

NO. 120

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# KATERI

NO. 120

THE MARGUERITE GAGOÛTHON ROLL

OUR SUBSCRIPTION CAMPAIGN: 28

KATERIGRAM

TO ADORE THE HEART OF JESUS IS...

EACH NEW MOON

ARCHBISHOP FORTIER'S BROADCAST

THE NEW KATERI BAND

KATERI'S PENANCES

A VISIT TO KATERI'S CHURCH

A BOOK REVIEW

CORRESPONDENCE

LILY OF  
THE MOHAWKS

Summer • 1979

Caughnawaga, P.Q., Canada





# The Venerable Kateri Tekakwitha

ISSN 0315-8020

*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
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- In English — *The Venerable Kateri Tekakwitha* by Henri Béchard, 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¢
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- In French — *L'Héroïque Indienne Kateri Tekakwitha* by Henri Béchard, 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
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- In Italian — *Caterina Tekakwitha*, by Dr. Fernando Bea, 176 pp. \$3.00
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One box of twelve cards: \$2.00. Each yearly enrollment in the Kateri Guild: \$1.00.

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One dollar a year. Please renew your subscription yearly.



KATERI, No. 120

Vol. 31, 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 1979

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# OUR SUBSCRIPTION CAMPAIGN

Next December, Kateri will celebrate its thirtieth anniversary. For Christmas, would it be possible to attain 10,000 subscriptions? The price has not varied since 1949, though it now covers only the stencil and mailing costs.

## Twenty-Eighth Quarterly Instalment

Forward	8,476	M. Wanzek, Preston, IL	1
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Total 8,841

10,000, OUR AIM !

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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 need 15,133 signed pledges.

We need 1,000,000 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.

Name: Mr., Mrs., Miss George M. Lawrence

Street or Box 1140 S. Victoria

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Province or State Texas Code 78201

Country USA Telephone 512-345-1234



## KATERIGRAM

**Q**UITE A FEW YEARS AGO, I wrote a book to further devotion to the Sacred Heart, a biography of Bernard Francis De Hoyos, S.J., apostle of the loving Heart of Our Savior in Spain.

At the time, I was already taken up with the cause of Kateri Tekakwitha. Why then, a book on another subject? I must admit, I have always had a strong devotion to the Sacred Heart, which Father Rahner stated was the coming devotion, although in too many wealthy areas it seems to have temporarily been placed in the lockup.

The second reason, I mentioned in the foreword. "What induced me to complete this book," I said, "was the urge to hasten the beatification of the lovely Lily of the Mohawks. Our Lord's message to St. Margaret Mary Alacoque (nobody had informed me that it was no longer valid) for all who love His Sacred Heart showed me how: 'I will shower down abundant blessings on all their undertakings.' This other, too, from Him to Bernard de Hoyos: 'Take care of My affairs and I will take care of yours!'"

We are told that the appeal of the devotion and of the cult of the Heart of Jesus has practically disappeared on account of the saccharine build-up pertaining to it. This does not invalidate the essential value of the devotion.

Not very long ago, I visited a church, in front of which stood a beautiful bronze statue of the Sacred Heart. Only one thing was missing. The Heart had been torn out by vicious pranksters. I was upset. Then the thought came to me that in our affluent society the Heart of love of Our Savior is being far more badly treated.

Not very long ago at the Portland Maine airport, I met a priest from the capital, Augusta. He told me that every First Friday, he has the Blessed Sacrament exposed all day long. The faithful come and pray for vocations. As of now, through faith and love and because of Our Lord's response to this love and faith, he has had fifteen priestly vocations in his parish.

Through their faith in the Sacred Heart and their love for Him, Kateri's friends could bring about her beatification much sooner than expected.

HENRI BECHARD, S.J.  
Vice-Postulator

### ❖ Kateri's smile upon you, Mr. F.A. !

My Aunt, R.I.P., died on October 30, 1978. She died holding Kateri's picture. She was seventy-six years old. She was good to all and never did harm to anyone. She was a saint. I know I might sound boastful, but, Father, she was one of the best children of Christ. When she died we placed Kateri's picture on her hands. Please remember Mrs. M.M.F. in your prayers, and ask Kateri's friends to do as much . . . (Elmhurst, NY)

### ❖ Kateri's smile upon you, Mrs. H.W. !

...I entered St. Francis Hospital in Roslyn, N.Y., on December 13, 1978, for tests of a stomach ailment. They took over two weeks instead of three days to locate the trouble (blocked tubes from liver) and I underwent surgery on January 2, 1979. Unfortunately the surgery was followed by a mild heart attack which has delayed my recovery. However, I am getting stronger every day, thanks to the many prayers of my loved ones and dear friends.

In all that time spent in the hospital, I'm sure I did not miss a daily prayer to Kateri for her beatification and in gratitude for her assistance with my eye problems. I returned home on January 25. (Queens Village, NY)

### ❖ Kateri's smile upon you, Miss A.W. !

Enclosed is a little token in thanksgiving for several favors bestowed upon me through the intercession of Kateri. In January, my doctor said that I seemed well, but it had been two and a half years since my operation for a nonmalignant abdominal tumor. He wanted to make a more complete examination at the hospital to see if all was well. I became worried thinking he had come upon something suspicious. I worried and prayed for a week that he would find everything all right. I prayed to Kateri and promised a letter of thanksgiving. Well everything was fine. There were no new polyps and all lesions were healed . . . (Gretna, LA)

### ❖ Kateri's smile upon you, Mrs. H.S. !

I am enclosing a check for ten dollars, my promise for getting my job. Now I am asking prayers for my daughter with a nervous condition, that she will recover and go back to her job . . . I pray daily for the future canonization of Kateri Tekakwitha. (Grafton, ND)

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





PHOTO ARMOUR LANDRY

Vicious Pranksters Tore His Heart Out!

TO ADORE THE HEART OF JESUS IS . . .

THE CHRISTIAN FAITH teaches us that there are three Persons in the adorable mystery of the Most Blessed Trinity: Three Persons who have only one and the same divinity, one and the same might, one and the same wisdom, one and the same goodness, one and the same intelligence, one and the same will, and one and the same Heart. Hence our Savior, considered as God, has only one and the same Heart with the Father and the Holy Spirit; considered as man, His humannly divine and divinely human Heart is but one with the Heart of the Father and of the Spirit in oneness of love, of intelligence, and of will.

That is why to adore the Heart of Jesus is to adore the Heart of the Father, of the Son, and of the Holy Spirit . . .

St. John Eudes.



## EACH NEW MOON



### A TERCENTENARY

ON MARCH 26, at the Mission of St. Francis Xavier, the faithful honored the tercentenary of Kateri Tekakwitha's vow of perpetual virginity on the Feast of the Annunciation, 1679. Daughters of Isabella, Holy Family members, and Knights of Columbus were in attendance at the quarter past twelve o'clock Mass. So were many schoolchildren thanks to Sr. Dorothy Lazore.

In the homily, which I gave at the insistence of Sr. Dorothy and with the Pastor's approval, I recalled the fervor with which Kateri made her vow. She attended the predawn Mass, after which she remained recollected in prayer before Our Lord in the tabernacle until the eight o'clock Mass. During the Holy Sacrifice, she abandoned herself totally to the love of Jesus Christ, renounced forever purely human love, and vowed perpetual virginity. She gave her soul to Jesus in the Eucharist and her body to Him on the Cross. She also prayed to Our Lady to whom she was ten-

derly devoted, and begged of her to present her to her divine Son. At the same time, she consecrated herself entirely to Mary, asking her to be her mother and to take her as her daughter.

### AFTER THIRTY YEARS

Next December will be the thirtieth anniversary of **Kateri**. Every three months, year in and year out, **Kateri** has come off the press to tell the story of the Lily of the Mohawks' marvellous life. In the middle fifties, a French edition was successfully launched. Since the first issue, the subscription rate has not varied, \$1.00 a year. It has been possible to maintain this low price because of the generosity of Kateri's devotees. Despite the undue increase of mailing costs, I hope to be able to maintain this initial price. The English language edition now has 8,828 paid up subscribers. For Christmas 1979, if each one of **Kateri**'s readers got one more subscription, the circulation would be in the 10,000's. Furthermore, if all the old and new friends of the Lily of the Mohawks offered a Hail Mary or an Our Father each day, no doubt the Iroquois Maiden's long desired beatification would be greatly hastened.

### A DEVOTED FAMILY

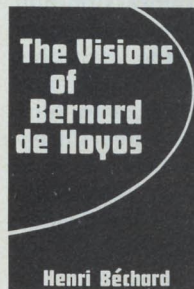
Anne Kateri Tekakwitha McCauley of Phoenix, Arizona is now fourteen years old. The entire Allan McCauley family merits the congratulations of Kateri's friends. Mr. and Mrs. McCauley and their six children have crusaded from one end of the United States to the other



Anne Kateri Tekakwitha

for the Beatification of Kateri Tekakwitha. See Mrs. McCauley sensitive interpretation of the Lily of the Mohawks, which illustrated the 1974 winter issue of **Kateri**. When she was ten, Anne Kateri Tekakwitha portrayed Kateri in drama and sang an Iroquois Love Song with Cornhusk, a puppet puppie. This year at the beginning of Lent, members of the Kateri Tekakwitha youth group at the St. Francis Xavier parish in Phoenix bagged pretzels after Sunday Mass. Funds from the sale of these crackers will go towards building a shrine to Kateri. Artist Ted D'Gracia offered to create a statue of the Venerable, which is expected to be ready for the unveiling on April 17, 1980, tercentenary of her holy death.

### "TO THIS DIVINE HEART..."



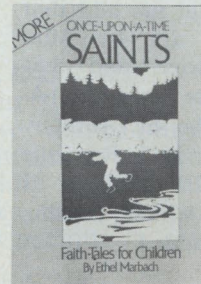
The Visions of **Bernard de Hoyos** is the life story of a young Spanish Jesuit who made the Sacred Heart known to Spain as St. Margaret Mary had done for France. "All

the faithful," wrote Pope Paul VI," moved by a new ardor, should render to this divine Heart the honor which is its due..." This book will surely revive and strengthen your love for the Heart of Jesus during this month of June. Less than one hundred copies are available. Now \$8.00 postpaid.

### "A SHINING FROM THE MOUNTAIN"

Keep your eyes open for Sr. Providentia's forthcoming book, **A Shining From the Mountain**, which is dedicated to Kateri. It is the story of how Christianity was carried to the Western Indians two centuries ago by the Iroquois Indians of Caughnawaga. The manuscript of the fourth chapter, which I have before me, tells the fascinating story of Ignace LaMousse's apostolic and successful efforts among the Flatheads. This well written, carefully documented work is a fine homage to the Catholic faith of the Caughnawagas of long ago. Something good to look forward to.

### FAITH-TALES FOR CHILDREN



Mrs. Ethel Marbach, mother of eight, owner and operator of a children's bookshop in Harborside, Maine, knows how to write for children. In her recent **More**



**Once-Upon-A-Time Saints, Faith-Tales for Children**, she delightfully tells the story of fourteen of God's saints. And she had the undeniable good sense of including among them the Venerable Kateri Tekakwitha, who is not yet beatified. She speaks of Kateri's mother, an Algonquin called Kehenta. Kehenta, or better, Kahenta, (Squirrel) is the name I suggested quite a few years ago to Miss Marie Cecilia Buehrle as she prepared her biography of Tekakwitha, **Kateri of the Mohawks**. I could tell you much more about Mrs. Marbach's tale of Kateri, but I suggest that you read it yourself before passing it on to your youngsters. On page 26, the author notes, "There are many Catherine's who are already canonized saints of the Church. Catherine (Kateri) Tekakwitha is not one of these. Her cause for beatification is still under consideration. But I am sure she is a saint whether she has the official stamp or not. Wish God would rattle some papers to get things moving!" God will rattle the necessary papers when enough of Kateri's friends sign the prayer pledge of one Our Father or one Hail Mary (or both) each day. Let me add that the illustrations are by Miss Victoria Brzustowicz, and that the editor of **More Once-Upon-A-Time Saints** is the St. Anthony messenger Press, 1615 Republic St., Cincinnati, OH 45210. It is priced \$1.95 to which mailing charges must be added.

## A TYPHOON CAN'T WAIT!

In the last two issues of **Kateri**, I recalled to our readers that April 17, 1680 would be the tercentenary of the Lily of the Mohawks' holy death, at the Mission of St. Francis Xavier. Now for what better occasion could one wish to draw the attention of the world to Kateri Tekakwitha? What is to be done? A Kateri commemorative stamp has been implied as a possibility. Many have already written to the Honourable Gilles Lamontagne about it, for instance, the Most Reverend Jean-Marie Fortier, Archbishop of Sherbrooke. Amerinds, also, and priests, religious, laymen and laywomen. The Honourable Minister replies to each that a committee is seriously taking into consideration a Kateri stamp for 1980. The committee must be brought to the right decision. For this, may I suggest a typhoon? A typhoon in the Honourable Gilles Lamontagne's (or his successor's) office! Thousands and thousands of letters into his office with a bang!

So get into the typhoon and remind the Minister that Kateri's life has appeared in fourteen different languages. Impress on him that a Kateri commemorative stamp would be the crowning piece to the recent Inuit and Amerindian series issued by himself as well as the three Christmas stamps of two years ago to honor St. John de Brébeuf's Huron Nativity Carol. Remember, a typhoon can't wait.

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

Kateri and your prayers have helped us again and we are so grateful. So many things are happening these days, we storm Heaven for assistance. Enclosed is a check for one hundred dollars in thanksgiving to Kateri for favors received. With many illness problems, Kateri has helped us. Also, we are moving to Florida, and Kateri found a buyer for our house. A very nice Catholic young couple, who, we know, will enjoy and appreciate our home as we have all through these years... Again our thanks to Kateri and to you, Father. (Fairview Park, OH)

## ✿ Kateri's smile upon you, Mr. W.W.M. !

It has been a while since writing. I have been quite busy, but never too busy to promote Kateri's cause and pray for it. Although a layman, I am an associate of the National Association of Native American Religious and am an Eastern Rite Catholic (Ukrainian) and try to make everyone aware of Kateri and the Church's and our people's need for her to be recognized with the honors of the Altar. Enclosed, find a list of new subscriptions and a renewal of mine... (Washington, DC)

## ✿ Kateri's smile upon you, Mrs. W.K. !

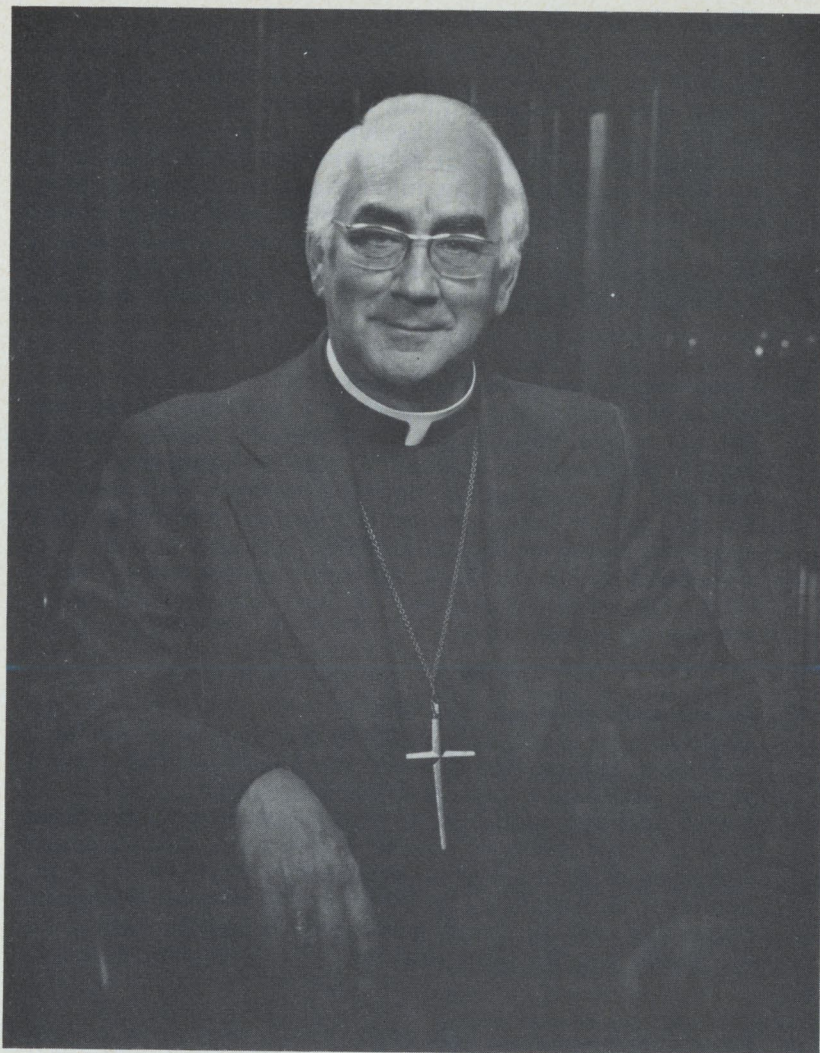
The enclosed offering is made in thanksgiving and honor to Kateri Tekakwitha for her kind intercession. I wrote to you about a tumor, and since then the doctor is surprised and very glad for the way it seems to be shrinking, with the treatment, of course. I give the credit to prayer, and even if it never gets any better, I will try to stand whatever God wants. I feel very well. I thank God for this every day. My husband gets upset when he thinks I'm ill. Thank you for your prayers. (Atlantic City, NJ)

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

We are a small group in this town, starting a direct marketing business and we wish to put it under the sponsorship of Kateri. We promise to recite the required prayers for the second duly verified miracle needed for Kateri's beatification. We also pledge to support the Kateri Center as finances permit. (Wa Wa, Ont.)

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





The Most Reverend Jean-Marie Fortier, D.D.  
Archbishop of Sherbrooke

On March 26, 1979, on Station CHLP in Sherbrooke, Quebec, the Archbishop recalled Kateri's life and vow of virginity on March 25, 1679, at the Mission of St. Francis Xavier. He had previously written to the Honourable Gilles Lamontagne, Postmaster General, requesting the issue of a special stamp commemorating the Lily of the Mohawks' saintly death on April 17, 1680. All Kateri's friends are deeply grateful to Archbishop Fortier. And may he find hundred and hundreds of imitators!

For the Tercentenary  
of Kateri's Vow

## ARCHBISHOP JEAN-MARIE FORTIER'S BROADCAST ON KATERI TEKAKWITHA

Dear Friends,

Do you know the girl who was called the Lily of the Mohawks, the Genevieve of Canada? You have undoubtedly heard about her some time or another. As soon as I mention her name, you will say, "How true, I have heard about her already!" The person in question is Kateri Tekakwitha, the first Indian whose virtues were officially recognized as heroic by the Pope in 1943.

Kateri Tekakwitha, a young Indian, who died at the age of twenty-four, had already been noticed by the Jesuit missionaries because of her piety and affable ways, even before she became a Christian. "This laywoman lived an entirely Indian life in her village as well as during the long winter hunt." (H. Béchard, S.J., "Tekakwitha," in the **Biographical Dictionary of Canada**, vol. 1, p. 649-650). What distinguished her was "an extraordinary purity of body and soul, and an effective charity towards all." Her spirit of penance was tempered by her gay-heartedness, for "she liked a good joke and laughed wholeheartedly."

As soon as she was baptized, Kateri suffered the ill-natured interference of her people. Persecution became so violent that she had to flee from her native village to take refuge at Caughnawaga. She still had three more years to live. These last years were for her a constant ascent to God. The Eucharist was the mainstay of her life. The bread of the strong enabled her to stand the slander to which she was exposed. Three centuries ago, on March 25, Kateri Tekakwitha took her vow of perpetual virginity.

At a time when the Indians of Canada and of the United States are trying to live fully the values of their culture, let us pray God to glorify as soon as possible this maiden of their race, probably the most famous of all.

Monday, March 26, 1979  
Station CHLT, Sherbrooke, Québec



# THE NEW KATERI BAND

In the last winter issue of **Kateri**, the friends of the Lily of the Mohawks who want to do something extra to hasten her beatification were given the opportunity of satisfying their zeal. The New Kateri Band was organized for them. In no way does it supersede the Kateri Guild, which has been doing such a remarkable job for the last thirty years; it aims to be an auxiliary vanguard movement. If you are interested, write to the Office of the Vice-Postulator, Box 70, Caughnawaga, P.Q., JOL 1B0, Canada.

## LETTERS FROM THE FIRST ADHERENTS:

Dear Father Henri,

Thank you, as always, for your encouraging letter. I will do anything I can to further Kateri's beatification.

In this vein I would like to join Kateri's "New Band" and really get down to business.

Wishing you the best of happiness in Christ and good health.

Your friend,

Brian Finucan  
Georgetown, Ontario

Dear Father Béchard,

I hope the renewed efforts for Kateri's beatification will bring God's consent for her recognition. At the same time, I pray for and through Kateri. I also pray for the canonization of her companions at the mission, especially the martyrs. Besides enrolling me in the New Kateri Band, please send me one copy of Mother Nealis' colored picture of Kateri...

Ms. Sally Baker  
Detroit, MI.

Dear Father,

The Kateri Band is a fine idea. Here is my twenty-five dollars and a few signatures from my students:

Peace. Our pledge to Kateri. We, the undersigned, of St. Gertrude's school in Willowdale, Ontario, pledge to offer each day one Our Father and/or one Hail Mary until the second duly verified miracle for Kateri's beatification is obtained.  
Cathy Zoffranieri, Robert Tai, Marina Quadrini, Malcolm D'souza, Angela Scarano, Miguel Bispo, Rosemary Zoffranieri, Daniel Durham, Anne Fernandez, George Wassel, Lisa Cole, Sammy Messina, Roseanne Petruzzelli, John Stella, Irene Mueller, Billy Gentry, Monica Toth, Trevor Lamas, Karen marriott, Dianny Morra, Gisella Albi, Michael Teggart, Mary Morras, Michael Burgess, Petrea Hansen, Richard Murray, Joe. Schambri, Maria Diminno, Pat Valerio, Nadia Buffer, Sean Farrell, Johnny Meraglia.  
Tom Burns, Obl. O.S.B.  
Scarborough, Ontario

## ✿ Kateri's smile upon you, Mrs. G.T.C. !

Enclosed is another small donation in appreciation because Kateri has been so good to us. My husband has been well this past year. I'm asking that she intercede for us that his next checkup may be O.K. Please say a special prayer that all will be well, once again, if it's God's will.  
(Bath, ME)

## ✿ Kateri's smile upon you, Mrs. D.T. !

I am sending five dollars that I promised Kateri. I had a pain in my left side for three weeks. Nothing helped. As soon as I started saying prayers to Kateri, the pain started easing up. Another week and it was gone. It has not come back since.  
(Romulus, MI)

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



## KATERI'S PENANCES

(Continued.)



ONE OF THE MISSIONARIES, Father Chauchetière, gave Francis Tsonnatoüan a collection of beautiful illustrations from the Old and New Testaments, a set of engravings on the different vices and virtues, and still another on the Mysteries of the Rosary and on other similar subjects. Francis used them well. The talks he gave, the pictures he showed to his listeners drew them to Christ. His catch was not so heavy as that of the Soviet trawlers close to Canadian or American waters; it was more modest, yet it was effective. And Francis attributed his success to Kateri. "He gained many people to God," wrote Father Chauchetière, "or rather Kateri gained them for him, for he felt indebted to her for what he had become, as compared to what he had been."

As head of the family, Francis was exceptional. He lovingly cared for his wife and children. When it was necessary, he corrected his offspring not only with good advice but also on occasion with a sound spanking, sure proof that he loved them, for not many Indians dared to chastise their children. Without waiting for the missionaries, he taught them their catechism.

Since Francis could not go very far from the village, he made himself useful in church. He quickly memorized most of the hymns the Fathers taught the faithful and often substituted for the **dogique** or official catechist of the Mission. Like Kateri, he was a member of the Confraternity of the Holy Family, and never missed its Sunday afternoon meetings. Later on, he was equally faithful in attending the catechism classes for adults.

He never complained of the acute pain he was so often forced to endure, no matter how long it lasted. Towards the end of his life, his one regret was that he could no longer receive Holy Communion as often as the others, for in those days the Eucharist was never taken to the longhouses. Quite simply he admitted to Father Chauchetière that this privation afflicted him, but not excessively, for he was sure that Our Lord knew how he felt and that, on the other hand, he must leave the problem of his communions to Father Cholenec. At approximately thirty-six years of age, he died during April 1695, fifteen years after Kateri, his inspiration, his ideal.

What happened to Marguerite, his wife? She also profited from Kateri's example. She accepted the death of her beloved husband with deep faith: he had taught her that beyond the frontiers of death they would be more united than ever.

This likable couple was only one of Kateri Tekakwitha's spiritual conquests. She won over to Christ most of the people of the village, the women, certainly, but courageous warriors, too, like Hot Ashes, who, later on, always wore a few relics of Kateri round his neck on going to war.

Mary Teresa, Francis and Marguerite Tsonnontoüan, Hot Ashes and all the others who loved Kateri, walked with her, or rather with Our Lord Himself on what the **Imitation** calls the "royal road of the Cross." They did not follow Him in the same manner as the best disposed among us do. They followed Him in true Iroquois style, as Kateri did.

In 1925, when Father Jerome Fajella, S.J., Postulator General for the Jesuit Causes of beatification and canonization, was consulted about Kateri Tekakwitha, he carefully examined the documents concerning her and replied that her case was full of promise. He then submitted the documentation to Monsignor Carinci, Secretary of the Congregation of Rites, which was then responsible for beatifications and canonizations. On reading the seventeenth-century testimonies, he was not plussed by the excessive macerations of the Iroquois maiden. The Promotor of the Faith, popularly known as the "Devil's Advocate," would certainly assail this aspect of Kateri's life. Father Fajella explained that to be properly understood, these penances must not be considered without taking into account the Iroquois background against which they were practised. Later on, when the Monsignor knew more about Kateri and her mortifications, he said to Father Fajella, "She should be canonized, even, if were permissible, canonized without miracles: her life was a miracle."



During Kateri's years at the Mission of St. Francis Xavier, the Iroquois Five Nations were extremely antagonistic towards their compatriots living on the south bank of the St. Lawrence facing Montreal, and their antagonism was to lead them to expel their Christian countrymen from their council fires. All this because they had become followers of **lesos Christos** and refused to return to their native Cantons. Despite the little wooden fort with its four bastions which the **Nonkwe onwe tehatiisontha** or True men who-make-the-sign-of-the-Cross had erected, they were fully alive to the danger of being taken captive and put to death at the stake. So they prepared for martyrdom through extravagant penances. For many the preparations later proved useful.

Stephen Tegananokoa, a Huron adopted by the Mohawks, came to the Mission of St. Francis Xavier in 1677 and was baptized with his wife, Suzanne, six children, and a daughter-in-law. In September 1690, he was taken captive along with his wife and a friend by a band of Cayugas. At the capital of the Iroquois Confederacy, now Butter Creek, N.Y., he died at the stake, his body seared by firebrands and by red-hot irons. His wife and friend both survived, but not without having undergone excruciating torture.

A young Mohawk with a long name, Stephen Haonhouentsiontaouet, was captured during 1691 or 1693 and brought back to his native land as a slave. He refused to abandon **lesos Christos** and was tomahawked by three half-intoxicated braves.

In 1692, another of Kateri's acquaintances, Frances Gonannhatatenna, a native of Onondaga, was waylaid by a band of marauding Iroquois. During the first evening of her captivity, they tore out her fingernails and smoked her fingertips in their calumets. When they reached her native town, her own sister abandoned her to the fury of the population. After four days of torments, the mob applied glowing embers and burning gun barrels to every part of her body, scalped her, and finally stoned her to death for not renouncing her Faith.

In 1693, twenty-four-year-old Marguerite Garongoüas and her infant child were surprised by a brace of Onondagas and taken to Onondaga. She was soon a mass of bleeding wounds. Several of her fingers were hacked off and her body was systematically burnt from the feet upward. She was scalped and her poll packed with hot cinders. As she was still alive, she was stabbed with a bayonet, buldgeoned with the stake to which she had been tied, and, to end it all, thrown into a fire, which had been purposely lit. One of the men wanted to

fling her infant son into the flames with her, but a chief, out of pity, seized him by the feet and dashed his head against a boulder.

Through suffering Kateri aspired not only to a good preparation for martyrdom but also to nothing less than identification with Christ, the most complete identification possible with Him during His terrible Passion. There and there alone, she was convinced, was complete joy to be found. "The cross," teaches the **Imitation**, "is infusion of heavenly sweetness." The following passage from St. Angela of Foligno may throw more light on the matter:

"Once during Vespers, I was looking at the cross; now, while I was looking at the Crucified One, with my bodily eyes, my soul was aflame with love, and my whole body was infused with an immense joy. I saw, I felt Christ within me embracing my soul with his crucified arm... Since then my soul has endured full of joy, it understands how this man, Christ, is in heaven, that is to say, how this flesh, which is ours, is one in union with God... I can no longer feel any, absolutely any sadness on account of the Passion... All my joy is now in the suffering God-Man."

And so it was for Kateri Tekakwitha, who later admitted that the cross had been the source of all her joy on earth. She began once again to make use of the mortifications she had practised when accompanying her people on the winter hunt. On certain days of the week, particularly on Wednesdays and Saturdays, she abstained from food. This did not lead her to diminish her hard work in the forest, cutting down and trimming trees. In order to slip away more easily, she persuaded a mother in her longhouse to stay at home with her baby, while she replaced her at work outside. As soon as her sister and Anastasia noticed that she often fasted, they would not allow her to go out until she had had something to eat. Even then she did not take much nourishment, for early breakfast was the only set meal of the day among the Amerindian population, and what she did take during Lent and afterwards on Fridays, she mixed with ashes, another one of her habits on the hunt.

Since being aware of the Eucharistic presence of Christ in the Blessed Sacrament and particularly after her first communion, the greatest joy of Kateri's life was to adore the Savior in the little church. She prayed before the tabernacle for hours without intermission even in the most frigid Canadian weather. Father Cholenec on seeing her half frozen often sent her home or had her go from the church to warm herself at his hearthfire.

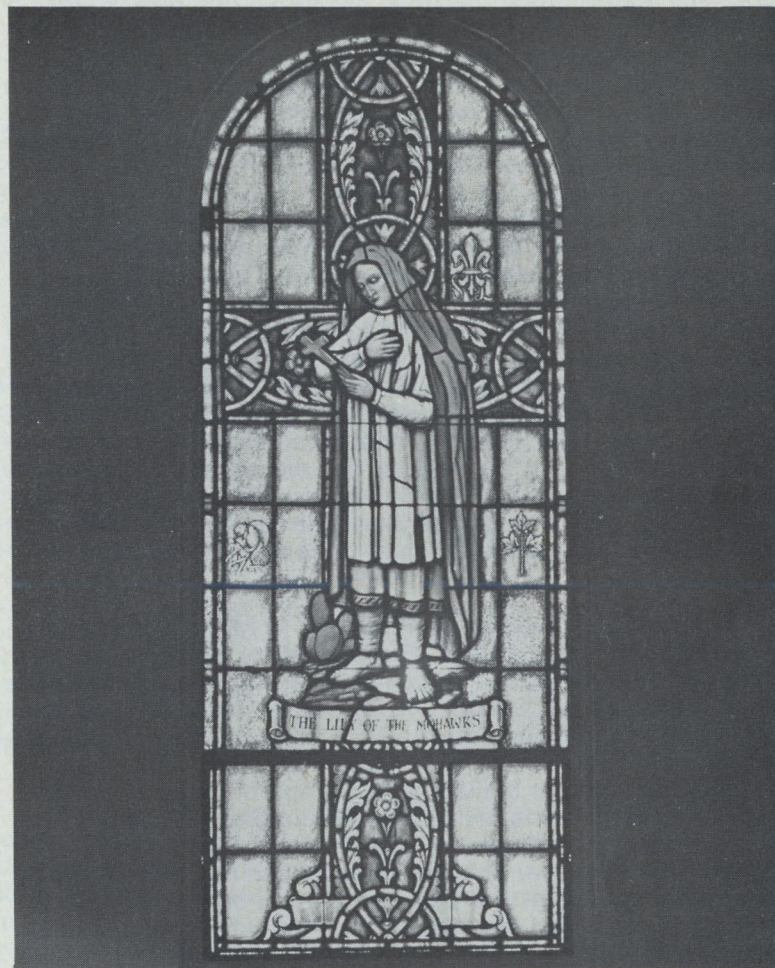


A moment later, with a pleasant smile, she would say she was no longer cold and would return to the spot where she had left her heart. After describing her devotion to the Real Presence, the missionary commented, "What have the French to say regarding this, who pass our churches a hundred times a day, without the thought ever occurring to them to enter even once to greet Our Lord on His Altar, and who are so bored in church because the Mass they are obliged to hear appears a little too long to them?"

Stalwarts like the Great Mohawk and Huron Paul Hono-guenhag, first Christian of the mission, while wearing iron bands garnished with sharp iron points around their bodies for entire days, hewed down trees and lugged heavy loads of wood to the village. Thanks to Mary Teresa, we know that Kateri also wore one more often than not. With a heavy bundle of firewood on her shoulders, she slipped on the ice, while wearing the penitential belt, and tumbled down a steep incline on her way from the fields. The prongs bit deeply into her flesh. After laughing at herself for the sorry state in which she was, she refused to put down the load she was carrying despite her companion's insistence that she let her take care of it. When she got home, she hid her distress so well that nobody noticed anything wrong with her.

Constantly in search of new means to please God, Kateri one day asked her wise, old instructress, Anastasia, what would be the most difficult and at the same time the most agreeable sacrifice one could offer to Our Lord as proof of one's love for Him? Without being fully alive to the importance her answer would have for the young woman, she said, "My daughter, I know of nothing on earth more horrible than fire." "Neither do I," rejoined Kateri. Do doubt wishing that she could some day suffer for **lesos Christos**, Anastasia wistfully added, "The constancy of the martyrs who underwent this torture must be of great merit with God."

After the communal evening prayers, Kateri's mind was still filled with thoughts of penance through fire. She stretched out on her mat and lay motionless. The thought of her sins coupled with that of the Son of God dying upon the cross for her filled her heart with an immense sorrow. After the other Indians in the longhouse had fallen asleep, she quietly arose and taking a brand from the nearest firepit, spent a long time burning her legs in the same way slaves were burnt among the Iroquois. She wanted to show that she, too, was a slave, but a slave of **lesos Christos** like St. Paul. And that is why, in the



Kateri

From Palm Springs, California, Mrs. Mildred Malatesta writes, "This stained glass window of Kateri has been in our Church, 'Our Lady of Solitude,' since its beginning, fifty years ago. No one knows who donated the window, but God bless them, for they must have had great knowledge of Kateri." The Vice-Postulator is grateful to Mrs. Malatesta for this photo of the Lily of the Mohawks. *Kateri's* readers will surely appreciate it, too.



quiet of the night, with aching legs, she hastened to church where she stayed in adoration before her Master until early dawn. For Kateri, this appalling mortification was simply a token of her love, for us it could serve as a measure of it. True love is something infinitely more violent than a thousand unleashed nuclear reactors, it is forceful enough to blow up the entire world, powerful enough to batter down the gates of heaven, "for death itself is not so strong as love." (*Song of Songs*, 8, 6.)

Another manifestation of this tremendous love of hers for the Savior would not have been condoned by her spiritual director had he heard about it beforehand. This time it was not Anastasia Tegonhatsiongo but Mary Teresa who suggested it. She told Kateri that she intended to burn herself by placing an ember between her big toe and the next one for the time it would take to say a Hail Mary. She wanted to make amends for her sins. Kateri decided to imitate her. Later on Mary Teresa, who was strong and intrepid, confessed that she had nearly fainted from the pain caused by the ember, though she had not said more than half of the Hail Mary. The next day she was dumbfounded at the sight of the hole in her friend's foot, something the latter could not have done without suffering atrociously.

On a Saturday evening, Kateri went to Mary Teresa's longhouse. Together they talked about matters spiritual as they waited for the church bell to call them to the weekly Benediction of the Blessed Sacrament. As they generally prepared their Sunday confessions at this time, they decided to improve them by mortification. The two women already had the habit of chastising themselves individually in preparation for absolution. Kateri immediately slipped out of the longhouse, went to the nearby cemetery, and cut herself a handful of switches. On rejoining Mary Teresa, she hid them under the mat on which she was sitting. When the bell finally rang out for prayer, the two companions urged the occupants of the longhouse to hasten to church. They closed the door on finding themselves alone, and Kateri fell to her knees. She begged Mary Teresa not to spare her. But the latter, feeling there would not be enough time for both, also wanted to be the first to feel the bite of the rods. Kateri however had her way. After a brief prayer, they flogged each other and then, their hearts overflowing with joy, they hastened to church. The evening prayers seemed shorter than ever before and never were they happier.

After this experience, which proved most satisfactory to

the two partners in mortification, they resolved to find a spot where they could continue to scourge themselves as Our Lord had been scourged during the terrible Passion. After searching in and about the village, they chose a cabin in the middle of the cemetery, surrounded by many graves. It was built of planks and belonged to a Frenchman residing at Laprairie. He used it for trading purposes and left it unlocked most of the time. From that time on, of a Saturday, they would discreetly go to the cemetery for the preparation of confession. It began with a sincere act of contrition or with one of the prayers they had learned from the missionaries or they improvised one. This was followed by the act of faith customarily recited each day at church. Kateri would then kneel down and expose her shoulders to punishment.

She often complained that Mary Teresa was sparing her and begged of her to be more energetic even though the third stroke drew blood. When they stopped for want of breath, they recited the rosary of the Holy Family, dividing it at intervals and adding five more strokes each time. Towards the end, they no longer counted them. Then it was that Kateri revealed the sentiments of her heart, "My Jesus," she would say "I must suffer for you; I love you, but I have offended you. It is to satisfy your justice that I am here. Let loose your anger, O God, let loose your anger on me!" Sometimes she could say no more, but her tears expressed her thoughts. Often, after a pause, she would add, "I am ever so much affected by the three nails that fastened Our Lord to the cross; they are but the symbol of my sins." Mary Teresa was touched by her words and she in turn made the same requests to Kateri that Kateri had made to her.

Mary Teresa Tegaiauenta assured the missionaries that when Kateri was in this state she would accuse herself of her sins. Her worst sins consisted in not having suffered martyrdom, as if one could become a martyr on demand! She also regretted having feared death more than sin though she had never preferred sin to death. And finally, she grieved for not having resisted her aunts in Mohawkland when they made her work in the fields on Sundays and holy days of obligation. These imperfections spurred Kateri on to become a great penitent saint. On the other hand, Father Chauchetière tells us that she lived a life unstained by serious sin. Her confessor, Father Cholenec, said much the same. (In those days, a confessor could tell what had not been accused in confession.) As for Mary Teresa, she could not express enough admiration for her.



Still, Kateri considered herself the greatest sinner of the village. Her contemporary the Venerable Mother Mary of the Incarnation was convinced she was the scum of the earth, the most despicable person in the world, the weakest and the most wretched of all creatures. Pious exaggerations? By no means. Philosopher Jacques Maritain explains why the saints feel thus about themselves. "In the consciousness a man has of himself, more a soul is elevated in grace, the more it realizes it is a sinner, because it grasps to some degree, as the Master knew to perfection, what there is in man. If the saints accuse themselves in this manner, it is not so much from moral scruples as from a crushing ontological view of human frailty with regard to the inscrutable grandeur and beauty of God, and to the abyss of suffering into which the Divine Mercy of the Father plunged the Son for our salvation."

Not unexpectedly, Kateri's excessive mortifications—excessive in extent but not in intent—coupled with striving to be constantly united to God in spirit, exhausted her strength, so that she fell dangerously ill during the summer of 1679. She had much difficulty recovering and never got rid of the after-effects of her illness—painful stomach trouble, frequent vomitings, and a low fever, which, gradually undermining her, resistance, reduced her to a state of persistent weakness.

By nature Kateri was gentle, kind, and endearing. Despite her frequent illnesses, despite her austerities or perhaps because of them, she was always joyful, always content, never showing any annoyance except the one time that her sister and Anastasia urged her so insistently to get married.

(To be continued.)

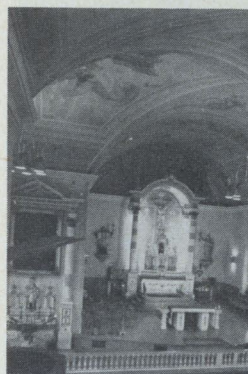
#### ✿ Kateri's smile upon you, Mrs. P.G. !

I am enclosing a check for one hundred dollars promised to Kateri. She has sustained me through a very difficult school year. Also, my father, who was ill, was allowed a swift and merciful death.

I ask that Kateri now help my mother through this difficult period and help a friend who has personal problems. I pray for Kateri's beatification. (Old Bridge, NJ)

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

A visit to . . .



## KATERI'S CHURCH

The Mission of St. Francis Xavier was first established for Indian converts in 1667 at Laprairie, fifteen miles downstream from Caughnawaga. During the next fifty years, it moved four times, finally settling down at its present site in 1717. In 1725, Fort St. Louis was built round it to protect the Christian Indians against their pagan enemies.

### THE CHURCH

*The First Church.* Erected in 1717, it was demolished in 1845. The present church was then built according to plans prepared by Fr. Félix Martin, S.J.

*High Altar.* It was carved during the eighteenth century by Paul La Brosse or Gilles Boivin and completed by Vincent Chartrand a century later.

*Sanctuary Lamp.* This massive silver vessel, very chaste in design, was the gift of a Parisian donor during the French Regime.

*Paintings.* Between 1924-1928, Italian artist Guido Ninchieri frescoed the ceiling with scenes from the New Testament. The paintings above the side altars were given to the Mission about 1825 by Charles X of France.

*Cross Above the High Altar.* A gift of the Caughnawaga Indians, it honors thirty-five of their men, who were killed in the crash of the Quebec bridge in 1907.

*Stations of the Cross.* They were brought and offered to the church during the Depression by the Indian population. Note the Iroquois captions.

*Statues.* The two wooden statues of St. Ignatius of Loyola and of St. Francis Xavier were carved by Louis T. Berlinguet about 1845.

*Tomb of the Venerable Kateri Tekakwitha.* On All Saints' Day, 1972, in the right transept of the church, the mortal remains of Kateri were laid to rest in a new Carrara marble tomb, gift of the Daughters of Isabella and of Mr. and Mrs. Joseph T. O'Brien of Pepper Pike, Ohio. Bishop Gérard-Marie Coderre solemnly blessed it on December 17, 1972. The statue of Kateri was carved by the well-known Canadian artist Médard Bourgault.



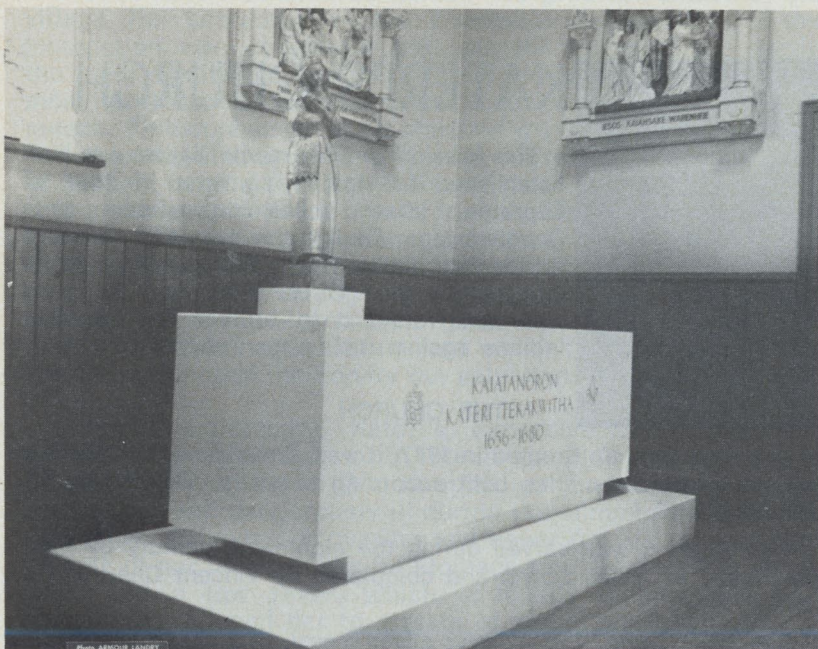


PHOTO ARMOUR LANDRY

### KATERI'S TOMB

Kateri Tekakwitha, Lily of the Mohawks, was born in 1656 at Ossernenon, today, Auriesville, N.Y., on the very spot where Sts. Isaac Jogues, René Goupil, and Jean de La Lande were martyred. Baptized at the age of twenty in 1676, she escaped to the Mission of St. Francis Xavier in the following year. After three years of intense spiritual life, she died on April 17, 1680, without having ever seriously offended God. In the course of the last three centuries, many have obtained spiritual and temporal favors through her intercession. Pope Pius XII declared her *venerable* in 1943. When enough prayers are offered for her canonization, she will be declared a saint. (For more information concerning Kateri, subscribe to the *Kateri* quarterly, \$1.00 a year.)

*Child Jesus With Globe.* This statue on top of the tabernacle, was carved by the Quebec Ursulines between 1671 and 1700.

### THE SACRISTY

*Tabernacle.* Said to be the work of Sculptor Belleville, it was carved between 1780-1810. The reredos may be much older, for it is of the same style as the one in the old Jesuit church in Quebec.

### THE MUSEUM

*Desk.* Fr. F. X. de Charlevoix, author of the monumental *History and General Description of New France*, is said to have used it in the spring of 1722.

*Painting of Kateri Tekakwitha.* According to Mr. Marius Barbeau, Fr. Claude Chauchetière painted it in 1681.

*Painting of Fr. Joseph Marcoux.* This portrait was done about 1830, when he had just begun his forty years as Pastor of the Mission. It is attributed to Artist Louis Dulongpré.

*Statue of Kateri Tekakwitha.* This original woodcarving was the work of Médard Bourgault in 1941.

*Monstrance.* Here you have a fine example of French classical art. It is a gift of Alderman Claude Provost and of his wife, Elizabeth Le Gendre, "to the Rev. Jesuit Fathers to honor God in their first church of the Iroquois in 1668."

*Ivory Crucifix.* This exquisite piece was brought back from France by Fr. James Frémin in the autumn of 1680, the year of the Venerable Kateri Tekakwitha's death.

*Silver Ciborium.* It carries a Paris hallmark. According to Antiquarian Louis Carrier, it dates back to 1687-1691.

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**Sunday Masses: eight, nine, half past ten, and quarter past twelve o'clock.**

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### ✿ Kateri's smile upon you, Miss S.B. !

I hope the renewed efforts for Kateri's beatification will bring God's consent for her recognition. At the same time I pray for and through Kateri, I pray for the canonization of her companions at the mission, especially the martyrs... I am feeling so much better and am sure it is due to mercies obtained through the Immaculate Heart of Mary and Kateri. I am trying to be pleasant and confident during my tribulations, and sometimes I even succeed in my efforts because of the support of our Blessed Mother and Kateri.  
(Detroit, MI)

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



# BOOK REVIEW

(*The Catholic Historical Review*, January 1979, Vol. LXV, No. 1, p. 111.)

*The Original Caughnawaga Indians*. By Henri Béchard, S.J. (Montreal: International Publishers' Representatives. 1976. Pp. xv, 258. \$10.00 cloth; add \$2.00 in U.S.A. and \$1.50 in Canada.)

This work presents the early history of the famous Indian settlement of St. Francis Xavier, founded by the French Jesuits in 1667 at the shore of the St. Lawrence River near Montreal. The Indians called the place Kanawake (at the Rapids). It has survived to the present day as an Indian Reservation [Caughnawaga, P.Q., Canada]. The origin of the settlement was due to the desire of many Christian Iroquois and Indians of other tribes for a place of refuge after the destruction of their villages, or to escape the vexations and bad example of their non-Christian neighbors. Soon the fame of this "Village of Prayer" spread far and wide. Within five years, it numbered a few hundred inhabitants of various Indian "nations" speaking different idioms, mostly Algonquins, Hurons, Iroquois, and Eries. Those who had been bitter enemies before their conversion now lived in a Christian community of their own in peace and harmony.

The majority of them attended daily Mass and Benediction. They sang their accustomed prayers, not only in church and in the home, but also at work in the fields and forests. In his preface, Father Béchard explains how the inherited traits of their race—unbending determination and heroic courage in suffering—inclined them to exaggerations of external works of penance, against which the Jesuits repeatedly had to warn them.

After years of careful research, Father Béchard wrote the history of these original Caughnawagans. In twenty biographical sketches, he relates the lives and achievements of their leading men and women from 1670 to about 1700 [Parts I and II].

Part III is devoted to the most famous of these Caughnawagan Indians, the Iroquois maiden, Kateri Tekakwitha, and to the circle of her friends whom she inspired by word and example to a life of religious perfection. The Church has acknowledged her sanctity and heroic virtue in the process leading towards canonization, declaring her a Venerable Servant of God. She died in 1680 at the age of twenty-four.

Part IV describes the tortures and death of four members of the

Caughnawagan community who died as martyrs for their Catholic Faith.

The value of the book is enhanced by the narration of many details and events of political history, especially those concerning the French and English campaigns in which the Indians—including the Caughnawagans—played a prominent role.

The work contains ten illustrations, hitherto unpublished, of drawings by Claude Chauchetière, a map of the successive sites of the mission village, and a map of New France. Two appendices, a bibliography, an index, and 641 notes, most of them referring to primary sources, make this book a model of dedicated scholarship.<sup>1</sup>

FRANCIS X. WEISER, S.J.

<sup>1</sup> Order your copy directly from the Kateri Center.

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

I have always found peace of mind and help in my years of praying to Kateri and hope she will continue to be my inspiration and guide me this year as I am having a difficult time at work. I am close to retirement but I find the task of my job very hard, so perhaps she can help me until I am able to retire . . . (Erie, PA)

## ✿ Kateri's smile upon you, Miss K.B. !

I have prayed to and for Kateri for years but not until the last two times have I asked Kateri for help and she gave it. This time there is a donation of fifty dollars. I have subscriptions for you and if you want to add more so that nuns and priests get the magazine, do so. This should cover them for a few years. I say the prayers daily for Kateri's beatification. It will count in due time. God bless you and take care of your health. Ask Kateri. (Necedah, WI)

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

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We confirm your sympathy offering with a personal letter, and enroll the departed one in the Kateri Guild, for whom,

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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.

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### Spiritual

- ☐ Love of God
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- ☐ Peace of Soul
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- ☐ Vocations
- ☐ Faithful Departed
- ☐ Happy Death
- ☐ Obedience to the Holy Father

### Temporal

- ☐ Position
- ☐ Health
- ☐ Lodging
- ☐ Financial Aid
- ☐ Happy Marriage
- ☐ Happy Delivery
- ☐ Good Friends
- ☐ Success in Studies
- ☐ 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.  
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FROM: NAME .....  
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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 Garhio 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.