kateri** (Vol. 14, No. 1, Dec. 1961, pp. 4-6): The missionaries who knew Kateri Tekakwitha stated that her mother was "an Algonkin baptized in Trois-Rivières and brought up among the French."

From 1635 to 1639, sixty-six distaff names of Algonkins or of women of Algonkin stock were inscribed in the **Catalog**. Of this roll of baptized Amerinds, I first eliminated those who were not properly Algonkins, such as the Montagnais. Then those who would have been more than eighteen years of age at the time of marriage. What facilitates my research was the fact that when the candidates for baptism were infants or very young children, the missionaries gave their age, viz., "of about four months" or designated then as "little girls." After this, what names remain?

1. July 16, 1636: A little girl of 15 or 16 days, baptized by Charles Garnier (the saint) and called Marie. (In 1654, the most probable marriage date, as we shall soon see, the child would be 18 years old.)
2. February 8, 1638, a little Algonkin girl was baptized Hélène; she was the child of Ouchkim. (In 1654, she would be from 16 to 20 years of age.)
3. March 5, 1639, solemn baptism of an Algonkin of a few months, daughter of Michkhitim and of M8khnan-8k8e. (8, often used by the early missionaries, is the equivalent of the "w" or of ooah.) The child was named Catherine. (In 1654 she would be 15 years old.)
4. March 7, 1639, baptism of Jeanne, a little Algonkin girl of the Island (St. Quentin), one day old, daughter of Pantigueasen and of 8titibab8g8k8e8. (In 1654, she would be 15 years old.)
5. April 2, 1639, solemn baptism of a little Algonkin girl, from 4 to 5 months old, daughter of Ataha8inamake. Her deceased father was named Pimichatchit. She was given the name of Marie. (In 1654, she would be 15 years old.)

There we have five Algonkins who could have become Kateri's mother. Perhaps only four, for there is no indication that Marie, baptized by St. Charles Garnier was an Algonkin, although it is most probable that she was.

In 1639, Father Jacques Buteux was named Superior of the mission, and he decided to establish his Indians definitely at Cap des Trois Rivières, now Cap de la Madeleine, on the





Site of the first chapel (1634) dedicated to the "Conception of Mary Immaculate," at Trois-Rivières (Three Rivers, P.Q.). There Kateri's mother was baptized. Today it is known as Place d'Armes on the street of the Ursulines.

right bank of the Métabéroutin (Exposed-to-all-winds), known to us as the St. Maurice river. His efforts were not crowned with success, although several families did settle down, among them perhaps, that of Kateri's future mother.

As the little one grew, she saw passing to and fro before her eyes countless aboriginals. Hurons, of course, but especially Algonkins like herself, Ottawas, Nipissings, and Attikamègues from the Upper St. Maurice region. Others, also, of Algonkin stock, such as the Montagnais, the Abenakis and the Loups.

Later on, the young girl could go to pray in the first permanent church, erected in 1649, under the direction of Brother Jean Liégeois. She must have been wonder-struck on entering the little building measuring 27 by 90 feet, where the Blessed Sacrament was kept.

As the Jesuits' activity was constantly increasing, in 1651, they decided upon Cap-de-la-Madeleine for the headquarters of their numerous missions.

Could we but question this young lady, who must then have been thirteen or fourteen years of age, it would be interesting to ask her about her impressions of Pierre-Esprit Radisson, Sr., who settled down at Trois-Rivières that very year. Pierre-Esprit, Jr., too, aged sixteen, about whom so much ink was to be spilt and so many miles of film shot.

In the course of the same year, Governor Louis d'Ailleboust charged Pierre Boucher with the fortifying of Trois-Rivières. It was high time, for the Iroquois were becoming more and more threatening. They massacred not only Frenchmen but also Indians of the Laurentian coalition, comprised of Algonkins, Hurons and Montagnais. The next year, Fr. Buteux fell into an ambush and perished in the Upper St. Maurice country, while the inhabitants of Trois-Rivières were literally captives within their newly-constructed fortifications.

The French population, among whom the young Algonkin maid was growing up, then numbered 208 settlers. On August 23, 1653, Pierre Boucher and his 46 men held their own against more than 300 Iroquois, who, varying their ordinary tactics, besieged Trois-Rivières. This victory encouraged the French as well as their Algonkin and Huron allies.

The Jesuit Relations of 1654 contains three paragraphs which are of particular interest to us:

From Trois-Rivières there come two items which deserve to be placed among these observations.

The first is, that a band of Iroquois passed the winter among the Algonkins, and no disagreement was noted between those two nations, hitherto the most haughty and most hostile peoples under Heaven, — so much so that the Iroquois never spared any Algonkin's life when they could capture one, or take him unawares, in the hunt which they carried on against human beings.

Now, not only have they come to a good understanding, but the Algonkins were so well pleased with their hosts that they permitted the widows and girls of their nation to marry some Iroquois men. And you would say that God approved of these alliances; for, when those newly married men were out hunting with their Christian wives, and found neither game nor venison, they said to them: "For some days now we have been coursing these great forests without finding anything. Why do you



not pray him who made the animals to give us some for our food, since you are acquainted with him?" Those good women began to pray, and asked God for something to eat as a child would ask its father. Strange to relate, although these hunters had beaten up all the region around their cabins without finding anything, yet the very next day, in the same district, they came upon and killed a large elk. They were astonished at this, and were filled with wonder at the effect of the Christians' prayer, and at the goodness of their God.

Such marriages could not possibly have taken place in 1656 and in 1657, for, according to Father François Le Mercier, in many places, the Mohawks attacked the French and their Indian friends; everywhere they killed and were killed.

This is why I am convinced that the young Algonkin child "baptized in Trois-Rivières and brought up among the French," whether her name was Marie, Hélène, Catherine or Jeanne, married in 1654 the young Iroquois chief who brought her home to Ossernenon on the Mohawk River. In 1656 she was to give birth to the Venerable Kateri Tekakwitha.

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

I am sending ten dollars for a great favor received from Kateri. My grandson was stuttering so much that it was hard for him to speak. Now he speaks well. I had promised the enclosed amount in thanksgiving to Kateri for his cure.  
(Beauharnois, P. Q.)

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

I am enclosing a check for ten dollars as I promised Kateri Tekakwitha if I did not need an operation after my serious illness last week. I am home now and recuperating. Thanks so much for favors received!  
(Portsmouth, Oh.)

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

Last May I asked Kateri a big request which was important to me: a place in Florida. Two and a half years ago, we had seen the address for retired people. Sometimes it takes four years before one is called. I told Kateri that if we got our place before September I would give her a generous offering. Here it is...  
(Bradenton, Fla.)

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

✿ **Kateri's smile upon you, Sr. M. K. !**

On January 3 of this year I celebrated the 25th anniversary of the day I received Kateri as my religious name. Many relatives and friends included monetary gifts with their congratulatory messages.

I have received my superior's permission to send those not designated for a special purpose to you. I am enclosing a list of new subscribers for "Kateri" and the additional sum can be used in any way that would hasten Kateri's beatification.

I ask for prayers for my health, my family, and my works — both those in school and a position of responsibility I have in a community...  
(St. Thomas, Ont.)

✿ **Kateri's smile upon you, Mr. and Mrs. D. N. !**

I am sending ten dollars for two favors granted to me. Kateri helped me to find a very important check that I had mislaid at work, and, also, to get safely to the lake with a boat on top of our car.  
(Cleveland, Oh.)

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

...I keep meeting friends who report that they receive favorable answers due to prayers to Kateri and to reliquaries of her. One person had a fractured leg bone. She was despondent — a widow who had to earn her own living. I was surprised and happy, after three months, to see her back to work in a store where she is an employee... She said she prayed, and will continue to pray to Kateri. She was out of work, desperate for money, and she asked Kateri for the means to pay her bills, rent, etc. Then she won five hundred dollars at the Knights of Columbus Bingo Club.  
(Somerville, Mass.)

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

I am sending a small offering to Kateri. I had prayed throughout my entire pregnancy for a healthy baby. I have had problems with my pregnancy, and with Kateri's help we have a beautiful baby girl — Karen Marie. I want to thank Kateri for her help, and ask her to guide us as parents.  
(Richmond, Va.)

✿ **Kateri's smile upon you, Mr. and Mrs. J. R. S. !**

I am enclosing five dollars in thanksgiving to Kateri in preventing a strike where both my husband and I work. Pray for us and our intentions.  
(Biddeford, Me.)

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



## "Michele, Michele !..."



Miss Michele Cook, A.B.

On May 17, Miss Michele Cook, daughter of Dr. and Mrs. Solomon Cook, Hogansburg, N.Y., received her bachelor of arts degree from D'Youville College in Buffalo, N.Y. Four times in her senior year, she was on the dean's list. Her assemblyman Mr. K. Daniel Haley (112 District of the St. Lawrence area, Franklin County, N.Y.), wrote her the following letter:

"It is a privilege to congratulate you for being the first Indian to receive a Bachelor of Arts degree from D'Youville

College. Best wishes for continued success in the future."

More than 1,500 students took the examinations for admittance to the *Upstate Medical Center* in Syracuse, N.Y. One hundred and fifty were accepted, among them Miss Cook. This is not altogether surprising. A hankering for the medical profession seems to run in the family. Her first cousin, Dr. Sydney Snow, Fellow of the Royal College of Surgeons (Canadian Section), went to Tekakwitha grade school in Caughnawaga, and the Vice-Postulator, who was then principal, knew him well.

Another item worthy of note appeared in the September 1950 *Kateri*. At the time, Michele's father had just received his doctor's degree in agriculture from Cornell University. The last issue of *Kateri* (March 1975), announced the nomination of Dr. Cook as one of the co-chairmen of the Tercentennial Committee formed to honor the 300th anniversary of Kateri's baptism in Fonda, N.Y., along with that of Mrs. Esther Kane Phillips of Caughnawaga as co-chairwoman.

Michele's mother, née Mary Jacobs, is the sister of Fr. Michael Karhaienton Jacobs, S.J., and Dr. Syrney Snow's aunt. She never missed an opportunity to spread devotion to Kateri. Before her marriage, for seven years, she worked each summer at the Shrine of Our Lady of Martyrs in Auriesville, N.Y., the very spot where St. Isaac Jogues, St. René Goupil, and St. Jean de la Lalande laid down their lives for the Faith, and where, ten years later the Venerable Kateri Tekakwitha was born.

Many were the times when Mrs. Cook visited the sick of the Mission of St. Francis Regis and had them venerate a relic of the Lily of the Mohawks. Many were the visitors she welcomed at the Kateri Tekakwitha Center in Hogansburg, N.Y., the American section of the Mission of St. Francis Regis. At the second meeting of the Tercentennial Committee to honor Kateri's baptism, held last April at Fonda, N.Y., at the same place where Kateri was baptized in 1676, Mrs. Cook was elected a member of the organization.

Kateri, I am sure, will continue to watch over this family of her own people, and, particularly over Miss Michele, who will soon begin her medical studies. The prayers of all Kateri's friends for continued success accompany her.

### ✧ Kateri's smile upon you, Mr. and Mrs. R. T. !

For over a year we have made a contribution for every pound weight gain for our infant son who did not like to eat. His condition — "continues to fail to thrive." Though a happy, healthy, alert, intelligent child, all efforts of our family and friends to encourage weight gain seemed not enough, along with prayers, special novenas and continued faith in Kateri.

A few days ago I was prompted to bargain with Kateri. I said, "I do not care how many pounds, all I want is that our son, now 28 months, achieve the normal weight and height that is satisfactory to his doctor. In addition, I promise ten dollars to the establishment of your Sainthood by May 1; no," I said, "I pledge ten dollars in immediate payment." That was it.

Today was our appointment. I promised this personal letter also. We are so very happy that our child is so very well and our doctor is very pleased with his most satisfactory condition of NORMAL ACHIEVEMENT in weight, height, and every aspect!

It just so happened that yesterday I received a ten dollar gift prematurely for my birthday. There is nothing more to say. Kateri is powerful, mighty powerful in God, and our Lord Jesus.

We are thankful for our faith, and we hope for continued blessings on our family, particularly on our other sons who also prayed and adjusted without complaint and helped to make the baby do well. (Saint Marys, Pa.)

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



## The Visions of Bernard de Hoyos

Henri Béchard

1160 Detroit Street  
Denver, Colo. 80206  
February 27, 1975

Dear Father Béchard:

Many thanks for those two wonderful books, Fr. Weiser's KATERI TEKAKWITHA, and your own book, THE VISIONS OF BERNARD DE HOYOS.

Truly, Fr. Béchard, you have performed a great work with this marvelous book. We are deeply impressed by your love of the Sacred Heart. We ardently hope that our divine Lord and Redeemer will bring much holy fruit from this work of love. We also hope

that Christians may soon become sincerely devoted to the all merciful goodness of God through personal, daily devotion to the Sacred Heart, and dedicate themselves to the Immaculate Heart of the Mother of our divine Savior!

We are presently absorbed in the fascinating story you have revealed in your biography of the saintly Father de Hoyos. We are so grateful that Friday devotions to the Sacred Heart were begun here in our parish several years ago, for, as you are aware, there is perpetual need of His most merciful tenderness and consolations for which we poor sinners long, not to mention the all important necessity of offering Him our gratitude and human love.

Our deep, heartfelt appreciation to you and to Fr. Weiser! May God direct our paths to cross someday, and may He bring us together forever within His Sacred Heart of Love divine!

Mr. and Mrs. Howard Clampitt

905 Clement Street  
Joliet, Ill. 60435  
April 7, 1975

Dear Father:

Enclosed is a check for five dollars. Would you please send the book, THE VISIONS OF BERNARD DE HOYOS to my friend? . . . It is a gift from me to her. I just finished reading my copy, and I enjoyed it very much. A very interesting book. God bless you.

Mrs. Betty Stahl

(Now \$5.00 a copy; \$6.00 from September on)

### \* Kateri's smile upon you, Mrs. Y. H. !

I wish to acknowledge a favor received from God through Kateri's intercession. My son wanted a house at a price he could afford. He finally got it, as the owner of the house finally agreed to his price, so we are all happy. Thanks to Kateri and to God! I'm sending five dollars for subscriptions and five dollars towards the Kateri Center to be used as needed. (Biddeford, Me.)

### \* Kateri's smile upon you, Mrs. J. L. !

I'm sending a donation I promised Kateri if she cured my son. He is now better and back to work, thanks to Kateri. She obtained this favor from God. . .

(Caughnawaga, P. Q.)

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

### INFLATION

Since January 1, 1975, in Montreal and its suffragan dioceses, the former one-dollar Mass stipend is now two (\$2.00) dollars, and the former five-dollar stipend is now seven (\$7.00).

## 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;

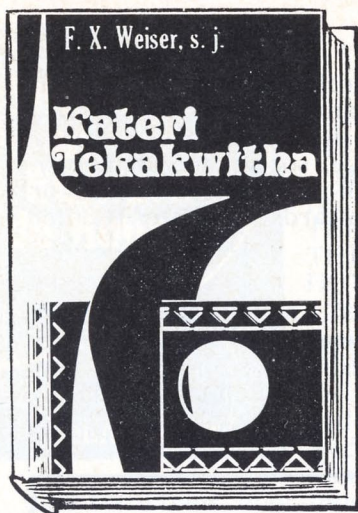
4. A Share in the good works of the Jesuits throughout the world is assured;

5. Participation in the merits gained in helping the Cause of the 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.





To know and love the Lily of the Mohawks, I wish to receive an autographed copy of **Kateri Tekakwitha**, the exciting new biography by Rev. F.X. Weiser, S.J., of Boston College, with a Prefatory Note by John Cardinal Wright.

My check is enclosed:

(Paperback) \$2.25

(Hardcover) \$4.00

Name .....  
(In Block Letters, Please)

Address .....

**KATERI, Box 70, Caughnawaga, P.Q., Canada J0L 1B0**

### SEND IN YOUR INTENTIONS NOW

<i>Spiritual</i>		<i>Temporal</i>	
Love of God .....	( )	Position .....	( )
Conversion .....	( )	Health .....	( )
Peace of Soul .....	( )	Lodging .....	( )
Resignation in Trials .....	( )	Financial Aid .....	( )
Vocations .....	( )	Happy Marriage .....	( )
Faithful Departed .....	( )	Happy Delivery .....	( )
Happy Death .....	( )	Good Friends .....	( )
Obedience to the Holy		Success in Studies .....	( )
Father .....	( )	Peace in World .....	( )
Other Requests			

**YOUR INTENTIONS WILL BE FORWARDED  
TO FATHER ANTHONY ROUSSOS, S.J., ON SEPTEMBER 1.  
HE WILL SOLEMNLY CELEBRATE NINE MASSES FOR  
YOU IN THE BEAUTIFUL BYZANTINE LITURGY AT  
IN HOLY LAND.**

### PLEASE RENEW YOUR SUBSCRIPTION; SEND GIFT SUBSCRIPTIONS TO:

- NAME .....  
STREET .....  
CITY OR TOWN ..... ZIP CODE .....  
PROVINCE OR STATE .....
- NAME .....  
STREET .....  
CITY OR TOWN ..... ZIP CODE .....  
PROVINCE OR STATE .....
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- NAME .....  
STREET .....  
CITY OR TOWN ..... ZIP CODE .....  
PROVINCE OR STATE .....

(GIFT NOTE SENT UNLESS OTHERWISE REQUESTED)

FROM: NAME .....  
ADDRESS .....

Please inscribe one of my deceased relatives or friends on the Paul Honoguénhag Roll (one name for five subscriptions): .....  
When the list of two hundred deceased is completed, one hundred Masses will be offered for them.