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KATERI

NO. 116

THE JOSEPH TOGOUIROUI ROLL
OUR SUBSCRIPTION CAMPAIGN. 24

KATERIGRAM

OFTEN, DURING THE DAY...

EACH NEW MOON

KATERI GOES TO MONTREAL

EVEN A COW AND AN OX

KATERI'S IMPACT UPON US

"THY WILL BE DONE . . ."

CORRESPONDENCE

**LILY OF
THE MOHAWKS**

Summer • 1978

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

Medals

Mat silver-plated: 50¢ each.

Pictures (prayers in English or French)

1. Sepia picture of Kateri's statue by Sculptor E. Brunet, with prayer. 5¢
2. Colored picture by Sister M. Fides Glass, with the prayer in Spanish only. 5¢ for two.
3. Mother Nealis' colored picture of Kateri (9¼" x 13¾") for framing. 75¢.

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2. Plaque, plastic case with prayer (2½" x 1½") \$1.50. See p. 30.
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Books

- In English — *Kateri Tekakwitha*, With a Prefatory Note of John Cardinal Wright, by Francis X. Weiser, S.J., (Paperback) \$3.00; hardcover \$5.00
- In English — *I am Indian* by Gualbert Brunsman, O.S.B. 60¢.
- In English — *Treasure of the Mohawks* by Teri Martini, a book for boys and girls. \$3.25.
- 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 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.

Special

- In English — *The Visions of Bernard Francis de Hoyos, S.J.*, by Henri Bécharde, S.J., 178 pp., profusely illustrated. \$8.00.
- In English — *In the Early Dawn*, The story of the Indian People in the days of the first Missionaries, Editor James S. McGivern, S.J., \$1.75 postpaid.

Kateri Seals

A sheet of 36 seals. \$1.00.

Sympathy Cards

You will find the Kateri Sympathy Cards in perfect taste, beautifully printed and very convenient to have at hand. Try them and see. To the family of the bereaved, the Vice-Postulator will be happy to send a note of sympathy.

One box of twelve cards: \$2.00. Each yearly enrollment in the Kateri Guild: \$1.00.

Subscription to "Kateri"

One dollar a year. Please renew your subscription yearly.



KATERI, No. 116

Vol. 30, 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. News from Kateri's friends everywhere;
3. The account of favors due to her intercession;
4. News concerning the native peoples of America, with special reference to the 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 1978

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THE JOSEPH TOGOUIROUI ROLL

Joseph Togouiroui, better known as the Great Mohawk, came to the Mission of St. Francis Xavier with the intention of becoming a Christian in 1673. Father Frémin, the Superior, welcomed him and told him to return to the Mohawk Canton to fetch his wife. He fetched his wife and also forty-two other Mohawks, whom he persuaded to become Christians and return with him to Canada. All his life the Great Mohawk was as good a missionary as a warrior. For every five subscriptions to *Kateri*, you may inscribe at no extra cost the name of *one* of your departed on the Joseph Togouiroui Roll. Please note that the gift of five dollars, without the five subscriptions is insufficient. When the Roll is complete with the names of two hundred deceased persons, one hundred Masses shall be offered for the repose of their souls. Meanwhile are remembered daily by the Vice-Postulator during the Holy Sacrifice of the Mass each day:

1. Mr. Ron Walsh
2. Miss Cordelia Wells
3. Miss Mary E. Fitzgerald
4. Miss Clairina Labrecque
5. Mrs. Gilberte Corriveau
6. Mr. Vital Lauzon
7. Miss Antoinette Cristofaro
8. Mrs. Aurore Croteau
9. Mr. Adélien Deslaunais
10. Mr. Nazaire Bélanger
11. A Soul in Purgatory
12. A Soul in Purgatory
13. Mr. Joachim Régnier
14. Miss Theresa Dill
15. Miss Frances Kriese
16. Miss Sophie Rymes
17. Mr. Nicholas Ventura
18. Mrs. Madeleine Pitt

19. Mrs. Stanley King
20. Mr. F. Ames
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22. Mr. Alphonse Parent
23. Mr. Donat Laverdière
24. Mr. Romain Beaupré
25. Mrs. Mary Elizabeth Kerekes
26. Mrs. Susan Sack
27. A Soul in Purgatory
28. A Soul in Purgatory
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30. Mr. Gérard Serre
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32. Mr. Jean-Baptiste Lévesque
33. Mr. Thomas Joseph Boushel
34. Mr. Albert D. Basque
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37. Mr. Esdras Beauregard
38. Mrs. Esdras Beauregard
39. Mr. André Côté
40. Mr. Rosaire Côté
41. Rev. J. Edwin O'Brien, S.J.
42. Mr. Raoul Giguère
43. Miss Auréa Lefebvre
44. Mrs. Angelina Dashney
45. A Soul in Purgatory
46. Mr. John Livingstone
47. A Soul in Purgatory
48. A Soul in Purgatory
49. Miss Rose Bidack
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56. Mr. West
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139. Mrs. Louise Karewien Rice Wells
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My check is enclosed (Hardcover) \$5.00

My check is enclosed (Paperback) \$3.00

Address.....

(In Block Letters, Please)

Name.....

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

OUR SUBSCRIPTION CAMPAIGN

In the last issue of *Kateri*, it was announced that the present issue would be the final one for the Subscription Campaign. Friends have urged the Vice-Postulator to continue the campaign until *Kateri* reaches the 10,000 mark. He has agreed to do so, confident that the needed subscribers will be gotten in the foreseeable future.

Twenty-fourth Quarterly Instalment

Forward	6,500	M. Hyde, Montreal, Que.	1
E. Peyre, San Francisco, CA	1	Msgr. P. Kennedy, St. John's, Nfld.	5
M. Richardson, Denver, CO	1	H. Clappitt, Denver, CO	5
M. George, Strykersville, NY	2	S. Beauregard, Biddeford, ME	1
P. Lafontaine, Champlain, NY	15	R. Gagnon, Uranium City, Sask.	5
E. Yozwiak, Hudson, PA	5	A. Marek, St. John's, Nfld.	1
H. Dashney, Pierrefonds, Que.	239	M. Roberts, Lindsay, Ont.	1
M. Philip, Montréal, Que.	5	D. Scott, Cleveland, OH	5
T. Cosgrove, Renous, N.B.	4	M. Lemieux, Scarborough, Ont.	5
H. Leclaire, Caughnawaga, Que.	2	Rev. J. Farrell, Toronto, Ont.	10
M. Montour, Caughnawaga, Que.	1	I. Pihlap, Thunder Bay, Ont.	5
R. St. Croix, Sault Ste. Marie, Ont.	3	A. Monette, Caughnawaga, Que.	1
G. Borduas, Biddeford, ME	3	C. Matchulet, Oil City, PA	1
P. Smith, Carson, CA	5	L. Landry, Whitehorse, Y.T.	2
J. Pescatore, Trumbull, CT	5	A. Galloway, Kitchener, Ont.	2
E. Pierce, Philadelphia, PA	5	E. Bahr, Chicago, IL	5
A. Laske, Round Lake, IL	1	F. Davis, Waterbury, CT	5
T. Lang, Willowdale, Ont.	1	R. Soulard, Biddeford, ME	10
E. Teahan, Bronx, NY	5	F. Jansen, Denzil, Sask.	5
W. Bradl, Cheektowaga, NY	3	A. Kramer, Leavenworth, KS	1
C. Rusak, Keewatin, Ont.	5	T. Arcard, St. Jerome, Que.	5
E. Bahr, Chicago, IL	10	R. Henry, North Bay, Ont.	10
J. Maher, Ormond Beach, FL	5	Sr. E. Cody, Micmas, N.S.	6
T. Godzicki, Chicago, IL	5	Rev. L. Slatterie, Caliente, NV	5
T. Clarke, Fairfield, IL	2	S. Collier, Caughnawaga, Que.	5
K. Bartolone, Milwaukee, WI	5	G. Kelly, Port Chester, NY	5
Y. Houle, Hanmer, Ont.	2	A. Mondro, Riverview, MI	5
R. Cox, Irving, TX	5	Rev. F. Marincel, Walker, MN	15
M. Culligan, Belledune, NB	1	E. McGuire, South Porcupine, Ont.	5
P. Gottardo, Montreal, Que.	5	G. Rancourt, Birmingham, AL	11
M. Gorman, Kersey, PA	2	J. Pusteiny, Warren, MI	1
P. Newman, Prairie Village, KS	4	T. Simon, Holyoke, MA	1
H. Golotho, Rocky River, OH	1		
M. Farr, North Olmstead, OH	1		
E. Paul, Toronto, Ont.	5		
G. Davis, Los Angeles, CA	1		
L. Martin, Biddeford, ME	5		
A. Wercher, St. Gregor, Sask.	1		
P. Creagh, Montreal, Que.	1		
P. Geller, Old Bridge, NJ	1		
L. Sweeney, LaSalle, Que.	2		
D. Horvath, Coral Gables, FL	10		
M. Dudas, Detroit, MI	5		
D. Morgan, Staten Island, NY	5		
S. Veilleux, Sherbrooke, Que.	2		
E. Deveau, Yarmouth, NS	2		
N. Stevens, Edgewood, MD	1		
D. Wilkes, Montreal, Que.	6		
J. Rice, Farmingdale, NY	1		
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W. Rudy, Oxnard, CA	1		
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A. Couto, Longueuil, Que.	1		
A. Walsh, Gretna, LA	1		
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C. Russell, Shawnee Mission, KS	4		
Y. Houde, Biddeford, ME	4		
N. Walker, LaSalle, Que.	3		
F. Melanson, North Cobalt, Ont.	5		
C. Harper, Ste. Therese, Que.	5		
G. Borduas, Biddeford, ME	2		

Total 7221

Please help the Kateri Center to find 2779 more subscribers. Kateri love you !

St. Joseph's Residence
330 West Pembroke Street
Dallas, Texas 75208

TELEPHONE 948-3597

The Sisters at St. Joseph's were
glad to collect these signatures.
will send more

MY PLEDGE TO KATERI

DATE March 21 - 1978

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.

Please!

We have 14,121 signed pledges

We need 1,000,000 more.

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: Mr., Mrs., Miss

Street or Box

City or Town

Province or State

Country

Code

Telephone

KATERIGRAM

EVERY JUNE, the Kateri quarterly calls to its readers' attention the Heart of Jesus, substantially united to the Word of God. The Parisian artist George Desvallières portrayed Our Lord and Savior Jesus Christ in the throes of suffering during the Passion, opening up his divine Heart to the world. Of all devotions, the devotion to the Sacred Heart is the most human and divine, in complete harmony with our corporal and spiritual nature. Better than any other devotion, it helps us to understand, to see, and to experience the sentiments that stirred the divine Heart.

God completely fills the Heart of his Son, who never did anything but prove his love for Him in all his deeds. Following his example, man must subject himself to God, the all-lovable Master of the universe. This should be relatively easy, for Jesus gave him his Heart. "You are not my servants, but my friends!" He welcomes, pardons, and tenderly loves each and every human being yesterday, today, tomorrow, everlastingly. When anyone doubts his love, He says: "Behold this Heart which has so loved men that it has spared nothing even to exhausting and consuming itself in order to show them its love. And in return I receive from most men only ingratitude..."

Too many good priests and laymen have ensconced this devotion in the church attic with the dusty statue of the Sacred Heart.

Where are the First Friday confessions and communions? When was a Mass of the Sacred Heart last offered in your parish? When did you last hear a sermon or homily on the divine Heart of our Savior? When did you last make your morning offering to the Sacred Heart of Jesus through the Immaculate Heart of Mary? And especially, how faithful have you been to your consecration to the Sacred Heart?

Is not this downgrading of the Sacred Heart devotion, at a period when the world cries out for love as never before, one of the major satanic triumphs during the last thirty years?

Why, you may ask, does the present Katerigram speak of devotion to the Sacred Heart? I feel that if Kateri's friends revived their love for the Heart of love of our Savior, their prayers for Kateri's beatification would be more agreeable to God. I also feel that this little effort of mine to stimulate devotion to the Heart of Jesus will call down blessings on the Kateri Center and on its friends.

Henri Béchard, S.J.
Vice-Postulator

✿ Kateri's smile upon you, Mrs. P.G.!

I am enclosing the one hundred dollars that I promised Kateri. She has once again interceded to God on my behalf. I was experiencing some personal problems. Some very unusual occurrences and the personal strength that Kateri gave to me, helped resolve these problems.

Kateri returned to my life in a most surprising manner. The same weekend that a copy of **Kateri** finally caught up with me (I had not received a copy of the magazine in over five years), I also saw a play by Mary-Eunice Spagnola and her husband on Sunday morning T.V. That weekend Kateri seemed to be calling to me. My husband was having difficulty at work... After praying to Kateri, the problems cleared up in a most puzzling turn of events. I am now praying for the restored health of my father. Since praying to Kateri, his health has improved, but is far from restored. Please continue to send me the Kateri magazine.

(Old Bridge, NJ.)

✿ Kateri's smile upon you, Mrs. S.D.!

Again I am writing to acknowledge Kateri's help. I believe it was through her prayers to our Lord that some financial help recently came my way. So in appreciation, I am enclosing a check for twenty dollars for the Kateri Center, and will continue helping whenever I can. I do believe it is a worthy cause.

(Syracuse, NY.)

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

A "miracle," minor in the eyes of the Church, but a miracle to me! I wrote you on January 9 asking for this "miracle" through the intercession of Kateri—that my sister would not be transferred to Toronto. Thank you so much for your letter of January 19.

It now has been confirmed that she will be able to remain here, for the time being at least. We are deeply grateful for this favor and are firmly convinced that it was achieved through Kateri's intercession. It may happen later on that she will have to go, but I am hoping that Kateri will continue to intercede for us. I am enclosing a check for one hundred dollars as promised. Would you be good enough to send me a few Kateri "prayer" cards, as some of my friends are interested in obtaining them. I shall appreciate your continuing to pray for the success of my cataract operation on March 15.

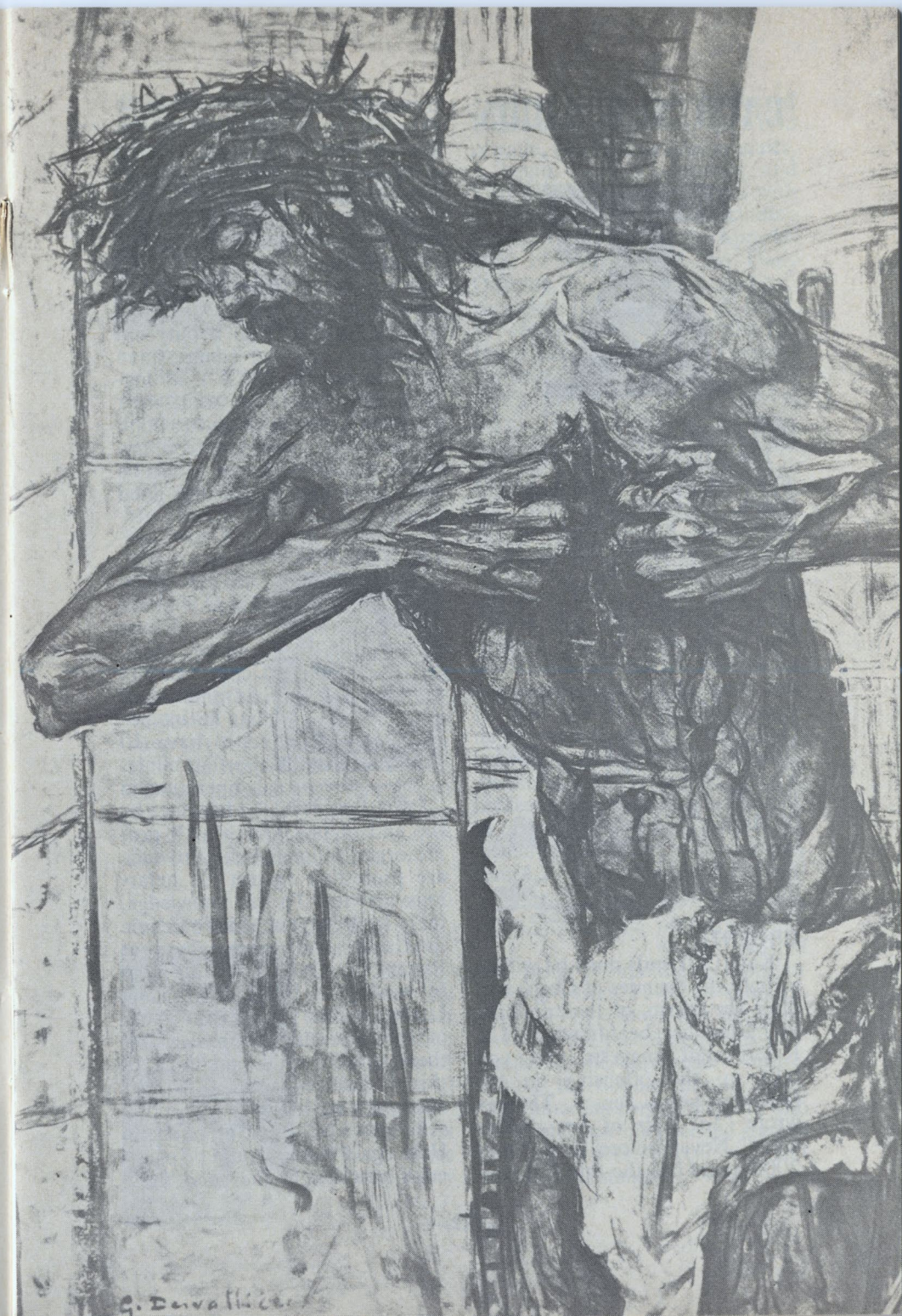
(Montreal, Quebec)

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

OFTEN, DURING THE DAY...

OFTEN, during the day, offer yourself to the most faithful and sweet Heart of Our Lord and Savior Jesus Christ; ask Him, in the name of his love, to receive, hold, possess, defend, lead, and transform you for his greater glory, according to his eternal designs; pray to Him never to abandon you, but, on the contrary, to always keep you in his possession; ask Him to completely make away with the love of the world within you, by filling your soul with a boundless love for Him; ask Our Lord also to imprint with indelible letters his most virtuous life and Passion in your heart; may He make you live according to his Will, may He make you into a perfect imitator of Himself...

Lanspergus



EACH NEW MOON



HER PEOPLE REJOICE

For April 16, eve of the 298th anniversary of Kateri's saintly death, in order to honor her arrival at the Mission of St. Francis Xavier in October 1677, her First Communion on Christmas Day of the same year, her second Communion and admission to the Holy Family Confraternity on Easter Sunday 1678, and most of all the holiness she then achieved with the help of God, the Caughnawaga Indian Knights of Columbus organized a day of prayer and rejoicing, including a sung Mass, presided by Bishop Jean-Marie Coderre of the diocese of St. John of Québec. See the September issue of *Kateri* for full details.

URGENT!

Kateri's friends must be willing to fight the enemies of Christ and offer the merits of their fighting to hasten her beatification. The Kateri staff suggests that you take up the offensive on the following point. Jens J. Thorsen wrote "*Sex Life of Jesus (He's Gay)*" Never before in the past 2000 years has the mind of man

descended so low. He plans to film his book this year in the United States.

Shooting access has already been denied in many countries including Israel. What can you do? A daily prayer that the book and the film never reach the public is essential. It is also imperative that you write to the Prime Minister and to your deputy (in Canada) or to your congressman and senator (in U.S.A.), strongly insisting that you want their cooperation in banning the book or the film from the country. Don't you think Kateri would be pleased if you fought the good fight?

DID YOU KNOW?



Babies Murdered
Before Their Birth

Did you know that Quebec Social Affairs minister, Dr. Denis Lazure had announced that he intended to have 10 abortion clinics in operation in the Province by the end of last March? All pro-life organizations in the Province are protesting against his nefarious activity. To my knowledge, there is already an abortion clinic in Laval, and another one at Rosemont, Que. You can help by writing to Dr. Lazure, René Lévesque, and your own member of the National Assembly. Tell them frankly what you think of this "legal" branch of *Murder Incorporated*. And, please don't delay, it's a matter of life or death. Here again Kateri would be pleased if you fought the good fight.

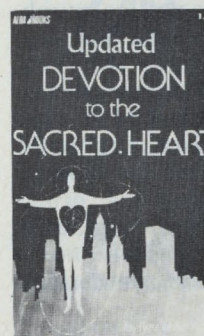
ONE THOUSAND THREE SUBSCRIPTIONS!



Mr. and Mrs.
Hugh Dashney

Kateri wants to draw the attention of all Kateri's friends to Mr. and Mrs. Hugh Dashney's devotion to the Lily of the Mohawks. During the month of December, they invited me to Pierrefonds, Qué., to preside over the enthronization of the Sacred Heart in their home. I gladly accepted the invitation and after the ceremony was over. Mr. Dashney told me that he and his wife had been doing their best to obtain 1000 new Kateri subscriptions before the end of Lent. Now what they hoped for in return was Kateri's smile upon them. Since their children are all of age, both the parents work in Montreal. Evenings and weekends are the only time they have left for Kateri. A few days after Easter, Hugh and Denise advised me that they had gotten 1003 new subscriptions. They merit our wholehearted thanks and congratulations.

A PAPERBACK FOR YOU



Updated Devotion to the Sacred Heart by the Rev. Walter Kern should be in the home of every one of Kateri's friends. It is the best book I have read in many

years on how to love the Sacred Heart in this postconciliar world of ours. Divided into three parts, it begins with a theoretic and historical section, continues with a practical section, including Sacred Heart living, the Apostleship of Prayer, and the Daily Offering. It contains also the Consecration to the Heart of Jesus, to which, however, I prefer Father Florentino Alcaniz, *Personal Consecration to the Sacred Heart* (Irish Messenger Press, Dublin, Eire). The final part of the book, entitled Prayer Section, contains over 40 pages of material both old and new. *Updated Devotion to the Sacred Heart*, an illustrated paperback, is quite readable and the price is within everybody's reach: \$1.65. Have you a valid reason for not ordering it? Order from Div. of Soc. of St. Paul, Canfield, OH 44406.

"MISSIVE IMPOSSIBLE"



Under the caption "Missive Impossible" the Montreal Gazette recently spoke of "the magnificent inefficiency of the Canadian postal system," which hoisted the price of mailing a letter or postcard from 12 to 14 cents on April Fool's Day. No improvement of the postal system is probable in the foreseeable future. I take the opportunity to thank our Canadian correspondents who have enclosed uncanceled stamps in their letters. Sorry, we can't use U.S.A. stamps.

✿ **Kateri's smile upon you, Miss A.W.!**

Enclosed is a check of five dollars, two to be used as my subscription to your pamphlet "Kateri," the remaining three for a donation towards the cause of Kateri's canonization. I am doing this in thanksgiving for the recovery of my sister who was ill, also as a petition that she does not have a recurrence of her problem. (St. Gregor, Sask.)

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

...May I tell you a story about the name Kateri, which is quite an unusual name? I work in an operating room with a nurse who had named her little girl Kateri. I asked her why and she told me she had heard the name while she was pregnant with the child and liked it so much she decided that, if the child was female, this would be her name. It was not until the child was three years old that she found out that on the day her daughter was baptized it was also the anniversary of the death of Kateri. Now when I receive my Kateri magazines I pass them on to her. Thank you for your precious time in reading my letter.
(Oxford, CT.)

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

...I would also like to receive four novena booklets. I am enclosing a check for the above along with a donation for a favor received. When my Mother became seriously ill recently, I placed her in Kateri's hands, either for a recovery or a happy death. After a long recovery she is, at 82 years old, feeling better than she has in many years. My association with Kateri goes back almost 25 years when I used her story in my catechism classes with 7th and 8th graders.
(Kersey, PA.)

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

Four years ago, I was on holiday and visited your beautiful Church and since then have prayed to your little Kateri, whom I place all my trust in. Thank you so much for sending me my copy of the magazine. I have great faith in Kateri, and would love dearly to have some of her touch relics to pass on in my family. Will you please help me to pray to Kateri for all the intentions of my family in general? I pray some day little Kateri will become St. Kateri. Hoping you are well, may God bless you always. I enclose five dollars. Many thanks.

(Newcastle on Tyne, England)

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

KATERI GOES TO MONTREAL

(Continued.)



ROUND HER NECK, on a fine leather thong, Kateri wore a small crucifix, a present of Father Cholenec. She reverently carried it to her lips time and time again during the day out of gratitude for our salvation and compassion for the sufferings of Jesus on our behalf.

In general, the Indians of the Mission had great devotion to the Passion of our Lord, who had suffered for their sins. This devotion they manifested in heroic and too often excessive penance for their past misdeeds, though all temporal punishment had been wiped away by the sacrament of Baptism. The men scourged themselves unmercifully several times a week; some, wearing iron-pronged cinctures about their bodies, felled trees and cut wood for hours on end. Joseph Togouiroui, one of the chiefs, better known as the Great Mohawk, always wore one on Fridays and on the eve of holy days. Paul Honoguenhag of Huron extraction, the first Christian of the village as well as **dogigue** or head catechist, did as much. Stephen, whom the Fathers referred to as "the good Israelite," was of so austere a virtue that the mere sight of him recalled the presence of God to his compatriots.

The women were not to be outdone by the men. To what their husbands and sons practised, they added incredible mortifications. Anne, Stephen's wife, was not satisfied with dousing herself in the icy river, but must also plunge her daughter Marie, aged three, into its freezing waters. The child was half dead after the ordeal. The mother was sharply criticized and, when Father Cholenec asked her why she had done such a terrible thing, she answered in all simplicity: "I fear, when my



Kateri and Mary Teresa Tegaiguanta Become Friends.

little daughter grows up, that she will grow lax and fall into sin. That is why I am having her do penance in advance!"

The same missionary learned that, for three nights in a row, the coldest he had seen since his coming to Canada in 1674, a young woman had rolled in the snow. Another, on a day so frigid and stormy that very few dared to venture out, stripped to the waist on the high bank overlooking the St. Lawrence and, exposed to the high winds, recited her lengthy Iroquois rosary. It must not be forgotten that the Hail Mary in Iroquois is twice as long as the English or French version. Many others favored the cold-water treatment as a means of atoning for their transgressions. In the heart of winter, they often broke the ice of a pond or a river and jumped into it up to their necks, remaining there while they recited several decades of their rosary beads. When the prayers were finished, they emerged sheeted in ice. One of them took the polar bath three evenings in succession and, on returning to her long house, did not dare approach one of the fire pits for fear that her penitential practices would be discovered. She passed three miserable nights and ended up with so bad a fever that it was thought she would die.

Most of these women chastened their bodies in the woods far away from the missionaries, who strictly forbade these penances as soon as they heard about them. "All we could do in these occasions," wrote Father Cholenec, "was to prevent a repetition of these excesses which the good intentions and lack of understanding of the new Christians rendered somewhat excusable!"

At first, Kateri knew nothing of these goings-on, for no one revealed them to her because of her poor health and the innocence of her life. She often complained to the blackrobe that he was hiding many things from her, things she ought to be told. As she was quick-witted, she gradually succeeded in finding out some of the penitential practices of the recently Christianized Indians.

In the spring of 1678, a providential meeting with an Oneida Christian named Mary Teresa Tegaiguanta was to influence Kateri's existence. Until then, she had confided only in Anastasia Tegonhatsiongo, who acted as a mother to her, leading her on in the great adventure of living a truly Christlike life. Under her guidance, the newcomer had progressed considerably. Anastasia, however, was elderly and could not do much more for her. Kateri had already surpassed her and performed actions she was incapable of. She needed a friend more of her own age, who would help her give herself completely to God.

Mary Teresa was of a fiery temperament and given to extremes in good or evil. She was of a robust constitution and in the prime of life, about twenty-eight of thirty years of age. She had come to the Mission of St. Francis Xavier in 1674 or 1675 with her pagan husband. In her native canton, Father James Bruyas, S.J., had baptized her, quite probably on Christmas Day 1669, after two years of probation. Unfortunately, shortly before her christening, her only child died. Did this loss weaken her faith? At any rate when the brandy from Fort Orange became so plentiful in her village that it could be had on demand, after having for several months resisted the temptation to drink, she finally succumbed.

After her arrival at the Christian village on the St. Lawrence, despite the fervor of the great majority of the people, she led a mediocre life. Then tragedy struck.

As the days began to draw in at the end of the autumn of 1675, Mary Teresa, her husband, and a little nephew went on the winter hunt. They followed the Ottawa River westward. Little by little other Indians joined them until they were eleven in the party: four men, four women, and three children. Only one of them was a "praying" Indian, Mary Teresa.

Under the onslaught of the northern wind, as the days plodded by, the faded and wrinkled red leaves of the maples and the yellow ones of the birches tumbled to the ground. Not a single tiny snowflake fell from the sky. And snow was indispensable for a good hunt. No wild beasts were sighted, not even the scut of a frightened hare. Provisions rapidly dwindled and hunger grim and fearsome stalked the hunters. Mary Teresa's husband managed to kill a moose, which was promptly shared and devoured. One sunset followed another, and they ate the small skins they had brought along to fashion mocassins. Then the mocassins themselves. At last they resorted to the bark of trees and to the rare autumn herbs they could find.

The eleven men, women, and children, were now starving. Mary Teresa's man fell ill. Out of desperation, a Mohawk and a Seneca decided to hunt on their own. They would return in ten days they said. If they killed a deer, everyone would be happy. Then again, if it snowed, all would be well. A week and a half later the Mohawk returned alone. It had not snowed and he had not bagged a deer or any other game big or small. Nor had the Seneca, who, he said, had died of hunger. His good health awakened the suspicions of the unhappy hunters, strong suspicions that he had killed and eaten his companion. They decided to turn back towards the French settlements, where it would be possible to find food and medicine. Drawing Mary

Teresa aside, they urged her to leave her husband to his fate; it was the only way, they reasoned to save herself and her nephew. She refused to heed their suggestion and was abandoned with the two others. A couple of days later, deeply regretting he had not been baptized, the husband died, attended by his faithful wife. She buried him in a shallow grave as best she could, and lifting the little boy to her shoulders, trudged off in the direction the party had taken.

It took a few days for her to catch up with her erstwhile companions. Since they had been wandering for a score of days and were so weak and worn out for lack of proper sustenance, they seemed to have become half crazed. They had come to a strange decision: they would sacrifice one or more of their number so that the rest could live. Cannibalism was extremely rare among the Iroquois, for being an agricultural race, they generally had enough food to carry them through the winter months. Besides, in the seventeenth century, the Five-Nation population lived comfortably close to the white settlements to keep from starving in case of need. It is not surprising then that the unfortunate hunters felt qualms about killing their own. Turning to Mary Teresa, the only baptized person of the lot, "What does the Christian law say on this point?" they wanted to know. "Is it permissible to take a life so as to save many others?" Not being sufficiently informed, she dared not reply to so important a question, for she feared to become an accessory to a homicide if she approved of their ghoulish plan. Then again, her life might depend on what she said. Not unreasonably, she thought that after the death of the first victims, they would kill her.

The first to be eaten was an old man, who volunteered to die, as he felt he was giving too much trouble along the way. Then the Seneca's widow and her two children were strangled and consumed.

Mary Teresa's reaction was not unpredictable. The near approach of death made her realize the deplorable condition of her soul. The sins of her past life, especially those committed after her baptism, like a terrible spectre, haunted her. She was filled with a great horror of all her disgusting yesterdays, and bitterly distressed at the thought that she had come to the hunt without going to confession. She asked pardon of God with all her heart and promised, if He delivered her from this mortal danger and led her safely back to the Mission, that not only would she go to confession but would also begin a new life and do penance for her many transgressions.

Her prayer was heard. After great difficulty and unbeliev-

able hardship, during January 1676, five of the eleven who had made up the party, among them Mary Teresa and her nephew, tottered into the village of the Praying Indians. She hastened to confession as she had engaged herself to do, but delayed reforming her way of living and doing penance for her sins. Her meeting with Kateri Tekakwitha ended the delay.

To replace the bark hut that had served as a place of worship since the removal of the Mission upstream in 1676, the missionaries had begun to erect a chapel 60 feet in length by 25 in width. Now that the rains had washed the land clean of the late snow, a carpenter was called in to do the paneling of the new building. One fine day, as he worked, Mary Teresa wandered in and out of the near completed construction. So did Kateri, who spoke to her for the first time, "What part of the little church," she inquired, "will be reserved to us women?" Mary Teresa pointed it out. "How true it is," said Kateri, "that this wooden chapel is not what God asks most of us, but that He longs rather for our souls, that he might dwell therein and make His temple in them. I do not deserve to enter this material chapel, for I have so often driven God from my heart, and merit rather to be put out with the dogs."

The humble tone of her new acquaintance's words and the tears in her eyes touched Mary Teresa to the heart all the more so because she did not expect them. They were for her means of life and grace. She was convinced that God had sent Kateri to lead her to Him by her good advice and example. Little by little the two women shared their most intimate thoughts with one another. In order to continue their conversation more easily, they walked over to the cross standing on the high bank of the St. Lawrence River, on the very spot now occupied by the cenotaph erected in honor of Kateri by Msgr. Clarence A. Walworth and his niece Ellen in 1900. Seated at the foot of the cross, Mary Teresa recounted to Kateri her disorderly life since her baptism and the traumatic experience she had gone through during the winter hunt of 1675. Kateri recited her memories of the visit of the three Jesuits to her Mohawk village in 1667, her christening on Easter Sunday 1676 at Gandaouagué on the Mohawk, and her dramatic escape from the Mohawk Valley. She did not forget to recall her past sins, the worst being her little-girl vanities when, to pass the time of day, she bedecked herself with pretty purple and white wampum necklaces, arm bracelets, rings, earrings, splendid belts, and ribbons of eelskin dyed a bright red with sturgeon glue for her long dark hair. Thus began a friendship that was to last forever. Its mainstay was their common desire to do penance for their past offenses. "As I was their spiritual director," wrote Father

Peter Cholenec, "they spoke to me of this relationship and asked for my approval, which I gladly gave, seeing that it would be good for both."

From that day onward, they were one in heart. Until Kateri's death they were inseparable. Although the younger woman occasionally accompanied Anastasia, whom she loved and revered, nevertheless she sought out Mary Teresa most of the time, for she was a vivacious, ardent creature, and more able to help her in her quest for perfection. The two were generally seen together as they went to labor in the woods and in the fields. They did not mix in much with the other women, not because they had no use for them, but because they did not want to become entangled in their petty differences or in the picayunish affairs of village life, which would distract them from the thought of God.

In Sister Lucy of Fatima's writings, it is stated that, following the Marian apparitions, she, Jacinta, and Francis spoke only of the holy angels, of Jesus, Mary, Joseph, and of the Blessed Trinity. These, also, were the main subjects of Kateri's and Mary Teresa's conversations. Whenever they met with troubles of any kind, they discussed them together so as to profit from them as much as possible while following our Lord during His terrible Passion. Quite often each week, they went deep into the woods and lacerated their shoulders with switches, something Kateri had been doing alone for some time.

Later on during that spring or at the beginning of summer, Kateri, Mary Teresa, and, no doubt, a canoe or two of their acquaintances paddled across the St. Lawrence to Montreal.¹ They landed at the common to the west of Pointe-à-Callières, today Pointe Saint-Charles.² Several times a year, from four to six hundred Indians from near and far gathered there with their precious pelts and made for the merchants' stands abounding in desirable goods. When Kateri set foot on the shore, there was certainly no trading going on: Father Cholenec would not have chosen to expose her not only to the milling throngs of aboriginals but also to the curious whites who came from as far as sixty leagues to observe them.

In those days Montreal, the population of which numbered barely 600, was still in its cradle. It was built on a plateau extending between the St. Lawrence and the **Petite Rivière**, which still flows under Commissioners Street in the vicinity of the Custom House. Three streets, St. Paul, Notre Dame, and St. James, ran parallel to the river. A few side streets linked them together.



"The Main Point of Interest Was the Hôtel-Dieu."

During the few days of Kateri's stay on the island, she had plenty of time to inspect the French village. Four hundred feet beyond its eastern limits, Blessed Marguerite Bourgeoys had erected a chapel dedicated to Our Lady of Good Help (Notre-Dame de Bon-Secours), which was completed in 1677. The metal for the one-hundred-pound bell was cast from a broken-down cannon formerly used to protect the settlers from the frequent Iroquois raids. No doubt, as the peaceful Mohawk maiden and her Oneida friend perambulated the settlement, they entered the sanctuary, in which was enshrined a miraculous statuette of Our Lady of Montaigu.

For Kateri, the main point of interest was the Hôtel-Dieu on St. Paul Street next to the residence of the Blessed Marguerite Bourgeoys' Congregation of Notre Dame. It was staffed by the Hospital Sisters of St. Joseph founded as well as Montreal itself by Jerome Le Royer de la Dauversière of la Flèche in France. She was happy to pray in the half-timbered, 50-foot-long by 24-foot-wide chapel, where in 1667, the Indian founders of the Mission of St. Francis Xavier, Francis Xavier Tonsahoten and his wife, Catherine Ganneaktena, had attended Christmas Mass.

In the wards, ten or so Sisters attended the patients. Two of the first three who had come to Montreal in 1659, Catherine Macé and Judith Moreau de Brésoles, were still actively at work. Even if Kateri met her, she was unaware that Sister de Brésoles was one of the founders of the Holy Family Confraternity to which she belonged. Her overall impression of the little hospital was excellent:

"While passing some days at Montreal," wrote Father Cholenec, "where for the first time she saw the nuns, she was so charmed with their modesty and devotion, that she informed herself most thoroughly with regard to the manner in which the holy sisters lived, and the virtues they practised."

(To be continued.)

1. Fr. Claude Chauchetière, S.J., Kateri's first biographer, who knew her well, asserts that she never went to Montreal. He arrived at the Mission of St. Francis Xavier during the summer of 1678 at the earliest. From that time on Kateri did not go to Montreal. However, she did go before his arrival, for Fr. Pierre Cholenec, S.J., her spiritual guide, definitely states that she went to Montreal once.
2. A paper conserved at the Judicial Archives of Montreal, dated August 5, 1678, states that the trading with the Indians took place to the west of Pointe-à-Callières.

INFLATION

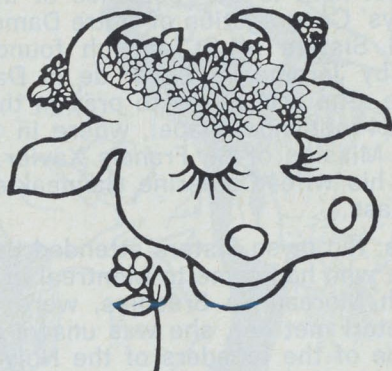
Since January 1, 1975, in Montreal and its suffragan dioceses, the former one-dollar Mass stipend is now two (\$2.00) dollars, and the former five-dollar stipend is now seven (\$7.00).

EVEN A COW AND AN OX

Kateri is interested in all kinds of petitions; take for example those made for a cow and an ox in 1695:

A woman of Lachine, who had come with her fellow parishioners to honor Katharine at the Sault, came to me after High Mass and told me that the only cow she possessed, had one day so vastly swollen up, without apparent cause, that they had given the beast up. But she then had recourse to the ordinary refuge

of the people of Lachine, saying with the greatest of simplicity: "O Good Katharine, have pity on me! Save my poor cow!"



Her few words were hardly out of her mouth when the swelling disappeared before her eyes and the cow has been fine ever since.

Last winter an ox fell on the ice at Montreal and was so badly injured that to the great loss of his master and his family, the beast had to be stabled for the whole winter. One of the girls of the household was much devoted to Katharine, and got the idea of taking some of the earth from her grave, mixing it with the water which she would secretly bring to the ox to drink. Said she, altogether charmingly: "Why should not Katharine cure beasts as well as men?" Next morning the ox was found on his feet and to the astonishment of all was hitched to his accustomed yoke. When the young woman saw the wonderful thing that had happened, she broadcast what she had done, for the glory of her who had designed to grant her the favor.

Francis Le Brun, S.J.
Between 1707-1721

KATERI'S IMPACT UPON US



HOW did Kateri Tekakwitha achieve heroic faithfulness to all the Christian virtues? What is there in the achievement that attracts so many ardent devotees?

Here was a flower that bloomed in pagandon, a most attractive girl who lived to precisely the same age of the Little Flower, and confessed the Faith and practised the Christian life in the midst of a people slowly emerging from a primal to a Christian culture. She was for them what Agnes and Agatha, Cecilia and Lucy were for the newly converted and the on-their-way-to-Christianity Romans of the Apostolic age.

Modern Americans benefit from a Christian heritage imported from the Old World and implanted in the New. Ours is not an age when the message of Christ is new and startling. Nor does the Devil now roam our forests inciting indigenous nations to diabolical orgies and direct violence against Church of Christ and His Members. The Sign of the Cross today is not followed by a death blow from the tomahawk. What have we to learn from an Indian maiden who lived at the dawn of Christianity in this nation?

The Serpent is still with us. Apathy, indifference, forgetfulness, procrastination, despair... these are the slough of the Serpent. Profession of the Faith and a truly Christian life are as incomprehensible and suspicious to the modern American mind as they were to Onse-gongo, uncle of Tekakwitha, and war chief of the Mohawk.

Here lies the charm of Tekakwitha, and her meaning in American life. The clarity of her innocence, the light of her virginity, her austerities, these enchant us. But it is the directness of her love, despite all adversity and opinion, that inspires us.

Tekakwitha had the martyr's spirit. She bore with humiliation and privation at home. She met courageously jeers, ribaldry and cruel treatment as she passed to and from the chapel. She faced the brave who brandished his axe over her head for her Christian behavior with: "You may take my life, but not my faith." She could not compromise with paganism. There is no compromise with modern paganism. Tekakwitha demonstrated that a Christian must live against the grain of society, of a pagan environment, and she suffered as Christians must suffer.

The way of holiness followed by Kateri is open to all. Kateri performed no miracles, converted no one directly. She practised Christian virtue heroically in pagan environment. She held out against the spirit of the world. What sustained her? What was behind her inspiring constancy?

(1) Kateri lived only to please God, not herself nor anyone who set himself opposite God. Her biographers declared that she was constantly searching for better ways of pleasing God.

(2) Kateri never shirked the common duties of her state of life. She performed the same ordinary labors as those about her unless prohibited by health from doing so. Miracles came after her death, not during her lifetime. She achieved her goal within the framework of the community, not away from it. Kateri realized that her toil in the fields of maize was as pleasing to God as her hours in the chapel, for she realized that her secular labors were illuminated by motives of love.

(3) Prayer was the very life of Kateri. To her people, "The Prayer" was the Faith. To know Kateri is to realize that prayer is union with God.

(4) Tekakwitha cultivated three solid devotions:

To the Cross which she constantly carried, honoring it by suffering, penance, and persecution;

To the Blessed Sacrament, hearing every Mass possible, visiting the chapel frequently, and devoutly receiving Holy Communion;

To the Blessed Virgin, whose Rosary she cherished and on whose Assumption Day she, first of her people, made the Vow of Virginity.

(5) Her biographers state that Kateri spread chastity like a balm about her. Young women and young men find in Tekakwitha an example of chastity that is perhaps more inspiring than some younger models of chastity. Tekakwitha bore the heat of the day. She was twenty-four when she died and up to her death had faced constant and severe temptations to abandon her ideals. In the midst of vice and filth she lived unsullied, even innocent. Three vicious attacks on her chaste character did not shake her perseverance, when she was accused of that very sin she violently abhorred. Once having determined to belong to Christ, to live a chaste life, she never, like the wife of Lot, turned back to see the conflagration of her earthly home. She simply kept her eyes on the sure and straight road which led past all divergence to her goal.

(6) Many modern biographies pass over Kateri's austerities lest they be "misunderstood" and the reader scandalized. Yet in Kateri's self-sacrifice and penitential spirit we find one of the secrets of her marvelous fidelity to virtue.

Modern Americans, even many Christians, are scandalized to see Kateri "abuse" her body in God's service. They would not complain if she used it in like manner to satisfy vanity, or serve the world or the devil. The world which is scandalized at the sufferings whose principle is love of God approves the asceticism in the service of evil. It excuses the ravages of alcohol and drugs. It passes over the vilest public crime with little comment, but at Kateri and the saints it is scandalized.

It would be absurd not to take into account the country or the race of Kateri. Doubtless, a saint is, first of all, a contemporary of Christ; beneath all skies and in all ages he withers away alone in the world facing his Creator. And yet, for all that, what Kateri did at Caughnawaga, to conquer temptations from without and within, is conceivable only of an Indian in America of the Seventeenth Century.

Once she asked Anastasia, her instructress, what she considered the severest penance one could do in order to offer the most pleasing sacrifice to Our Lord and to prove one's love for Him. "My child" replied the old woman, "I know of nothing on earth more terrible than fire." "Neither do I," answered Kateri. She said no more about it then, but in the evening, when every one had gone to bed she spent a long time burning her legs with a brand in the

same manner that slaves are burned among the Iroquois, wishing in this way to declare herself the slave of her Savior, to Whom she then presented herself at the door of the church in the darkness of the night, bearing her beautiful marks of the cross.

The more the saints conform to Christ, the more do they seem to us today like creatures cast off from the simple and normal life, as misfits, in a world of their own, unable to adjust to reality. Yet, the opposition between the cross and the "simple and normal" life exists only in the eyes of the world. It does not appear in reality. The cross opposes the voluptuous, triumphant life, but the cross is not opposed to life as it is. The saints do not introduce the cross to their destiny; they find it there, all set up. Instead of diverting themselves from it by pleasures and games, or fleeing it through the thousands of loopholes men have discovered, they question it, they snatch its secret of love and joy. We are free to believe that they give in to a comforting illusion, but not that they add worse conditions than human existence already provides. The deniers of the cross, the pleasure seekers, suffer not one whit less than the saints.

Modern American Christians are inclined to look upon the penitential saints as extreme pessimists. Yet the latter have never believed that sadness was a good in itself. They know that it is the evil attached to original sin. Neither do they deny that human life, especially in its beginnings, knows serene hours, nor that even unhappiest have their happy hours. These eccentrics are, in their sufferings, infatuated with joy. This joy is God to whom they are united by self-immolation.

Despite her martyrdom, Katharine never stopped exulting in God, her Lord. When asked by her confessor if she loved God, Kateri, breathless with love, could only answer joyously, "Oh! Father!"

Who can love like this? What balanced and wise mind can conceive this love? The truth is that this love is hardly ever spoken about. Human passion is celebrated, analyzed, exalted in books, music, and art. Over the radio, in the movies, on television, innumerable romances keep the cult going from dawn to dusk. There is an unbelievable disproportion between what men hear said of love and what they experience of it in their poor lifetime.

Divine love is silent. Humble hearts do not betray their secret, knowing it would not be understood. It is an incommunicable charm. It is the charm of Tekakwitha.

Kateri's only thought was God. To reach Him, it was quite necessary for her to go through her own particular history, her youthful vanity, her humiliations, her penance. She sought herself in Him only to be engulfed there. She hated herself with a fierce hatred, and took pleasure in fleeing from herself. She had been strongly impressed by the infinite price she had to pay for the slightest of her infidelities.

Each soul today follows his own route, bears his own burden, a route and a burden distinct from all others. Yet all are fused in the same resurrection even as Kateri.

In the Seventeenth Century Christ was as lonely as He is today, as different from the world, as foreign to its passions, as incomprehensive and as scandalous. Too many modern Christians, looking at that martyrdom which true friends of Christ inflict upon themselves, are scandalized to the point of disgust. Yet the more our reason protests, the more is our soul enchanted, for there is an order of love over the order of reason. It is this order of love, by her living only for God, by her perseverance, her chastity, her penance, that we find the principal impact of Kateri Tekakwitha on her America, then and now.

Justin C. Steuer
**The Impact of Katharine Tekakwitha
on American Spiritual Life**
Catholic University of America
Washington, D.C., 1957, p. 38-42.

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

A dear friend of mine lost her husband in July. The insurance company refused to pay her the insurance saying his policy elapsed two days before he died. She was very discouraged, I sent her a relic of Kateri, and appealed to her for help. Yesterday Kateri answered. She received the money, so I'm enclosing the five dollars I promised. My friend will also say the prayers each day for Kateri to be recognized as a saint.

A woman who asked Kateri to have a baby, gave birth today to a nice health boy, J., so thanks again, dear Kateri.
(White Plains, NY.)

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

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

Please accept this ten-dollar donation for Kateri's Cause. In recent weeks we had a terrible amount of rainfall. Our local dam was on the verge of collapsing. I prayed to Kateri, asking her guidance to watch over the dam and save lives. During the night, the water receded and I thank her. Father, there is a young man in our town who has a back problem. Could you kindly send me a touch relic, so that he may wear it. (Altona, NY.)

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

I would very much like to have a Mass said in Kateri's honor for a very special intention which is as follows. "Good Health and Prosperity" now and in the future and "Peace in the World" which I don't have to explain. My husband and I have had many years of hard times and we have struggled to make ends meet and to pay off many pressing debts both personal and commercial. Kateri has helped us throughout these hard times even though, due to our own mistakes and bad judgement in business transactions and administration, we almost failed. Somehow the solution always came up thanks to Kateri. I have prayed to Kateri every night before going to sleep and prayed for her beatification for many years, no matter how tired and exhausted I was. I am sure there were nights I must have tried to pray but fell asleep from pure fatigue... (Montreal, Quebec)

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

PRAYER

*for the beatification of
Kateri Tekakwitha*

O GOD, who, among the manifold marvels of Your Grace in the New World, did cause to blossom on the banks of the Mohawk and of the St. Lawrence, the pure and tender Lily, Kateri Tekakwitha, grant, we beseech You, the favor we beg through her intercession - that this Little Lover of Jesus and of His Cross may soon be raised to the honors of the altar by Holy Mother Church, and that our hearts may be enkindled with a stronger desire to imitate her innocence and faith. Through the same Christ Our Lord. Amen.

*Our Father and Hail Mary, once, and
Glory be to the Father, three times.*

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THE KATERI QUARTERLY

**RENEW YOUR SUBSCRIPTION
IF IT HAS EXPIRED**

THE KATERI QUARTERLY

"THY WILL BE DONE ! . . ."

IN THE MARCH ISSUE OF **KATERI**, "An intention to remember" may have caught your eye. It was a touching letter from the Eskasoni Indian Reservation in Nova Scotia. Mrs. Albert Marshall wrote, "My son, Tommy, is dying of a bone marrow disease. He is a North American Indian from the Micmac Tribe. My prayer is to find a cure for my son . . . I will do all I can to develop veneration of our Indian Mediator, namely Kateri, among our Micmac people . . . If God wills that my son does not survive, I will still pray to her . . ."

Our dear Lord called Tommy to Himself in spite of the prayers asking for a cure. A "thank you" note reached the Kateri Center a few weeks ago:

March 28, 1978
Eskasoni, Nova Scotia

Dear Friends of Kateri,

On January 14, 1978, our son Tommy Marshall went home to God, after suffering very much.

We would like to thank everyone for their heartfelt prayers. He went very peacefully and indeed was a consolation to us and to his brothers and sisters. We know he is home with Jesus.

In a most beautiful way, our prayers were answered.

Albert, Murdena Marshall,
and family.

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 SHALL BE FORWARDED
TO FATHER ANTHONY ROUSSOS, S.J., ON SEPTEMBER 1.
HE WILL SOLEMNLY CELEBRATE NINE MASSES FOR
YOU IN THE BEAUTIFUL BYZANTINE LITURGY IN
THE HOLY LAND.
(No offering required.)

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: two dollars. Each yearly enrollment in the Kateri Tekakwitha Guild: one dollar.

INTERESTING PEOPLE

Since 1967, everyone who sent five new subscriptions to the Kateri Center was privileged to inscribe the name of a deceased relative or friend on a special Roll. When the names of 200 departed ones were enrolled, 100 Masses were offered for them. The Roll was successively given the name of a Christian Indian who played a part in Kateri's life. Interesting names to say the least:

Mary Teresa Tegaiauenta

Anastasia Tegonhatsiongo

Stephen Tegananokoa

Martin Skandegonrhaksen

Jeanne Gouastraha

Paul Honoguenhag

Louis Ateriata

Mary of Onondaga

Francis Tsonnontoüan

Marguerite Tsonnontoüan

Joseph Togouiroui

Wouldn't you like to know more about them?

Read **The Original Caughnawaga Indians**, by Kateri's Vice-Postulator. You will live, weep, and laugh along with these extraordinary people.

(\$10.00, plus \$1.50 in Canada and \$2.00 in U.S.A.,
for handling and mailing.)

PLEASE RENEW YOUR SUBSCRIPTION; SEND GIFT SUBSCRIPTIONS TO:

- PLEASE INDICATE MR., MRS. OR MISS
- (1) NAME
STREET
CITY OR TOWN CODE
PROVINCE OR STATE
- (2) NAME
STREET
CITY OR TOWN CODE
PROVINCE OR STATE
- (3) NAME
STREET
CITY OR TOWN CODE
PROVINCE OR STATE
- (4) NAME
STREET
CITY OR TOWN CODE
PROVINCE OR STATE
- (5) NAME
STREET
CITY OR TOWN CODE
PROVINCE OR STATE

(GIFT NOTE SENT UNLESS OTHERWISE REQUESTED)

FROM: NAME
ADDRESS

As I am sending the names of FIVE new subscribers to the Kateri Center, I now inscribe, free of charge, the name of a deceased person dear to me on the Joseph Togouiroui Roll:

Mr. ☐ Mrs. ☐ Miss ☐

- When the Roll is complete with the names of 200 deceased, 100 Masses shall be offered for the repose of their souls.
- If no name is submitted for the Roll, "A Suffering Soul of Purgatory" shall be inscribed instead.