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KNIGHTS OF COLUMBUS CLUB



KATERI

NO. 117

THE JOSEPH TOGOUIROUI ROLL

OUR SUBSCRIPTION CAMPAIGN: 25

KATERIGRAM

EACH NEW MOON

NO MARRIAGE FOR KATERI !

A GALA OCCASION !

CORRESPONDENCE

**LILY OF
THE MOHAWKS**

Autumn • 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¢.

Touch Relics

1. Small Kateri pictures with silk applied to relics. 20¢ each. (Limited supply.)

Plaques

1. Ceramic plaque with picture of Kateri on mushroom-colored tile (4" x 4") by Daniel Lareau. \$2.75.
2. Plaque, plastic case with prayer (2½" x 1½") \$1.50. See p. 33.
3. Metallic plaque (3½" x 2¾") framed in blue and white enamel: \$2.00.

Novena

In the form of a short biography, 25¢ each.

Statues

1. In hydrocal, gilt or ivory-colored, \$6.50.

Books

- In English — *The Venerable Kateri Tekakwitha* by Henri Béchar, S.J., 20 pp., illustrated, 50¢.
- 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 Béchar, 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 Béchar, 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. 117

Vol. 30, No. 4

AIM

1. Our quarterly bulletin, *Kateri*, published by the Kateri Center, intends to help you obtain favors both temporal and spiritual through the intercession of the Venerable Kateri Tekakwitha. It is hoped her Beatification will thereby be hastened.

2. It aims to increase the number of Kateri's friends and to procure from them at least 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.

SEPTEMBER 1978

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CAUGHNAWAGA, P.Q., CANADA J0L 1B0

THE JOSEPH TOGOUIROUI ROLL

Now that the Joseph Togouirou Roll of 200 names is complete, 100 Masses for the souls of these people shall be offered. For every five subscriptions to *Kateri*, you may inscribe at no extra cost the name of one of your Faithful Departed on the new Catherine Ganneaktena Roll.

1. Mr. Ron Walsh
2. Mrs. Cordelia Wells
3. Miss Mary E. Fitzgerald
4. Miss Clairina Labrecque
5. Mrs. Laura Beauchamp
6. Mr. Vital Lauzon
7. Miss Antoinette Cristofaro
8. Mrs. Aurore Croteau
9. Mr. Adélien Deslaurais
10. Mr. Nazaire Bélanger
11. A Soul in Purgatory
12. A Soul in Purgatory
13. Mr. Joachim Régnier
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16. Miss Sophie Rymes
17. Mr. Nicholas Ventura
18. Mrs. Madeleine Pitt
19. Mrs. Stanley King
20. Mr. F. Ames
21. Mrs. Thérèse Dufresne
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
29. Mr. Henri Daoust
30. Mr. Gérard Serre
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33. Mr. Thomas Joseph Boushel
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38. Mrs. Esdras Beauregard
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40. Mr. Rosaire Côté
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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
50. Miss Flora Hamelin
51. Mr. Joseph Elie Cantin
52. Mr. Donat Beaudet
53. Mrs. Marie-Louise Beaudet
54. Mr. Bernard Yozwiak
55. Miss Matilda Boisvert
56. Mr. West
57. A Soul in Purgatory
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59. Mrs. Agnes C. Sullivan
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61. Rev. Frederick Callahan
62. A Soul in Purgatory
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64. Mr. Robert Houle
65. Mr. Joseph D. Savoie
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67. Mr. Joseph Cantin
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69. Mr. William Keller
70. Mr. John Edward Jarzynski
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72. Mr. Laval Couture
73. Mr. Charles Couture
74. Mrs. Charles Couture
75. Mrs. Marjorie Hoefler
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77. Mr. Edmond Martineau
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79. Mr. Arthur Otis
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81. Mr. Alfred Saint-Cyr
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84. Mr. Romain Beaupré
85. Mr. Lionel Patenaude
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88. Miss Anna Kerwin
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92. Mr. Adrien Côté
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124. A Soul in Purgatory
125. A Soul in Purgatory
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127. Mr. Oliva Marquis
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129. Mr. Charles Guertin
130. Mr. Alcide Marquis
131. Mr. Laurent Guertin
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135. Mr. Albert Thériault
136. Mr. Viateur Locas
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138. A Soul in Purgatory
139. Mrs. Louise Karewien Rice Wells
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142. Mr. Leandre Chiasson
143. Miss Laura Bellemare
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149. Mr. Peter Jansen, Sr.
150. Miss Marie Jansen
151. Mr. Edward J. Soulard
152. A Soul in Purgatory
153. Mrs. Marion Phillips
154. A Soul in Purgatory
155. A Soul in Purgatory
156. A Soul in Purgatory
157. A Soul in Purgatory
158. Mr. Peter James Jacobs
159. Mr. Ignatius Jezyk
160. A Soul in Purgatory
161. Mr. Ephrem Benoit
162. Mrs. Victoire Baron-Maheux
163. Mr. Patrick J. Murphey
164. Mr. Wilfrid Rancourt
165. A Soul in Purgatory
166. Mr. Henry Sack
167. Mr. J. Hyacinthe Ferrigan
168. Miss Mary Thérèse Clarke
169. Mr. Lucien Lambert
170. Mrs. Carmen Lavoie
171. Miss Nathalie Lavoie
172. Mr. Thadée Otis
173. Mrs. Henri Riopel
174. Miss Eva Mae Schlegel
175. Mrs. Elizabeth Keller
176. Mr. Samuel Otis
177. Mr. Pierre Otis
178. Mr. Albert Pigeon
179. Mrs. Marie Louise Payette
180. Mr. Jean Baptiste Payette
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182. Mr. Brian Wilcox
183. Mr. Eugene Michaud
184. Mr. Gerald Wierzb
185. Miss Mary D. Kramer
186. Mr. Jacob Sadler
187. Mrs. Blanche Bessette
188. Mr. Romain Gour
189. Mrs. Joseph Deslandes
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191. A Soul in Purgatory
192. A Soul in Purgatory
193. Mr. Albert E. La Fontaine
194. Mrs. Eva Hayes
195. Miss Nathalie Boudreau
196. Mr. Theodore Laframboise
197. Mrs. Caroline Labrie-Otis
198. Mr. Aldoma Laframboise
199. Miss Linda Laframboise
200. Mr. Alex Deschatelets

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(Continued on p. 9.)

OUR SUBSCRIPTION CAMPAIGN

The Kateri Subscription Campaign forges ahead. Once again I urge our friends to help us reach the 10,000 mark from now to Christmas. Kateri needs these subscriptions to survive. Same price as for the first issue in 1949: \$1.00 a year.

Twenty-Fifth Quarterly Instalment

Forward	7,221	J. Vance, Waterbury, CO	1
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G. Marion, Caughnawaga, Que.	1	E. Donoghue, Peterboro, Ont.	1
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S. Leblanc, St. Hubert, Que.	5	W. Monte, Coventry, RI	1
J. Martin, Hawthorne, CA	5	M. Albo, Winnipeg, Man.	2
C. Russell, Shawnee, KA	60		
Sr. Pigeon, Alexandria, Ont.	2		
H. Lynch, St. Marys, PA	1		

Total 7,920

St. Joseph's Residence
830 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 14,372 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

Code

Country

Telephone

KATERIGRAM

THREE CENTURIES AGO THIS SUMMER, Kateri practised the discernment of God's Will in her daily life. "What will make me more pleasing to God?" was her constant query. She also sought the answer in prayer, and once she got it, at the cost of much vexatious interference, she adhered to the divine Will with all her heart.

When Kateri and her two friends thought of founding a community of Indian Sisters, they requested the approval of their spiritual director, Father Cholenec. He refused to give it and the three women abode by his decision, convinced that if they acted otherwise, they would not be more acceptable to God. When elderly Anastasia Tegonhatsiongo and her adoptive sister endeavored to force Kateri into marriage, Kateri felt as a result of her prayers that the Savior had something else in store for her. She again consulted Father Cholenec, who confirmed her resolve not to marry.

Often enough good Catholics reach a decision concerning their state of life without discussing it with the Almighty, who better than anyone else is able to enlighten them.

However, not only are the major decisions that give meaning to a whole life to be taken into account but also the ordinary everyday ones. Each year, each month, hundreds of decisions must be taken. On the spur of the moment? On a sudden impulse? Not at all. The true Christian, who loves Christ with a fierce love, will always put the question to himself, "What will make me more agreeable to God?"

Since he can write, he has a slight advantage over Kateri. Let him take his ball-point pen and write out all the reasons that favor a tentative solution, then all the reasons against it. Now let him add up the two columns, taking into account the weight of each reason before coming to an initial conclusion. The time has come for him to pray, to receive Holy Communion, and to ask the good Master to make known His will to him. He would do well also to request our Blessed Mother's and Kateri's intercession. If the tentative decision still stands, and if the matter is sufficiently important, let him submit it to an experienced spiritual director for approval. And may he always carry in his heart Kateri's query, "What will make me more agreeable to God?"

HENRI BECHARD, S.J.
Vice-Postulator

The Catherine Ganneaktena Roll, Contd.

Lacasse, 28. Mrs. Gloria Biard, 29. Mrs. Kathleen Baker, 30. Mrs. Elizabeth Chiasson, 31. Mr. Robert Wagner, 32. A Soul in Purgatory, 33. A Soul in Purgatory, 34. A Soul in Purgatory, 35. A Soul in Purgatory, 36. A Soul in Purgatory, 37. A Soul in Purgatory, 38. A Soul in Purgatory, 39. A Soul in Purgatory, 40. A Soul in Purgatory, 41. A Soul in Purgatory, 42. A Soul in Purgatory, 43. A Soul in Purgatory, 44. Mr. Edward Kelly, 45. A Soul in Purgatory, 46. A Soul in Purgatory, 47. A Soul in Purgatory, 48. Mr. Aldéa Cordeau, 49. Miss Irma Bourdeau, 50. Mrs. Juliette Ratel, 51. Mr. Robert Bertrand, 52. Mrs. Mac Pochownil, 53. Mr. Marc Bédard, 54. Miss Charlotte Blanchet, 55. S. Anna Gendron, 56. Mr. Willy Coderre, 57. Mrs. Raoul Tremblay, 58. Mr. Isaie Beauregard, 59. A Soul in Purgatory, 60. Mr. Eugene Chateauvert, 61. Mrs. Rosalie Boilard, 62. Mr. Charles Otis, 63. Mr. Aimé Otis, 64. Mr. Jean-Paul Chiasson, 65. Mr. Ernest Fournier, 66. A Soul in Purgatory, 67. A Soul in Purgatory, 68. Mrs. Berthe-Alice Cajalais, 69. Mrs. Louis-Robert O'Bomsawin, 70. Mrs. J.-Adéard Chartrand, 71. Mrs. Donat Gilbert, 72. Mr. Eugene Valade, 73. Mr. S. Aurore Blanchette, 74. Mr. Joseph Blanchette, 75. Mrs. Evelyn Duquette, 76. Mrs. Dolores Olguin, 77. Mr. Lucas Olguin, 78. Mr. John Jarzynski, 79. Mr. Emile Rancourt, 80. A Soul in Purgatory, 81. Mr. Ovila Paiement, 82. Mr. Raymond Bouthillier, 83. Mrs. Aurore Croteau, 84. Miss Mary F. McGuigan, 85. Miss Clariena Labrecque, 86. Mr. Edmund F. Adrian, 87. Mr. Earl R. Morgan, 88. Dr. Ensign C. Balch, 89. Dr. Edmund D. Clements, 90. Mrs. Catherine Anne McDonald, 91. Mr. William Hazen Shelton, 92. Miss Mary J. Jennings, 93. Mr. Joseph A. Wells, 94. Mr. Georges Brocklebank, 95. Mr. Robert Côté, 96. Miss Rose-Marie Martin, 97. Mr. J. Lanthier, 98. Mr. John C. Proulx, 99. Mrs. Hormidas Gravel, 100. Miss Lucynda Desfossés, 101. Mr. Raymond Dérôme, 102. Mr. Alfred Nantel, 103. A Soul in Purgatory, 104. Miss Helene Dieumegarde, 105. Miss Adeline Fortin, 106. Mr. Sebastien St. Pierre, 107. A Soul in Purgatory, 108. A Soul in Purgatory, 109. Mrs. Lorette Vient, 110. Mr. Wilfrid Ratel, 111. A Soul in Purgatory, 112. A Soul in Purgatory, 113. Mrs. Rose-Anna Roux, 114. Mr. Emile Roux, 115. Mr. Alphonse Beauregard, 116. A Soul in Purgatory, 117. Mr. Wilbrod Slight.

✿ Kateri's smile upon you, Mrs. E.C.!

Enclosed you will find fifteen Australian dollars in thanks to Kateri for the graces she gave me, and for keeping my family safe, as I always pray for safety. Please help John to get the job on the base, as a gardener.

(Melbourne, Australia)

✿ Kateri's smile upon you, Mrs. S.B.!

I am enclosing the sum of five dollars for help that my son-in-law received. At Christmas time he had a mild stroke, which paralyzed his arm. He was hospitalized, a massive blood clot near the brain was found. It has now been reduced with medication and no operation was needed. Thanks to my constant prayers to Kateri! I wish I could send more as it was worth a million dollars for his recovery...

(Raymond, NH)

✿ Kateri's smile upon you, Mrs. J.P.!

I promised a letter of thanksgiving and a donation in thanks for the favor of no injuries sustained. My daughter was leaving her home and fell while carrying the baby in her arms. She was afraid the child, who is nine months old, was hurt, because she had fallen on it. The baby began to throw up and cry badly, so she took her to the hospital emergency room. I promised this letter if everything would be alright. So that is just what it is—all is alright now. The X-Rays showed no injuries. Thank you, Kateri! I continue to pray for my daughter, son-in-law, and grand-daughter every day. Thank you.

(Warren, MI)

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

❁ **Kateri's smile upon you, Miss M.W.!**

I am enclosing a check for twenty-five dollars for Kateri's Cause, in thanksgiving for a favor received last year. I prayed to Kateri and Our Blessed Mother to cure my younger brother, who was drinking very heavily, and I am pleased to say he has stopped completely, not even taking a sociable drink. It was a wonderful surprise for my sister and me, for he does not live with us and we were very worried.

Kateri has also aided my other brother who has a heart condition, and has helped him to improved health.

I wish you the best of health, and may Kateri keep you under her protection. It is a long while since I visited her shrine, and was very sorry to learn that the lovely Wampum Belt had been "borrowed" by apparently irresponsible and irreverent young people. Perhaps Kateri will help them to learn the error of their ways and give them the grace to return the belt to its proper place.

(Toronto, Ontario)

❁ **Kateri's smile upon you, Mrs. C.R.!**

About two months ago I wrote you asking for prayers for the sale of property, promising little Kateri that I would send fifty subscriptions and seek prayers for her beatification if she would help me sell this property, which was very difficult. Well it is sold and I am listing below the names of the subscriptions and my check for sixty dollars to cover also the postage.

When I started this list I thought there would be fifty new subscribers, but there are fifty-two, so I will send a check for sixty-five dollars to cover the postage.

I did send more enrollments a month ago and this happened, so I do want people to ask me about Kateri. I can now tell them about my answer to prayer and to beg them to be sure to say an Our Father for her Beatification. Thank you so much for your own prayers and for taking care of this for me.

(Shawnee Mission, KS)

❁ **Kateri's smile upon you, Mrs. C.K.!**

Enclosed find a money order for fifty dollars in honor of Kateri. Last December I sent you fifty dollars in thanksgiving for the betterment in the condition of my son and his wife (both alcohols). They are doing much better—taking good care of their children—so here I am again to thank Kateri... Again my sincere thanks to little Kateri...

(Edmonton, Alberta)

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

❁ **Kateri's smile upon you, Sr M. Winnifred !**

I just finished reading your splendid **The Original Caughnawaga Indians** and could hardly lay it aside until I had finished. I learned so much and more about Kateri. I like the way you write, Father and what reasearch you must have done!... There is so much joy in reading of the heroic faith in so many Christian Indians, Indian martyrs, that we ask God to give us the grace to share in their patience, their perseverance, their love of God...

(Rochester, MN)

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

I am sorry that I delayed this long, but I have not forgotten what I had promised to our faithful friend, Kateri Tekakwitha. I had lost a money order check that I was to send out for insurance payment that was due. I prayed to dear Kateri to help me so I could find the envelope that had the check. About four days later the envelope was found. I am enclosing a twenty-dollar check to Kateri, two dollars of which are a sympathy enrollment for Mr. J.A. I hope I am not too late in mailing this. We thank you, all in the family, for the work you are doing for her cause and we pray for her to be elevated soon to Saint-hood. We love her all in our Parish. (Caughnawaga, Que.).

❁ **Kateri's smile upon you, Mrs. V.G.!**

I am enclosing the five dollars I promised towards Kateri's cause for a favor received. I suffered from aching legs and feet and at my age was afraid I would not be able to walk. Doctors did not seem to help. I prayed to Kateri and she guided me to the right one and I'm getting better. Thanks to Kateri for her help. (St. Laurent, Man.)

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

Please find my enclosed money order for twenty-five dollars, my promise made to little Kateri two years ago for help in a very trying and emotional period I have been going through. I asked her for five favors. So far she has answered four of these, the fifth is still to be solved. I need a lot of strength, guidance and prayers. I pray for Kateri's Beatification every night and will continue for the rest of my life. Please pray for me and renew my subscription. I treasure the little books and get great comfort from them.

(South Porcupine, Ontario)

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

EACH NEW MOON



BISHOP CODERRE RESIGNS



Shortly after the celebrations in honor of the 298th anniversary of Kateri Tekakwitha's holy death, presided by Bishop Gérard-Marie Coderre at the Mission of St. Francis Xavier, the news of his resignation as Bishop of Saint-Jean-de-Québec was announced.

During his very first year as bishop of his fast growing diocese,

he manifested his interest in the Cause for the beatification of Kateri. Whenever I knocked at his door in my capacity as her vice-postulator, I was always warmly welcomed. Whenever I invited him to come to Caughnawaga, he came. I shall never forget that he cancelled several appointments, on very short notice, to be present at the Translation of Kateri's remains to her new tomb. Whenever he wrote to me, he always encouraged me to stand fast in my endeavor to have her beatified. He took out many subscriptions to Kateri for the priests of his diocese and for the contemplative nuns of the country.

Bishop Coderre even sent me to Rome to consult with members of the Congregation of Rites, which was then responsible for canonizations in the Church. At the Canadian Catholic Conference of Bishops, he constantly drew the Cause for Kateri's beatification to the attention of its members, and, thanks to his efforts, three petitions, signed by all the Canadian Bishops, were forwarded to Rome, where they generated much interest and good will with regard to the Lily of the Mohawks.

For all this and much, much more, in thanking Bishop Coderre from the bottom of my heart, I am taking the liberty of inviting all Kateri's friends to offer a communion for his intentions.

To his successor, Bishop Bernard Hubert, we extend our best wishes for a long and happy episcopate. The Venerable Kateri Tekakwitha will certainly assist him and watch over his diocese as she did for Bishop Coderre.

JENS J. THORSEN AGAIN !

Thanks to the letters written by hundreds of dedicated Christians to Messrs. Joseph Guay, Minister of Revenue, and to Ron Basford, formerly Minister of Justice, protesting Jens J. Thorsen's **Sex Life of Jesus (He's Gay)**, no film version shall be allowed into the country. Quite often **Kateri** invites its readers to write to government authorities and protest flagrant public wrongdoing. Here we have a clear proof of the value of their concerted action.

A REPRINT



In order to spread devotion to the Lily of the Mohawks more easily, a reprint of her life, which appeared in the June 1976 **Kateri**, is now available for her friends. 20 pp., illustrated. :50c a copy, postpaid.

THE BISHOPS AND ABORTION

Not long after the Venerable Kateri Tekakwitha's death, she became known as the "new star of the New World," a gracious title conferred upon her in thanksgiving for her protection. Today, also, she extends her assistance to all who turn to her in their necessities. If anyone needs her aid,

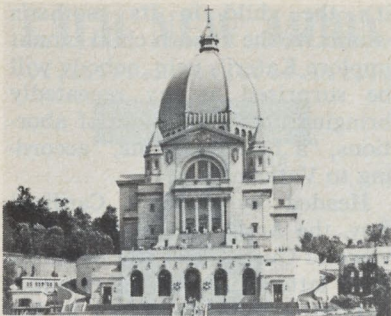
it's the child in its mother's womb. As the unborn child cannot implore Kateri's help, nobody will be surprised at my repeatedly bringing up the problem of abortions, "a heinous crime," according to Vatican II.

Headed by Maurice Cardinal Roy, the Archbishops of the Province of Quebec recently wrote an open letter to Premier Lévesque, requesting him to do all in his power to protect the life of the unborn child so that no more innocent blood be shed. The Bishops had previously and unavailingly appealed to the Federal Government at Ottawa when a law was passed allowing "therapeutic" abortions. Now that the Separatist government of Quebec is bent on applying the Federal law, Cardinal Roy, representing the Quebec hierarchy, strongly expressed his disapproval of the pro-abortion law.

In the July 6 issue of **La Presse**, Mr. Guy Cormier concluded an article on the Bishops' intervention with the following remarks, "Mr. René Lévesque must get rid of some of his cabinet ministers. He well knows which ones." And so he must.

MURDER AT WILL !

For Saturday, June 10, at 2:30 P.M., two days before Brother André was declared "Venerable," the Montreal English-speaking Knights of Columbus organized a combined pilgrimage and Pro-Life rally at St. Joseph's Oratory. Mr. Alan Goodleaf, president of the Caughnawaga Knights of Columbus, and Mr. Joey Stacey, a fourth-degree Knight, were the delegates of our Indian people. Auxil-



KATERI GALLOWAY



The Vice-Postulator is happy to introduce to Kateri's readers pretty Miss Kateri Galloway, daughter of Mr. and Mrs. T. J. Galloway of Kitchener, Ont.

iary Bishop Leonard J. Crawley of Montreal offered the Holy Sacrifice, and Mr. Christopher Speir of the Montreal Expos, an active pro-lifer, was the guest speaker. The abortionists unexpectedly provided proof of the success of this Pro-Life rally a day or two later. Respecting the property of others no more than the lives of unborn children, they sneaked into the grounds of the Oratory, ascended to the terraced roof of the Crypt and wrote in three-foot red letters, ABORTIONS AT WILL (MURDER AT WILL)! The pilgrimage-rally had obviously upset them badly.

✿ Kateri's smile upon you, Sr. M.C., O.P.!

I'm asking another favor from Kateri. She obtained a new home for my brother and his wife and they sold their old one. He had a stroke, so it was necessary they get a ground floor apartment. They got one. Also, a young married couple rented the upstairs apartment. They were very satisfactory but are now moving to buy their own home. I would like to ask Kateri that the new couple moving in be as kind and considerate as the one leaving and not cause any hardship on them, as both are retired and nearing seventy... (Camden, NJ)

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

1678

1978

NO MARRIAGE FOR KATERI!

(Continued.)



IN RETURNING to their village Kateri and Marie Thérèse resolved to imitate the Daughters of St. Joseph as much as possible. As they knew very little about their style of life, at Marie Thérèse's suggestion, they spoke about their problem to a Christian of long standing, a Huron woman, who had lived for many years at Quebec and at the Mission of Notre Dame de Lorette, which served as a model for the Mission of St. Francis Xavier of Sault St. Louis. This Indian, who had settled at the Iroquois mission probably as early as 1676, was called Marie Skarichions. She willingly accepted to join the two friends.

Marie Skarichions had certainly taken part in the ceremonies of the blessing of the chapel dedicated to Our Lady of Loreto on November 4, 1674. It was then believed that the **Santa Casa** at Loreto in Italy was truly the home of the Holy Family. Fr. Peter Joseph Mary Chaumonot had done his best to build a perfect facsimile: the new **Santa Casa** was forty feet long by twenty wide and twenty-five high. Above the door in the lower gable through which the Angel of the Annunciation was thought to have entered, a small steeple was erected and a small cupboard was set up to the right of the altar. In it Fr. Chaumonot placed the bowls fashioned on those believed to have been used by Jesus, Mary, and Joseph.

Kateri listened attentively to her new companion's description of this Canadian sanctuary dedicated to the Virgin Mary. All the details pertaining to the Holy Family filled her with joy. After all, wasn't she a member of the Confraternity of the Holy Family? What pleased her the most was to hear Marie Skarichions speak about **Il camino santo**, the alcove behind the altar, which the Indians never entered unless they had received Holy Communion. They

had named it **Marie etiondata**, Mary's room. There it was, Fr. Chaumont had told them, that the Blessed Virgin had her bed and where she dressed the Infant Jesus and kept him warm and comfortable.

These three women were soon seated at the foot of the Cross where Kateri and Marie Thérèse had their first talk after their meeting in the little church. Marie Skarichions, whom the two others thought quite knowledgeable in the way of Christian perfection, began to speak. While she was ill in Quebec, she had had the occasion to see the Augustinian Hospital nuns at work; she may have even met Sister Catherine of St. Augustine, the great mystic, whom the Venerable Bishop Francis de Laval had a high opinion of because of her virtue and discretion. She suggested to her new friends that they make use of the same means of sanctification as the Quebec Augustinians. They must remain together, dress alike, and, if possible, dwell in the same long house.

In the course of their conversation, now and then they would glance at the river that flowed at their feet. Their eyes fastened on Heron Island, which stood out like a big ship in the midst of the rushing waters. There and then they decided it would be their home. With tears of gratitude, Kateri thanked the Huron woman and begged of her not to conceal anything that could make her more agreeable to God.

Quite pleased with their plans, the trio resolved to submit them to Fr. Frémin. Who was chosen for the errand? Probably Marie Thérèse, who generally managed to hustle thing on. A few minutes later she made her way to the Superior's little room and explained to him the program of life that Marie Skarchions, Kateri Tekakwitha, and herself had prepared. They wanted his approval without which they would do nothing.

Father Frémin smiled and gently teased her about this wonderful project and told her he could not approve of it. They were too young in the faith; this manner of living would set them too much apart from the other Indian women; and, finally Heron Island was too far from the Mission and the young men who plied to and fro between Montreal and the south shore of the St. Lawrence would always be knocking at the door of their long house. He could have added another reason: since 1674, the Congregation of Notre Dame founded by Blessed Marguerite Bourgeoys had legally taken possession of the island.

A crestfallen Marie Thérèse returned to her two friends and informed them about Fr. Frémin's decision. Without any grumbling, they gave up their monastic ideal, convinced that the priest knew best.

The desires of those whom God especially loves because they love Him especially do not come to naught. Kateri had wanted to found a community of Amerindian Sisters. Her wish was fulfilled less than fifty years later. Her spiritual guide, Fr. Cholenec, wrote three biographies about her after her death. The last one, which came out in Paris in the 1717 edition of the **Lettres édifiantes et curieuses**, is of particular interest to us. It fell into the hands of Fr. Juan de Urtasem, a Spanish Jesuit, who had arrived in Mexico at a very early age. He attentively read the **Life of Kateri** and was very much impressed. In New Spain during the eighteenth century, the native people were generally thought to be unsuited for the religious life. Still, a few Spaniards knew better. Thanks to the initiative of the Marquis de Valero, viceroy of the country, on October 30, 1723, the corner stone of the first Amerindian cloister of nuns was laid. This construction had not then received the royal sanction and the conservative element of the population protested. To silence them, Fr. de Urtasem translated Fr. Cholenec's story of Kateri into Spanish and his version was released in 1724 about the same time as the blessing of the convent of the Aztec Poor Clares. By becoming acquainted with the life of the Lily of the Mohawks, the educated public learned that the native inhabitants were just as fit for the monastic life as anyone else, and approved of the first indigenous monastery in North America.

For Kateri, the warm and golden summer wore on quietly, especially during the first weeks, even without a convent for Indian girls on an island in the St. Lawrence river. The three friends persevered in their resolution to give themselves unreservedly to God. None, however, went so far as Kateri, who faithfully followed the special directives Fr. Cholenec had given her. She was generally at the door of the church in the early twilight before dawn. Later on, during the bitter cold of winter, she was to take it upon herself to come barefooted through the snow. She regularly heard two Masses a day, often visited the Blessed Sacrament, went to confession each week, and in her meetings with the merciful Lord in the Sacrament of Penance quickened her love for Him. She received Holy Communion as often as she was allowed to do so. She also made spiritual communions many times daily in the fields or in her long house, a simple and effective way of uniting herself to Him whom she loved more than anyone in the world.

It was about this time that a young missionary, then thirty-three years of age, Fr. Claude Chauchetière was sent to help Fr. Frémin and Fr. Cholenec. As a child of seven or eight years, he had heard of the death of a priest about to sail for

the New World. "It made me understand," he wrote, "how good it would be to give myself to God." On his eighteenth birthday, he entered the Society of Jesus at Bordeaux. During the customary long years of his Jesuit training, the conviction that he should dedicate himself to the Canadian missions grew and grew within him: beyond the sea he would have more to suffer than in France and it would be easier there to live a life of reunciation than at home. He took care, however, not to wait until he was in New France to work at his sanctification.

Despite, all his efforts, it appeared to him that he was making little progress. "It seemed to me," he noted "that I did nothing but stitch and unstitch... I believed that I could make up for what I lacked through humility... This humility has been my good fortune ever since." He was constantly on the look out for the most obscure tasks, which his superiors assigned willingly enough to him, judging him incapable of anything better.

His extraordinary humility soon merited him exceptional graces—the élans or transports reserved to saints head over heels in love with God. During his ecstasies, the mysteries of Christ's life were reenacted before his eyes. He thus arrived at a practically uninterrupted union with the Creator, a union of the heart and of the mind, which did not cease even during the night.

His vocation to the missions of New France became clearer and clearer during his years of regency at the Jesuit college of Saintes, a little city of western France. In 1672, we find him at La Rochelle teaching the class of Rhetoric. "God gave me a good preparation," he wrote, "while I was still in France, about the feast of St. Francis Xavier, and attached me to the Iroquois missions." He soon began to study the Huron language under the direction of Fr. Francis Le Mercier and quickly learned to say the rosary in this tongue "because of the spiritual consolation this manner of praying to God procured to me."

In 1677, after his Ordination, he shipped for Canada. On his arrival he was assigned to the Huron Mission near Quebec so as to familiarize himself better with the Huron idiom from which Iroquois is derived. He arrived linguistically well provided for at the Mission of St. Francis Xavier, which he later described to a religious in France, possibly one of his two Jesuit brothers:

"We are in a very high and beautiful location, with a fine view, sixty leagues distant from Quebec,—which is called 'the Iroquois mission.' It is the finest mission in Canada, and, as regards piety and devotion, resembles one of the best

Churches in France... We have here a large farm, on which we keep oxen, cows, and poultry, and gather corn for our subsistence.

The three missionaries were not sufficient to cope with the work to be done. Rising like his confrères at four o'clock, Fr. Claude gave himself up to meditation in his little six-foot-by-five room. At five o'clock during the summer and at a quarter to seven in the winter, he offered the Holy Sacrifice at which Kateri Tekakwitha was present. By way of thanksgiving, he then heard the adults' Mass followed by that of the children, after which he briefly taught catechism to the little ones. During the forenoon, the young missionary made the rounds of the village to prepare the recent arrivals for baptism, happy, also, to resolve their little and big difficulties, when the occasion presented itself.

At eleven o'clock, the Angelus rang out inviting all to pray to the Virgin Mary. (Did Fr. Chauchetière explain to Kateri that the Angelus may have taken its origin in Saintes, where he had taught for a few years?) Before their noon meal, the blackrobes examined their conscience for a quarter of an hour. During the afternoon, Fr. Claude attended to the sick. It was one of his most important occupations, which in the long run led him to know Kateri more intimately.

So now we have Fr. Claude Chauchetière already master of the difficult Iroquois tongue, immersed in an apostolic labor at which he was quite successful. He even found the time to put his artistic talent to use and filled several albums with sketches, taking for model "the truths of the Gospel and the practices of virtue invented by Monsieur de Nobletz," to which he added colored pictures of the ceremonies of the Mass applied to the Passion of our Lord, another series on the torments of hell, and still another on the creation of the world in response to the Iroquois mythical creation of the world by the Turtle.

However, when Kateri had a problem, she had recourse to Fr. Peter Cholenec, whom she had become acquainted with during the first weeks of the previous autumn at the Mission. He lent her his support as she struggled valiantly during the warm, golden summer days of 1678. "It is one of the most beautiful passages of her life," he later wrote. Her adoptive sister, the elder of the two and mistress of her hearth in Anastasia's long house, felt she could give the girl orders as she saw fit, since her husband attended to her needs. Now if Kateri, who was not afraid of work, was able to feed herself; she found it more difficult to provide for her own clothing. Her

sister thought she should marry and as she was well-liked by all, there would be young men galore to choose from. A good hunter would abundantly supply the long house with whatever was required, for Iroquois husbands always handed over the produce of their hunt to their wives.

The adopted sister suspected the young woman would oppose her plan, but she hoped to change her mind with more than a quiverful of fine arguments, which she had in store. She took her aside one day and spoke to her affectionately:

"It must be admitted, Kateri, my dear sister, that you have a great obligation to Our Lord for having brought you and me from our miserable country, and for leading you to the Sault where you can work for your salvation in peace of mind, without anything to trouble your devotion. If you are happy to be here, I am not less happy to see you here with us. You increase this happiness by your wise conduct, which draws on you the esteem and the approbation of the whole village. There is just one thing that you can do which will make me entirely pleased with you, and which will make you yourself perfectly happy—that is to think seriously of establishing yourself by a good, sound marriage.

"This is the course followed by all the girls here. You are of a marriageable age, and you need it, even as the others, to withdraw you from the occasions of sin and to supply you with the necessities of life. It is not because it is not a pleasure for your brother-in-law and myself to provide for you, as we have done heretofore, but you know that he is getting old and we have a large family, so that if anything should happen to us and we could not help you, where would you look for aid? Believe me, my dear sister, you should place yourself as soon as possible beyond the possibility of the pains of poverty for the good of both your soul and body, and think seriously of how to avoid them while you are able to do so easily, and win such advantage for yourself and for your whole family who desire it."

Silence dark and troubled enveloped the two women. Kateri was far from expecting such a proposition, but the love and respect she felt for her sister induced her to conceal her pain. She even thanked her for her good advice and, since the decision was of the greatest importance, she would examine it at leisure. And as soon as she could, she knocked at the door of Fr. Cholenec's room and complained to him of her sister's unwelcome interference.



*Catherine TegahKoiïta Iroquoise
morte en Odeur de Sainteté dans le Canada*

The oldest known picture of Kateri, no doubt inspired by one of Fr. Claude Chauchetière's drawings. It appeared in the 1717 issue of *Lettres édifiantes et curieuses*.

"Kateri," the missionary said, "you are the judge in this matter. It depends on you alone; but think well, for it is a concern of great moment."

"Ah! my Father," she replied immediately, "I will not marry. I do not like men and have the greatest aversion to marriage. I have given myself entirely to Jesus Christ, and it is not possible to change masters."

In order to test her more thoroughly, the priest insisted on the weighty arguments her sister had brought up. Straight out and to the point Kateri countered, "The poverty with which I am threatened gives me no uneasiness. So little is needed to supply the necessities of this wretched life that my labor can furnish it, and I can always find some miserable rags to cover me."

Before dismissing her, Fr. Cholenec advised her to think well on the matter. At the time she had not revealed to him that she had already made her choice. Kateri was already perfect in her actual state of life, but she was not satisfied. Her burning desire to look for whatever could make her more pleasing to God murmured in the secret of her heart that there was something awaiting her, something better than the common life of the village. Since her visit to the Hospital Sisters of St. Joseph in Montreal, she was more fully aware of the evangelical counsels of poverty, chastity, and obedience. With Marie Skarichions' revelations on the subject, she also had before her eyes the three Jesuit Fathers who practised them. She had certainly heard mentioned the Jesuit Brothers who had labored at the Mission, John Feuville from 1668 to 1672, and Peter Masson from 1673 to 1675. With Marie Thérèse, she had carefully considered the problem of celibacy, and together they had resolved never to marry.

Hardly had Kateri returned to her long house when her adoptive sister, who was unaware of her resolve, pestered her for an answer. She felt that the young woman had had plenty of time to come to a decision. To silence her for good and all, Kateri told her flatly that she had given up the thought of marriage, that she would have sufficient clothing for a long time, and that she would work hard enough not to be dependent either on her "brother-in-law" or on any one else.

"What! My sister," exclaimed the mistress of the hearth, "how did you form such a strange resolution? Have you thought seriously of what you are doing? Have you ever seen or heard of such a thing among the Iroquois girls? Where did you get this strange idea? Can you not see that you expose yourself to the derision of men and the temptations of the devil? Can

you expect to accomplish what no girl among us has ever done? Forget these thoughts, my dear sister; do not trust your own strength, but follow the custom of the other girls."

Without flinching, Kateri retorted that she had no fear at all of men's ridicule, that she would not commit evil deliberately, and that she relied on the grace of God to resist the temptations of the devil. She ended by asking her sister never again to mention the matter.

Though this woman never did bring up the subject of marriage again in Kateri's presence, she did unburden herself to Anastasia Tegohasiongo, whom both looked upon as their mother. As usual, the arguments she put forward were of the best and she managed to win over the mistress of the entire long house to her point of view. It must be admitted that Kateri's resolution was surprising. In the past a few Iroquois girls had lived somewhat like Roman vestals. Kateri had not heard about them. In Montreal, Blessed Marguerite Bourgeoys was yet to wait another year or so before welcoming to her noviciate Mary Barbara Attontiron, an Onondaga girl, and Mary Theresa Gannensagouas, daughter of an Iroquois father and of a Huron mother, the first two native Sisters of North America. After Kateri's death, quite a few young Iroquois women were unsuccessfully to try at least to walk in her footsteps. True, some young widows renounced a second marriage, at least to merit a modest share in Kateri's glory.

Aged Anastasia, a prudent woman, could but approve of Kateri's sister's reasoning, and she did her utmost to bring Kateri herself to change her mind. All to no avail. As she kept on urging her, she received a reply that cannot be qualified otherwise than sharp:

"If you think so highly of marriage, it's up to you to remarry! But as for myself, I don't want to hear another word about it. No man shall ever mean anything to me!"

On that she once again sought out Fr. Cholenec and informed him how her mother and sister were persisting in their attempt to induce her to marry. If God wanted her to do so, she would submit to His Will. She was, however, convinced that He was not calling her to this kind of life.

Deeply moved, the priest told her to take three more days to consider the matter, three days of prayer to ask for enlightenment from above. He himself through prayer would join in her search and discernment of the Almighty's plans for her. Once the triduum was over, she must definitely do whatever He asked of her. Father Cholenec concluded by recalling that

she was her own mistress and that she must make up her mind in an affair of this sort.

Kateri listened attentively to his advice and willingly agreed to follow it. Seven minutes later she knocked again at his door. It was more than sufficient time, she thought, to weigh the pros and cons of a choice she had made a long time ago. "It is settled," she said to the missionary as she approached him, "it is not a question for deliberation; my part has long since been taken. No, my Father, I can have no other spouse but Jesus Christ!"

Fr. Cholenec had been very careful not to influence Kateri in favor of a vocation that he himself acknowledged as unheard of among the Indians.

"I thought," he said, that it would be wrong for me any longer to oppose a resolution that seemed to me inspired by the Holy Spirit, and therefore exhorted her to perseverance, assuring her that I would take her part against those who wished henceforth to disturb her on that subject. This answer restored her former tranquillity of mind and reestablished her soul in that inward peace which she preserved even to the end of her life.

"She thanked me warmly, and if she left me the most contented person in the world, I, for my part, was filled with admiration for so heroic a design, full of veneration for her who had the courage to undertake it, and full of extraordinary joy, seeing that Divine Goodness had prepared in this Iroquois virgin such a beautiful model of sanctity for the mission, and such a powerful advocate in heaven."

Scarcely had Kateri quit her spiritual guide when Anastasia appeared, her wrinkled face puckered up with displeasure: her protégée no longer listened to anyone and took into account only her own whims and fancies! The priest cut her short and reproached her for her treatment of a girl who merited only the highest praise.

Anastasia Tegonhatsiongo, whose deep faith was recognized by all, was strangely moved; she seemed to awaken from a deep, deep sleep, and severely blamed herself for having misunderstood Kateri's generosity. From that day on, she admired and encouraged her in her new way of life, and even succeeded in communicating the same sentiments to Kateri's adopted sister.

(To be continued.)

A GALA OCCASION!

LAST NOVEMBER, on the occasion of the festivities in honor of the fiftieth anniversary of the Iroquois choir of Caughnawaga, in the name of Messrs. Thomas and Albert Lazare, Richard Cross, Larry Taylor, and Joseph Stacey, Sr., Mr. Alan Goodleaf, President of the Knights of Columbus of the Indian village, informed me that at the suggestion of a few American Knights of Columbus, those of the Mission wished to honor all the tercentenaries of the Venerable Kateri Tekakwitha. They included her Baptism on Easter Sunday 1676, her flight from the Mohawk Canton in October 1677, her First Communion at Christmas of the same year, her second Communion on Easter 1678, and her admission on the same day to the Society of the Holy Family, which had such an impact on her spirituality.

In the month of March, Mr. Albert Lazare, secretary at the Kateri Center and a recipient of the Kateri plaque, confided to me that the Knights of Columbus of Caughnawaga were actively preparing a day of prayer and of festivities in honor of Kateri. Sunday, April 16, two hundredth and ninety-eighth anniversary of the eve of Kateri's death at the Mission of St. Francis Xavier, was chosen for the celebration.

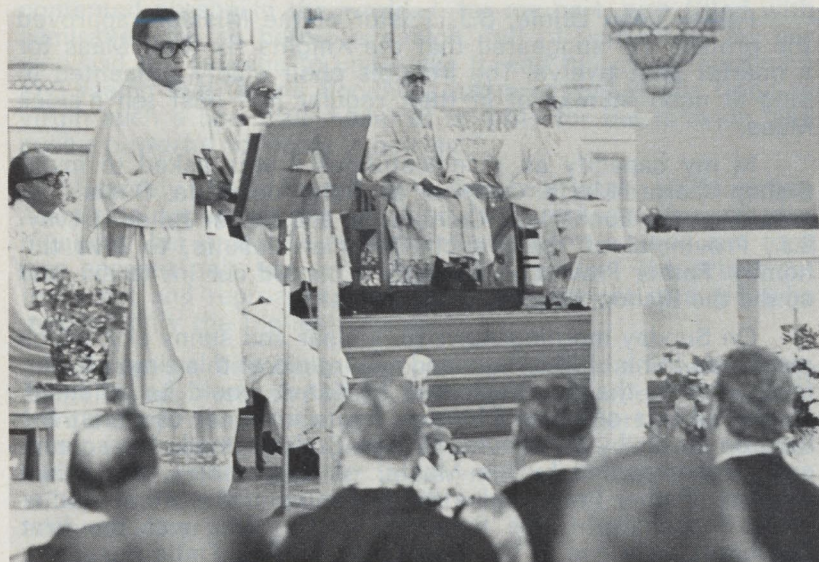
Father Leon Lajoie, S.J., Pastor of the Mission, approved the project. He suggested that the Knights fix their Mass for a quarter past twelve. The Iroquois choir gladly consented to sing at noon instead of at their regular half past ten o'clock Mass.

In my capacity as Vice-Postulator, I was asked to invite Bishop Gerard-Marie Coderre of Saint Jean de Québec to preside at the Eucharistic Celebration and Father Julien Harvey, S.J., Provincial of the French Canadian Jesuits, to give the homily. Father Provincial willingly accepted our invitation, and so did the Bishop, despite his poor health.

On Sunday morning April 16, a clear and sunny sky, which made one think of Maryland and of Virginia at this time of year, forecast that the day dedicated to Kateri would be splendid. To the strains of **lesos Christos**, hymn in honor of Christ the King on an air by Beethoven, Bishop Coderre made his solemn entry accompanied by his Master of Ceremonies, Mr. Albini Coderre; Father Provincial with his Socius or Assistant, Father Louis Sanschargin; the Reverend Pastor, who was the first Celebrant, with one of his Assistants, Fr. Paul-Emile Beaudoin; —Fr. Leo Zipfel, retained at the Rectory, could not take part in the celebration—and, finally, the Vice-Postulator. More



The Solemn Entry.



Father Lajoie welcomes Bishop Coderre and the Knights of Columbus.

than thirteen councils and assemblies,¹ were represented by Fourth Degree Knights of Columbus, with cocked hats adorned with plumes, their swords at their side, decked out in their black cloaks, doubled with bright scarlet silk, who opened the march.

At the music stand, Fr. Louis Cyr, S.J., director of the Department of Music of the Université du Québec in Montreal, directed the Iroquois choir. The program following the recommendation of Vatican II, featured Gregorian and polyphonic music, for example, the **Kyrie** and the **Gloria** by Pietro Yon, the **Sanctus** and the **Agnus Dei** by Gounod, and the **Hymn for the Beatification of Kateri Tekakwitha** by Fr. Alfred Bernier, S.J., in an arrangement by Fr. Cyr.

After the reading of the Gospel and before introducing the homilist, the Pastor warmly thanked Bishop Coderre for his kindness to the people of the Mission of St. Francis Xavier during more than a quarter of a century. Fr. Julien Harvey then preached on Kateri, recalling to her compatriots of today that she had lived a fully Christian life as a true Mohawk. The Catholic Faith is never opposed to any culture or authentic civilization.

At the Offertory, four Knights of Columbus, Messrs. George Hemlock, Conrad Montour, Donald Cross and Arthur White presented the offerings. Messrs. Thomas and Albert Lazare in their black tuxedos served the Mass. At the Consecration, the Fourth Degree Knights of Columbus presented arms to Our Lord in the Blessed Sacrament.

Before the final benediction, the Bishop told the faithful that the Mass had been offered for the beatification of Kateri, thanked the Knights of Columbus for this fine manifestation of faith in honor of Kateri and as it was "The World Day of Vocations," he insisted on the need of Indian vocations like that of Fr. Michael Jacobs, S.J. To the delight of all, he conferred the Gold Medal of Diocesan Merit on the Iroquois choir to the triumphant strains of "Jerusalem Acclaims" of Pietro Yon.

A little later on, in the Knights of Columbus Hall, passing from one table to the other, Bishop Coderre shook hands with all the guests. He must have noticed that the meal offered by the Indians came from a Chinese restaurant. Mr. Ray Wong of Montreal, a fourth-degree Knights of Columbus, was the caterer.

We hope that Kateri in heaven was pleased with this gala occasion in her honor. What do you think?

1. Charles Lemoyne No. 1704, Lachine Council No. 1776, Pointe Claire No. 4832, Boucherville Council No. 5773, D'Arcy McGee Assembly, Dollard Assembly, Bishop Wadhams Assembly, Plattsburgh Council No. 0706, Châteauguay Assembly, Châteauguay Council No. 4197, Dannemora, N.Y. 2166, Champlain, N.Y. 3525, Montreal Council No. 284.



Jesuit Provincial Fr. Julien Harvey gave the homily.

Dear Bishop Coderre,
Dear Friends in the Lord,

The other day, on television I was watching a representative of the Dene people, from the Northwest and Yukon Territories. He was speaking about the difficulties that the projected American pipe-line is going to cause. And he then added casually "We have been here for thirty thousand years..."

It made me feel quite young as a Canadian, even if my family has been here for three hundred years! And I thought that a person who belongs to the Mohawk tradition has reasons to ponder whether it has been a total disaster to have us around for the last three hundred years or whether anything good has come out of it. And the answer is not easy.

I believe that we have at least one positive answer in today's celebration. A Japanese friend of mine already gave it to me a couple of years ago: "You people have brought many bad things to us and many useless things, but you have given us one thing for which I will be eternally grateful: faith in Jesus-Christ." When we celebrate an anniversary of Kateri Tekakwitha, this is what we celebrate: a person who learned about Jesus three hundred years ago and whose life was totally transformed by this good news. A young woman who had all the Mohawk energy to meet a challenge and who used it to live an extremely sincere and dedicated Christian life. A young woman who did not abandon her culture nor her traditions, but made them more alive and more significant and more exemplary through her faith.

I would like to single out some points of her life, which I feel more significant for us today. I find them in the narration of her life and death, written by Father Pierre Cholenec, some time after her death.

He first recalls that Kateri was a very ordinary girl among her people. She had poor health, at a time when health was even more essential than today. She suffered from smallpox when she was four. Her sight was weak and she had to wear a blanket over her head when the sun was bright. She had a few relatives at a time when relatives were vital.

This tells us that a great life is made by grace more than by nature, that one can achieve much through faith, even when one's chances are not humanly good. Her experience of God gave her an incredible vitality, made her active and influential in all the places where she lived. And made her happy. Let us ask Kateri to-day to make us believe as she did, to make us become more critical of a happiness that is bound to money, to health, and to pride.

A second point I noticed in Fr. Cholenec's long letter about Kateri concerns her reflections after leaving her village to come to Caughnawaga. She said that it was a great joy to live in a place where faith is everywhere to be found, where people live a Christian life. As compared with her previous community, she felt that the quality of life was transformed by the Spirit of the Lord, that charity made life beautiful, that she was more respected, even if she was young, even if she had decided to live as a virgin, even if she was poor and weak. This, specially for you, must be important even today. What she said three centuries ago concerned Caughnawaga. Let us pray to her today, so that all of us will believe as she did. Our faith is not a Sunday-morning affair, it is a new life that must change our daily lives, give it a quality and a quality that makes community life better.

A third point is Kateri's relationship with her aunt, here in Caughnawaga. Her name was Anastasia. She is too little known. And I have almost as much devotion to dear Anastasia as to Kateri herself. She is the one who offered a Christian home to Kateri, who prayed with her and told her stories of the saints and instructed her about the Gospel. She taught her how to live the life of a Mohawk as a Christian. It is no doubt the reason why Kateri did not have to abandon her culture to become a true Christian. Kateri later said that she went hunting with her people and that she missed the church, the sacraments and the regular morning and evening prayers. Even so, she went hunting and continued her life of dedication to the others, remaining faithful all the while to prayer. Aunt Anastasia had shown her the way. And let us pray to Kateri today, that our family life, in a greatly changed situation, will continue to teach the younger ones a way of life that transmits the reality of our culture and of our faith.

Kateri died at 23, on April, 17, 1680. Here Father Cholenec has two things to say. The people at Caughnawaga knew what a treasure they had lost. And there was no mourning, but a feeling of joy. The remains of Kateri's frail and courageous body are still here with us, waiting for the resurrection. Let us share your forefathers's joy at having this same treasure with us, a treasure of humanity and of hope. Amen.



The Knights of Columbus present arms during the Consecration. From left to right: Fr. Julien Harvey, Provincial; Bishop Gérard-Marie Coderre; Fr. Léon Lajoie, Pastor; Fr. Henri Béchar, Vice-Postulator, and to the far right, Fr. Paul-Emile Beaudoin, S.J.



Bishop Coderre confers the Gold Medal of Diocesan Merit upon the Iroquois Choir, represented by the Mrs. Annie Lahache and Esther Phillips.

BISHOP CODERRE'S CLOSING ADDRESS

I would like to say a few words before giving you my blessing. I am very happy to be with you today to celebrate this feast in honor of the Venerable Kateri Tekakwitha and pray the Lord with you that he may hasten her beatification. We can also ask him together to watch over and protect the young people of your parish.

On this same day, we are celebrating the World Day of Prayer for Vocations to the priesthood and religious life. It is certainly in the Lord's plan that there be members of your community becoming priests or sisters. We shall ask that those whom the Lord chooses may be allowed to respond to his call, as Jesuit Father Michel Jacob, born in Caughnawaga, once did.

It is my pleasure, today, to give the Indian Mixed Choir the Golden Medal of Diocesan Merit. The Christian people of Caughnawaga have long been forerunners and pioneers in the use of ordinary language in the Liturgy. Therefore, I congratulate the members of this Choir, and I hope that they will continue to express in song the beauty of their mother-tongue and to contribute their art and talent in the liturgical celebrations of St. Francis Xavier Mission.

I also wish to mention with great appreciation the work of the Knights of Columbus who organized this celebration. They have my sincere affection and gratitude.

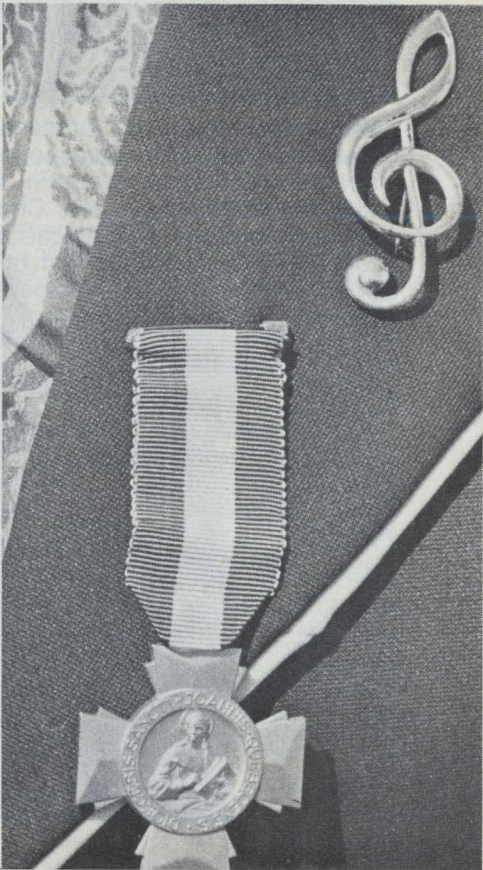
To the Jesuit Fathers, to the sisters and to each and every family of the Indian community, I give my warmest blessing.



KATERI TEKAKWITHA



Mrs. Annie Lahache proudly wears the Gold Medal of Diocesan Merit.



A Close-up of the Medal.

Photos by Paul Hamel, S.J.

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 Father	()	Success in Studies	()
		Peace in World	()
Other Requests			

YOUR INTENTIONS SHALL BE FORWARDED TO FATHER ANTHONY ROUSSOS, S.J., ON DECEMBER 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.

The Visions of Bernard de Hoyos

Henri Béchard

1160 Detroit Street
Denver, Colo. 80206

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.

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! divine!

Mr. and Mrs. Howard Clampitt

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.

Rev. Vice-Postulator
Box 70, Caughnawaga, P.Q.
Canada J0L 1B0



(FOR YOUR PURSE OR POCKETBOOK)

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 Catherine Ganneaktena 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.