

NO. 136

Second Class  
Permit No. 13  
Postage paid at Champlain, NY.  
12919



COMPLIMENTS

of the

Kahnawake

KNIGHTS OF COLUMBUS CLUB



# KATERI

NO. 136

THE MARGUERITE GARONGOÜAS ROLL

ALEXANDRA WANTS TO KNOW

KATERIGRAM

THE HEART OF JESUS

EACH NEW MOON

SR. KATERI AND SISTERS OF ST. ANN  
HONORED AT DEPARTURE CEREMONY

KATERI AMONG THE MICMACS

PROGRESS

CORRESPONDENCE

LILY OF  
THE MOHAWKS

Summer • 1983

Kahnawake, P.Q., Canada





**Blessed**  
**Kateri Tekakwitha**  
*Kateriana obtainable from the*  
**Office of the Vice-Postulation**  
**(The Kateri Center)**  
**Box 70, Kahnawake, P.Q., Canada**  
**J0L 1B0**

ISSN 0315-8020

**Medals**

- Mat silver-plated: 50¢  
 Aluminum: 10¢

**Kateri Prayer Cards and Pictures**

1. Sepia (brown), by Sculptor E. Brunet (5" x 2½"): 5¢
2. Colored, by Sister M. Fides Glass in Spanish only (4¼" x 2¾"): 2 for 5¢
3. Colored, by Mother Nealis (4¼" x 2¾"): 10¢
4. Colored, by Mother Nealis (13¾" x 9¼") for framing: \$1.00
5. Colored, by John Steele (4" x 3"): 10¢
6. Colored, by John Steele (6½" x 5") for framing: 25¢
7. Colored, by John Steele (24½" x 18½") for framing: \$4.00

**Touch Relics**

1. Small Kateri pictures with silk applied to relics: 50¢

**Plaques**

1. Ceramic plaque with picture of Kateri on mushroom-colored tile (4" x 4") by Daniel Lareau: \$3.50
2. Plaque, plastic case with prayer (2½" x 1½"): \$1.65

**Novena**

In the form of a short biography: \$1.00

**Statues**

1. In hydrocol, ivory or bronze finish (6½"): \$10.00

**Books**

- In English — *The Venerable Kateri Tekakwitha* by Henri Béchard, S.J., 20 pp., illustrated: \$1.00  
 In English — *Kateri Tekakwitha, With a Prefatory Note of John Cardinal Wright*, by Francis X. Weiser, S.J., hardcover: \$8.00; paperback \$6.00  
 In English — *I am Indian* by Gualbert Brunsman, O.S.B.: \$1.00  
 In English — *The Original Caughnawaga Indians* by Henri Béchard, S.J., hardcover: \$14.00  
 In French — *L'Héroïque Indienne Kateri Tekakwitha* by Henri Béchard, S.J.: \$10.00  
 In French — *L'Astre dans la nuit, Kateri Tekakwitha*, by Rachel Jodoin: \$14.50  
 In German — *Das Mädchen der Mohawks*, by F. Weiser, S.J.: \$10.00

**Special**

- 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.: \$1.90 postpaid  
 In English — *A Shining from the Mountains* by Sr. Providentia, S.P.: \$7.00

**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 bereaved family, the Vice-Postulator will be happy to send a note of sympathy.  
 One box of twelve cards: \$2.50. Each yearly enrollment in the Kateri Guild: \$2.00

**Subscription to "Kateri"**

Two dollars a year. Please renew your subscription yearly.

WHEN ORDERING, PLEASE ALLOW THREE WEEKS FOR DELIVERY.



KATERI, No. 135

Vol. 35, 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 Blessed Kateri Tekakwitha. It is hoped her Canonization 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 Canonization.
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 people of Kahnawake and their friends.

**BENEFITS**

Your contribution (\$2.00 a year, or more, if possible) enrolls you among "Kateri's Friends" for whom:

1. A weekly Mass is offered;
2. A weekly Mass for deceased friends is offered;
3. The Vice-Postulator prays at his daily Mass;
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 canonization.

**JUNE 1983**

Published with Approbation of the Ordinary and Permission of Superiors. Second Class Mail Registration Number 0854.

KATERI (ISSN 0315-8020) is published quarterly for \$2.00 per year by Henri Béchard, S.J., Kateri Center, Box 70, Kahnawake, Quebec, J0L 1B0. Application to mail at second-class postage rates is pending at Champlain, NY 12919.

**POSTMASTER: Send address changes to KATERI CENTER, P.Q. BOX 70, Kahnawake, Quebec, J0L 1B0.**

Copyright by the Rev. Henri Béchard, S.J., Vice-Postulator.  
 Legal Deposit — Quebec National Library  
 KAHNAWAKE, P.Q., CANADA J0L 1B0



## THE MARGUERITE GARONGOÛAS ROLL

Marguerite was an Onondaga baptized at the age of thirteen, who came to live at the Mission of St. Francis Xavier with her four children. She was taken prisoner and martyred for the faith with her little son in 1693 in her home town of Onondaga. Another Indian who should have been cannoized a long time ago!

1. A Soul in Purgatory
2. Mr. Roy F. Jacobs
3. Mr. Norman Thivierge
4. Mr. Charles Robichaud
5. Mr. Léo Lamarre
6. A Soul in Purgatory
7. Mr. Phacas Roussel
8. Mr. Léo-Paul Crête
9. Miss Marthe Paquin
10. A Soul in Purgatory
11. Mrs. Marie Verville
12. Miss Mary J. Jennings
13. Mr. Thomas A. Jennings
14. Mr. Donald Jennings
15. Mr. William H. Shelton
16. Mrs. Claude Laplante
17. Mr. Emmett Roberts
18. Mrs. Mary Ann Dewache
19. Mr. Jean-Paul Laverdière
20. Mrs. Simone Mongin
21. Mrs. Dina Brideau
22. Mr. Valère Brideau
23. Mr. Alfred Girard
24. Mrs. Marie-Paul Tremblay Pilote
25. Mr. Harry Bloom
26. Mrs. Aline Cotton
27. Mr. Sinaï Aumond
28. Mr. Romeo Cote
29. Mr. Giacomo Farella
30. Mr. Angelo Grieca
31. Mr. Andrew Nicelli
32. Mr. Arsène Beauregard
33. Mrs. Delia Beauregard
34. Mrs. Bernadette Lachapelle
35. Mrs. Mary Ellen Chambers
36. Mr. Charles John Quinn
37. Mr. Joseph Tarjeft
38. Mr. Paul Hovington
39. A Soul in Purgatory
40. Mrs. Denise Robertson Huntley
41. Mr. Amable Grand-maison
42. Mr. Lionel Pilote
43. Mr. Edmond Poulin
44. Mr. Victor Michael Metallic
45. Mr. Joseph Fortin
46. Mr. Jacques Gauthier
47. Mr. Severious Duffy
48. Mr. Elmer Yacabozzi

49. Mr. Louis Berthélemi Lamarre
50. A Soul in Purgatory
51. Mrs. Rose Leblanc
52. Miss Alma Bélanger
53. Miss Irène Robert
54. Mrs. Lucienne Paradis
55. Mr. Jean-Louis Robidoux
56. Mr. Marjorique Poisson
57. A Soul in Purgatory
58. A Soul in Purgatory
59. Mr. Jacques Montcalm
60. Mr. Réal Duval
61. Mr. Delphes Lapointe
62. A Soul in Purgatory
63. Mr. Aurélien Saint-Amant
64. Mr. Elphège Béland
65. Miss Georgianna Henry
66. Mr. Leo J. Wulterkens
67. Mr. Alexandre Bellefleur
68. Miss Marguerite Desjardins
69. Mrs. Jeanne Saint-Laurent Allard
70. Mr. Vince Henley
71. Mr. Emilien Despaties
72. Mr. Maurice L'Heureux
73. Miss Berthe Gravel
74. Mrs. Colette Farley
75. Mr. André de Crombrughe
76. Mr. Wilfrid Lauzon
77. A Soul in Purgatory
78. Mrs. Ann Maher Freddolino
79. Mrs. Lucy O'Brien
80. Mrs. Ida Riel Rouvalis
81. Mr. René Roy
82. Mrs. Colombe Caron
83. A Soul in Purgatory
84. Mr. Réal Levesque
85. Mr. Obélard Gélinas
86. Mr. Armand Vallières
87. Mrs. Léonidas Croteau
88. Mr. Albert Viau
89. A Soul in Purgatory
90. A Soul in Purgatory
91. A Soul in Purgatory
92. Mrs. Ovila Dupré
93. A Soul in Purgatory
94. A Soul in Purgatory
95. Mr. John T. Bryant, Sr.
96. Mr. Arthur Lapierre
97. Mr. Ivan Jarboe
98. Mrs. Mary Ann Nickle
99. Mrs. Virginia Caruhel
100. Mrs. Thérèse Duchesneau
101. Mr. Edouard Adam
102. Mrs. Jean Ker
103. Mr. Emile Leduc
104. Mr. Lionel Patenaude
105. Mr. Stanislas Locas
106. Mrs. Berthe Cherrier
107. Mrs. Ermina Parise
108. Mr. Gaspard Foisy
109. Mr. Elvis Presley

(To be continued)

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

I am writing to thank you for putting a fire out. My brother's house was on fire and I came down stairs and I asked Blessed Kateri to please stop that fire because my house would have burned as I live close. The fire went out and I knew it was Blessed Kateri that did it. She answered my prayers.  
(Campbellton, N.B.)

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

Enclosed are \$10.00 as part of what I promised Kateri if she would help us. Little worries I had on my mind plus a good report from our Doctor for my husband. As I go along I shall state other favors. Thank you Kateri — I'm so glad, we named a daughter after you.  
(Brunswick, ME)

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

After suffering twenty-three days of headaches and being unable to afford extensive medical testing, I turned to Kateri for help. The headaches disappeared the following day and have been gone for a week now. Enclosed is a check to show my appreciation.  
(Fair Lawn, NJ)

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

I mislaid my car keys and searched everywhere through the house to no avail. I told Kateri I would have it published if she would help me. Just then my sister from out of town chanced to phone and didn't she suggest the very place **outside** where I might have left them. And there they were! Kateri came through again. May she soon be canonized.  
(Kingston, Ont.)

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

### Love the Mass as Bl. Kateri Did!

For our Readers: **Greather Love Than This** by Clementina Lenta. According to His Eminence, John Cardinal Carberry, "the author writes in a quiet style, speaking heart to heart to the reader so that reflection on the Holy Sacrifice will encourage more frequent participation in the Mass, for the greater glory of God and for a deepening of our life in Christ." Order from Nina Publications, 21 East Buffalo Street, Duluth, Minn, 55811 U.S.A. \$3.75 postpaid.



# Alexandra Mitchell wants to know...



...if you won't help us get at least 50,000 promises of a daily Our Father and Hail Mary!

We need them to obtain from the loving Heart of Jesus the speedy canonization of Blessed Kateri Tekakwitha

Already 9,673 Pledges have come in.

Please send yours to:  
The Kateri Center  
Box 70  
Kahnawake, P.Q.  
Canada J0L 1B0

MY PLEDGE TO KATERI Date .....

I, the undersigned, pledge to offer up each day one Our Father and/or Hail Mary until the miracle needed for Blessed Kateri's canonization is obtained.

Name .....

Street or Box .....

City or Town .....

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

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

## 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 Lily of Mohawks is guaranteed.

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

One dozen cards  
boxed: \$2.30.

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

## SEND IN YOUR INTENTIONS NOW

### Spiritual

- ☐ Love of God
- ☐ Conversion
- ☐ Peace of Soul
- ☐ Resignation in Trials
- ☐ 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. AT BETHLEHEM, ISRAEL, HE WILL CELEBRATE NINE SOLEMN MASSES FOR YOU IN THE BEAUTIFUL BYZANTINE LITURGY. (NO OFFERING REQUIRED.)



## KATERIGRAM

IN HIS LIFE of Blessed Kateri Tekakwitha Fr. Claude Chauchetière notes, "Her motto, 'Who will teach me that is most agreeable to God so that I may do it?' " As a matter of fact, this motto was the mainspring of her spirituality.

Every day, on awakening, she asked herself, "What can I do best today to please Our Lord?" She looked for an answer until she found it and then proceeded to carry it out. Fr. Peter Cholenec revealed the powerful motivation animating her, "It is not difficult to believe that Kateri became perfect in so short a time, considering the ardor of her love for God. She loved Him so much that her only joy was to think of Him and to offer Him all her thoughts, words, and actions." This love, as it grew more and more powerful, gave new life to her ordinary actions such as picking blueberries or wild strawberries for sagamité or to her extraordinary doings such as going into exile to protect her faith and pronouncing a vow of perpetual virginity out of love for Our Lady.

When the Holy Father beatifies or canonizes a child of the Church, he gives to the faithful a heavenly friend, an intercessor with the Heart of Jesus and His Father in Heaven, but also a model to imitate. Thus it was with Blessed Kateri. If we insisted at all, she would gladly lend us her proud motto and, at the break of every dawn, would be there to help us enhance our all too nitty gritty days.

It is not a question of attempting the impossible, of squaring a circle. Simply, on getting up in the morning, of asking one's self seriously, "How can I please Our Lord today?" At home, at work, I must go at my daily chores with all my heart; I must carry out in a spirit of Christian joy even my most monotonous duties to offer them as a cluster of roses to the Blessed Trinity.

Like Kateri we must never forget that our neighbors are made to the image of God and are worthy of our love. If we are to believe Fr. Cholenec, "She admired all the others, praising and approving where it was deserved, and excusing the rest with great charity. This Indian maiden, unlike many of her companions who were inclined to gossip about one another, never said a word against anyone."

Blessed Kateri, I want to make your motto mine! "Dear Lord, how can I please you most today?"

HENRI BÉCHARD, S.J.  
Vice-Postulator

## A perfect introduction to the life of the Blessed Kateri Tekakwitha— THE ORIGINAL CAUGHNAWAGA INDIANS by Henri Béchard, S.J.

This book presents the detailed story of some twenty-five Indians among whom the Lily of the Mohawks lived from 1677-80 at the Mission of St. Francis Xavier, today Kahnawake, Québec, where she achieved union with God and died. Early Kahnawake numbered warriors, mystics, and martyrs within its palisades. Ten hitherto unpublished, 17th century pen-and-ink drawings by Father Claude Chauchetière, one of Tekakwitha's acquaintances, illustrate this work.

This work is equally of interest to Americans as well as to Canadians, for it treats of the history of Colonial times in both countries.

"To my knowledge," wrote Dr. Lucien Campeau, Professor of History at the University of Montreal and Associate Editor of the *Monumenta Historica Societatis Iesu* in Rome, "this is the first time that an impressive, well-documented list of Indians, who profoundly lived their Faith and actively propagated it with their blood and sufferings, is offered to the public at large."

Please send me a hardcover postpaid copy of  
THE ORIGINAL CAUGHNAWAGA INDIANS  
by Henri Béchard, S.J.  
Vice-Postulator for the Cause of the  
Blessed Kateri Tekakwitha.

I am enclosing my check for \$10.00. (Add \$2.00 in U.S.A. and \$1.50 in Canada for mailing and handling.)

Name .....

Street .....

City or Town .....

Province or State .....

Country with Code .....





PHOTO ARMOUR LANDRY

### Sacred Heart of Jesus Church

2000 Alexandre-De-Sève St.  
Montreal, Que.

"Those who shall promote this devooion shall  
have their names written in my Heart, never  
to be effaced."

*The Sacred Heart to St. Margaret Mary*



## EACH NEW MOON



### KATERI'S SMILE...

Favors registered at the Kateri Center from February 1, 1983 to May 1, 1983.

Temporal Favors	28
Articles Found	4
Safe Trips	1
Peace in Families	2
Successful Studies	2
Lodging	4
Employment Found or Kept	29
Financial Aid	7
Strikes Averted	1
Safe Pregnancies	2
Successful or Averted Operations	12
Cures	31
Peace at Work	1
Property Sold or Bought	8
Return to the Faith	1
Happy Deaths	2

### TWENTY-FIVE PRAYER PLEDGES OR MORE

A Friend, Chateaugay, Que., 50; Tekakwitha League, Auriesville, NY, 80; Sr. Therese Arcand, S.G.M., Grouard, Alta., 28; John Joe Sark, Charlottetown, P.E.I., 36; Sr. Marcella O'Donnell, S.S. M.N., Buffalo, NY, 68; Miss Ade-

line Murphy, Montreal, Que., 50.

### KATERI HAS HER SHRINE!

On Sunday, April 17, feast of Blessed Kateri Tekakwitha, what a joy it was to hear our bishop, the Most Reverend Bernard Hubert, D.D., of St. John of Quebec officially proclaim that the church of the Mission of St. Francis Xavier at Kahnawake would henceforth be also known as the Shrine of Blessed Kateri Tekakwitha.

His Excellency also recalled that the Holy Year had begun and designated Blessed Kateri's Shrine as one of the four churches of the diocese where the faithful could gain the Jubilee indulgences. This was a favor that the Lily of the Mohawks' devotees were quick to appreciate.

What does a shrine dedicated to Blessed Kateri mean if not a place to venerate her, to ask her to intercede for special graces as well as for the same faith and love of the Redeemer as she had? Already, people from every walk of life and from every corner of the world come to render homage to our dear Kateri. Join the pilgrims during the Holy Year and be our guests.

Sr. Roseline, S.S.A.

### MICMACS LOVE BLESSED KATERI!

In the last issue of *Kateri*, you were advised not to miss Fr. Thomas Egan's captivating story of his stay among the Micmacs of Prince Edward's Island. See p. 19.

### KATERI ONCE MORE!



Kateri Pyke, St. Regis, P.Q.

### FAREWELL AT ST. REGIS

On March 13, a solemn farewell was extended to Sr. Kateri Mitchell, S.S.A., child of the Mission, and to the other Sisters of St. Ann who labored there during the last forty years. See p. 15.



### ROBERT RUMILLY, R.I.P.

On March 8, historian Robert Rumilly returned to the Father's

House at the age of 85. Born in 1897 at Fort-de-France, Martinique, he spent his childhood in Indochina. After completing his education in Paris, he served in the armed forces during the World War of 1914-1918. He was then in business for a few years before coming to Canada in 1928.

A prolific writer, he authored the 42 volumes of his *History of the Province of Quebec* as well as about 40 other books. Among the latter, I wish to mention one of the first books he wrote in Quebec: a *de luxe* biography of Kateri Tekakwitha, illustrated by Paul Coze, which Bouasse-Jeune & Cie of Paris published in 1934. This elegant work certainly helped to make Blessed Kateri Tekakwitha better known in France and Canada. The friends of the Lily of the Mohawks will remember Mr. Rumilly in their prayers; it's a moral obligation to be gladly fulfilled.

**FOR YOU:  
A FEW HUNDRED FIRST  
DAY COVERS OF THE  
KATERI TEKAKWITHA STAMP  
\$1.50 EACH.**



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

As in the past, so many times we've called on Blessed Kateri for her help with our problems. Bless her, she has been a constant friend and source of help and strength. In September, the doctor operated on my ear to improve my hearing. Recuperation was to take only a week's time. After the operation other problems developed and I felt worse off than before surgery. Hearing better became a secondary consideration during this period. I prayed to regain my equilibrium, to be able to function again as I had in the past, the good Lord willing. Thank God and His Blessed Mother and Blessed Kateri, I've now begun to feel normal again. The doctor's tests reveal my balance is normal and the hearing is improved. My husband has been praying to Kateri also in my behalf. We're most grateful for her help and enclose part of a donation we pledged for her cause. All God's blessings on your sacred work!  
(Matawan, NJ)

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

Enclosed please find three dollars. I made a promise to our beloved and Blessed Kateri Tekakwitha that I would send fifty dollars to her shrine at Kahnawake if she would help my wife and sell our home. I further promised her that I would continue to say a daily prayer for her canonization. She has been by my side and my family and I feel her presence. My youngest daughter, Kateri, sustained a gas oven explosion, from a faulty valve, which burned her face, hands and hair and the fumes damaged her lungs. After two weeks of medical treatment she was left unscarred. This amazed the doctors who called it a "miracle." My daughter told me she prayed to Kateri, the Blessed Virgin Mary, and our Savior Jesus Christ. I said a prayer for my oldest daughter, when she was taking her exam to obtain her Nail Culturist license for Arizona. She passed with a high score. May Blessed Kateri soon be counted among the saints of Heaven!  
(Sierra Vista, AZ)

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

Please accept my small donation in honor of Blessed Kateri. We were coming home from visiting some one who is very ill and the car was hit. We are alright as was the driver, our grandniece. Kateri smiled on us again!  
(Holtsville, NY)

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

# SISTER KATERI AND SISTERS OF ST. ANNE HONORED AT DEPARTURE CEREMONY



Robert L. Fleig, S.J.

**F**ORTY YEARS of service to St. Regis Church and to the Mohawk Indian community were recognized in a tribute to the Sisters of St. Anne on Sunday, March 13, at St. Regis-Akwesasne<sup>1</sup>.

In this unique parish, situated in parts of Quebec, Ontario, and New York State, special gratitude and best wishes were extended to a native daughter, Sister Kateri (Delia) Mitchell, who is leaving the area after seventeen years of service to religion and education. Another individual singled out for honor was Sister Wilfred Marie, upon completion of fifty years of religious life with the Sisters. Others given places of honor at the Mass and dinner were eight visiting Sisters of St. Anne, all of whom at some time had taught at the St. Regis Village School or the Snye School.

The Anniversary Mass began at 11 a.m. in St. Regis Church, with the pastor, Father Thomas F. Egan, S.J., as the main celebrant and homilist. Concelebrating with him were fellow Jesuits: Father Gerard Lavigne, the previous pastor; Father Henri Béchar, Vice-Postulator for the Cause of Blessed Kateri Tekakwitha; and Father Robert L. Fleig, of St. Regis Church. Also in the sanctuary was Brother Eustache Savard, S.J., a veteran of 37 years of service at St. Regis, on behalf of the Jesuit Province of French-Canada. Representing the Diocese of Valleyfield, Quebec, was Brother Bertrand Girard, S.J., a member of the Diocesan Pastoral Council.

Music for the liturgy was provided by the Akwesasne Mohawk Singers and Dancers, with Sister Kateri herself joining them for selections in both Mohawk and English. Two of the singers, Mildred

1. Where-the-partridge-drums, the Iroquois name of St. Regis.





Sr. Kateri Mitchell, S.S.A.



Sr. Kateri Mitchell and her parents, Mr. and Mrs. Alex Mitchell



Sisters of St. Ann who labored at St. Regis: 1st Row, Sr. Cabrini, Provincial; Sr. Kateri; Sr. Wilfrid Marie. 2nd Row, Sr. Roseline; Sr. Blanche; Sr. Jeanne du Crucifix; Sr. M. Ange du Calvaire; and Sr. Robert Arthur



The largest and most symbolic gift!



Sr. Kateri, Sister Wilfrid Marie, Jubilarian, and Mrs. Mildred Sunday White

White and Kathy Herne, were readers of the Scriptures at the Mass. Introducing the various participants in the liturgy was Mrs. Alma Ransom, who handled this assignment in a very articulate manner.

The church itself was crowded for this special occasion, both with regular parishioners and out-of-town guests.

The joy of the liturgy was carried over to the dinner at Kateri Hall in Hogansburg, NY. Once again, Alma Ransom performed capably as Master of Ceremonies, including in her remarks some reminiscences of her own girlhood years with the Sisters of St. Anne. Another vital person in the arrangements throughout the day was Elizabeth Francis, general chairperson for the events.

In many respects the largest present given to Sister Kateri that day was also the most symbolic: this was a giant quilt from the Akwesasne Singers and Dancers, with a star in the center and rays extending to the four corners. For it seems that Sister's influence on others was reflected by four groups that were featured that afternoon: The Mohawk Indian Community, The Sisters of St. Anne, St. Regis Parish, and the Akwesasne Singers and Dancers.

To emphasize the contributions of the Sisters of St. Anne in education, a plaque of appreciation from the Band Council was presented by Bill Sunday, one of the twelve Council members. Solomon Cook, currently the Chief of the Tribal Council, provided a personal gift to Sister Kateri, and also reminded the guests that it was Father Michael Jacobs, the only Mohawk Jesuit priest, who brought the Sisters of St. Anne to St. Regis in 1943. So that Sister would not forget her former students, one of their number, Leslie Papineau, presented her with a T-shirt bearing the school's name. Another faculty member of the Akwesasne Mohawk School, Elizabeth Francis, gave Sister a necklace beaded in the form of a cross.

Speaking on behalf of the Sisters of St. Anne was their Provincial Superior, Sister Helen Massari, who was known as Sister Cabrini to her Mohawk students. Others of the religious community who had served at the St. Regis Village School or the Snye School included: Sister Robert Arthur, Sister Jeanne of the Crucifix, Sister Carmella, Sister Roseline, Sister Ange du Calvaire, and Sister Blanche, as well as the Jubilarian, Sister Wilfred Marie.

As a sign of solidarity with their fellow religious, many Sisters from other communities were present to extend their greetings. The familiar Sister Kathleen and Sister Christine were in constant motion during the activities, along with other Sisters of St. Joseph. Members of the Ursulines and the Holy Cross Sisters were also on hand.



A third group featured during the day was the St. Regis Parish community. Father Egan extended congratulations for all the members of the parish, as well as saying the graces for the dinner. Father Fleig read a letter from Bishop LaRocque of Alexandria-Cornwall, commending Sister Kateri for her efforts at the Cornwall Island School. The president of the Parish Council, Moses McDonald, Jr., expressed the gratitude of the parishioners for the services of Sister Kateri and her companions. Gifts included a religious plaque to Sister from the parish, and a New Testament to Sister Kateri and Sister Wilfred from the Jesuits.

To show the appreciation of the Ogdensburg, NY, Diocese for the influence of the Sisters, pastors of neighboring parishes who participated were: Msgr. Robert Giroux of Waddington, Rev. Clarence Devan of Bombay, and Rev. Roland Menard of Fort Covington.

A fourth organization involved in the day's tributes was the Akwesasne Mohawk Singers and Dancers, who originated the idea of the day's program. Past President Bernice Lazore presented a brief historical overview of the group. Others involved in the planning were Co-Presidents Agnes Lazore and Agnes Sunday, Vice President Josephine Angus, and Secretary Elizabeth Francis. Jo Ann Cole read a tribute composed by Helen Cole and Beatrice Lazore. A plaque was presented to Sister Kateri, as director of the group, with the names of all the singers and dancers inscribed upon it. The members also presented a custom-made Indian basket to Sister Wilfred.

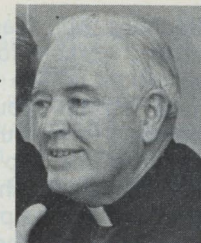
The Snye Homemakers made a presentation to Sister Kateri of a colorful turtle necklace, while the Sunday family provided a painting by Stephen Sunday of Sister's meeting with Pope John Paul II in 1980. Sister also received a home-made basket by Mrs. Thomas.

To demonstrate the far-reaching influence of Sister Kateri on the Cause of Blessed Kateri Tekakwitha, two special presentations were made. On behalf of the Tekakwitha League the International Chairperson, Anne Scheuerman of Pittsford, NY, handed Sister a delicately-carved egg shell that contained a small statue of Blessed Kateri. Finally, Rev. Henri Béchard, who is responsible for promoting devotion to Kateri throughout Canada, presented Sister Kateri Mitchell with a souvenir of the Lily of the Mohawks.

As the ceremonies of this memorable day drew to a close in the late afternoon, it was obvious that everyone had mixed feelings for the occasion. There was joy and gratitude for the forty years of service to St. Regis by the Sisters of St. Anne, along with sorrow at their departure; but here was also an abundance of prayers and best wishes for each one, especially Sister Kateri Mitchell, in their future assignments.

## KATERI AMONG THE MICMACS

Thomas F. Egan, S.J.



*Retreat for Micmac teenagers — Prince Edward Island — January 7-9, 1983*

ON A CLEAR COLD evening in early January the 737 jet from Montreal glided over the housetops of Charlottetown near the center of Prince Edward Island. The neat pattern of rectangles and crescents formed by the street lights was broken here and there by flashing bulbs on the last of the Christmas decorations. After emerging from the plane I entered the small terminal to be spotted almost immediately by a mild-mannered bespectacled gentleman in his late thirties. In no time at all I was riding with him as he skirted the capital city of the smallest of the Maritime provinces and headed out to the east where the suburban community of Johnston's River has grown up.

My host was John Joe Sark, a Micmac Indian who is employed by the Provincial Department of Community Affairs and is married to an Island girl of Irish ancestry. When John Joe was chosen to represent the Micmac people at the beatification of Kateri Tekakwitha in Rome three years ago, he made the acquaintance of Father Henri Béchard, vice postulator in Canada in promoting the canonization of Blessed Kateri. Ever since that encounter, as Father



John Joe Sark and Eileen, with Jonathan on his father's lap and Amy on her mother's; behind them Andrew and Jody.



Bécharde will readily attest, John Joe has been one of the most ardent workers for the Cause. Father of four small children, he was quick to realize what a powerful influence Blessed Kateri could have on the younger generation of Indian people. As his own personal contribution he undertook the planning of a retreat for the youth of the two Micmac reservations within the Province, one on Lennox Island, the other at Scotch Fort. When he turned to Father Bécharde for help, the latter asked if I could leave my parish long enough to take the assignment.

John Joe's wife, Eileen, gave us a warm welcome and even as she served us supper, I was besieged with a constant round of questions from Andrew, Jody, Jonathan, and Amy, ranging in age from nine down to four, all excited over the prospect of having a priest stay overnight with them.

Next morning after seeing the youngsters off to school, John Joe and I were off to Charlottetown for interviews, first with the editor of the diocesan weekly and then with a reporter from the local morning paper. As I soon learned, John Joe heartily believes that a project worth carrying out deserves to be well publicized. I am sure that a good number of the young people who ended up on the retreat decided on coming because of the newspaper and radio coverage the event received in advance.

At noon we were due at the diocesan chancery where the bishop of Charlottetown, His Excellency, the Most Reverend James MacDonald, had invited us to have lunch with Father Eric Dunn, his chancellor, and himself. Although he came to the diocese less than a year ago, the bishop is already very popular among the Micmac people because of his knowledge of their language. In his youth on nearby Cape Breton Island he had learned their tongue from his Indian playmates, as his father had taught school on a Micmac reserve there. Bishop MacDonald proudly recalled that his Micmac friends had a Catholic history longer than that of any other Indian nation in Canada, a history which began with the baptism of one of their chiefs in Nova Scotia, then Acadia, shortly after the arrival of the Jesuit missionaries in 1610. Even after the departure of their priests following France's loss of its New World colonies in 1763 the Micmacs managed to preserve their faith for several decades until a pastor could again be assigned to them.

Toward midafternoon John Joe and I were ready for the eighty-mile trek toward the western end of the island. Out past Summerside and Miscouche and along a frozen coastline we drove until we arrived at Camp Goeland near Egmont Bay just before dark. There the Sisters of Notre Dame run a rustic retreat center for youth, a large A-frame structure with a spacious conference hall stretching up through the interior and bunk beds nestled against the roof in dormitories on ground level and off a balcony.

We had hardly finished a light repast when around 7:30 p.m. the young people began to arrive, thirty of them, aged 13 to 19. Along with them came a half dozen of the mothers and another half dozen of the nuns who teach them. As they were supposed to have eaten before getting there, we started things off just as soon as they settled in and dorms were assigned, those on the ground floor for the boys, those off the balcony for the girls.

The animated film strip on the life of Blessed Kateri prepared by the Daughters of St. Paul, the same one shown by Father Joseph McBride, S.J., at the Kateri Center in Auriesville, was used as a starter. Then a series of slides used during my own years at Auriesville were a big help in explaining how the Jesuit missionaries first brought the Good News to Kateri's people in the Mohawk Valley and how within a generation over half the Mohawk people had asked for baptism. The youngsters were glad to be reminded that Kateri's mother was of Algonquin stock, and that gave her blood ties to the Micmacs as well as to the Iroquoian peoples. With the assistance of the Sisters and their repertoire of catchy folk hymns an atmosphere of prayer and togetherness was quickly achieved during the sacred liturgy. A late night snack was served and soon a tired group of young people were tucked away in their beds.

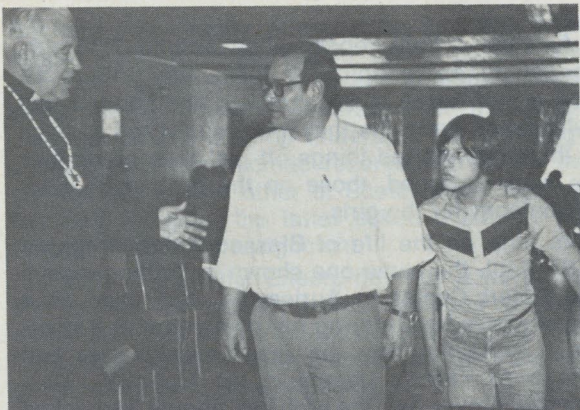
By 7:30 a.m. even the sleepest were up and moving. After a bacon and egg breakfast the youths were ready for the day's work. We talked to them of all that Kateri learned through the traditions of her people about God the Creator and His goodness to us all. Life is a gift God has entrusted to each one of us and it is our duty to preserve and nourish the life He has given us. Harming our body by dependence on drugs or alcohol is a betrayal of that trust.

As a change of pace the young people were then advised to head for the out-of-doors and wander down to the shoreline. Off on the horizon under a brilliant sun was the coast of the New Brunswick mainland. One cluster of retreatants ended up using the intermission to recite the rosary before an outdoor shrine to Our Lady.

Kateri's devotion to the Blessed Mother was to be the subject of the next talk. I spoke of the reverence which the Indian peoples have shown for all women as the life-bearers, an attitude which disposed them to be drawn to Mary, who gave to the world a Savior. Kateri had added grounds to be drawn toward her after the loss of her own mother and the departure of Anastasia, her mother's friend, for Canada. In some way Kateri's decision not to marry and eventually to take her vow of virginity came about through the example of Mary. Her faithful observance of her vow became in turn a source of inspiration to all the married people who lived with her at Kahnawake as they tried to be faithful to their promises to their spouses.

Soon it was time for the midday meal and another chance to go





Fr. Egan, John Joe Sark and one of the retreatants.

outdoors to limber up. In an early afternoon session we talked of Kateri's personal love for Jesus Christ—how like St. Paul she was overwhelmed by the thought that Christ had "loved her and delivered Himself up for her," how she cheerfully bore up under misunderstanding and derision as a way of expressing her gratitude, how she even looked for ways she could suffer in order to be like Christ and help win graces for the rest of her people to accept Christ.

A discussion period, triggered by some written questions which were submitted, was largely centered on Kateri and the virtuous life she led. One young Micmac wondered sympathetically what had become of the Mohawk brave who had wanted to marry the saintly maiden.

Another moving liturgy climaxed our stay at the rustic lodge. The degree to which the young people had entered into the spirit of the retreat was evident by the earnest, spontaneously offered petitions which many of them made at the prayer of the faithful. By 4:30 p.m. the young people finished their goodbyes and climbed into the cars and vans that would take them home, promising to meet the next afternoon at the special mass they would have with their bishop. It took John Joe and me a good two hours to drive back to the Sark homestead where Eileen and the youngsters were waiting for us. Andrew and Jody, the two oldest, were particularly interested in how old they would have to be before they would be included in a future retreat.

It was a luxury for me to enjoy a leisurely Sunday breakfast with the Sark family. Still by ten Eileen had all the children warmly dressed and a picnic lunch packed so that we could start out in the family car for Lennox Island where John Joe had grown up and where his people had worshipped in the Micmac parish church of St. Ann for nearly 200 years. One of his uncles, John Sark, a highly decorated soldier in the Canadian armed forces in World War I,

Bishop James MacDonald, D.D.



Andrew Sark, accompanied by his father at the console, sings, "The Lord will bless his people. . ."



Chief John Sark and children honor Blessed Kateri Tekakwitha.





served his people as school teacher for over two generations and for several terms as their chief. And today the Micmacs would be honored by a visit from their bishop who could speak their language and who would come to offer mass for them.

Arriving at St. Ann's Church just after noon, we shared our lunch with the Sisters in the convent next door, most of whom had been on the retreat. By one p.m. we were interrupted by the appearance of a reporter and a cameraman from Canadian Broadcasting Company out of Halifax. The reporter interviewed John Joe, the Sisters and myself and asked for suggestions in setting up the cameras for filming the bishop's mass. Little did we know that what they were preparing was not just for local viewing, but for coast-to-coast transmission that evening.

Bishop MacDonald entered the sacristy a little before 2 p.m. and was greeted by the pastor, whose family name was also MacDonald. As the three of us processed down the aisle in vestments, there were warm nods from many of the young friends I had made on the retreat. Before going to the altar the bishop paused to bestow a solemn blessing on a newly acquired hand-carved statue of Blessed Kateri which is now the prized possession of the parish. My friend John Joe served as organist just as he did as a young lad and as he still does each Sunday in the parish church in Johnston's River. Andrew, his oldest, led the congregation in the responsorial psalm, singing out in bell-like tones: "The Lord will bless His people with peace." In the homily which the bishop had asked me to give I used the feast of the Lord's baptism to speak of the grace which Blessed Kateri received at her baptism. That one sacrament along with the relatively few communions during her very few years as a Catholic and her regular confessions carried her to such a high degree of holiness—so much with so little, as compared with the availability of the sacraments which we enjoy in our day.

A joyous congregation met after mass with their bishop in the cafeteria of the parish school. To young and old the shepherd of their diocese seemed so approachable, one who understood them, one of their friends from the days of his youth.

The shadows of a winter afternoon brought the happy event to a close, as those who had traveled a distance to be there realized it was time to be homeward bound. The Sark youngsters alternately chattered and dozed all the way back to Charlottetown. By 6:30 p.m. John Joe and his family had brought me to the airport, as the youngsters wanted to be there to see my plane take off. There were a few final moments to review the grand events of the day, but then it was time for goodbyes, and a final wave to a little family watching me through a window of the terminal as I entered the plane. During take-off I was thanking the Lord for the privilege I had of spending a long week-end with some of Blessed Kateri's special friends.

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

Enclosed please find a check for twenty dollars—ten dollars for little Kateri that she would make sure that my brother's x-rays would show nothing wrong, which **she did**. The second ten dollars is again for little Kateri that she would bring my Nickie (my German shepherd) through his operation with flying colors and **again** she answered my prayer. God bless her, she will soon be known worldwide as Saint Kateri, of that I am sure. I say my prayers for her every day. (Pawtucket, RI)

✿ **Kateri's smile upon you, Ms. I.P.!**

I have been meaning to write again for some time to let you know that my young grandniece, who now lives in North Carolina and who had an extensive operation on her spine last fall and for whom you kindly promised to pray, came through the operation very well. Her father, my brother's son, telephoned me at Christmas time and assured me that all had gone well and that the surgeon who operated was pleased with the results of his work. I am grateful to Blessed Kateri and to you for your help. (Port Dover, Ont.)

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

Thanks to Blessed Kateri, a friend is now satisfactorily adapting to her work, new geographical surroundings and culture. I am enclosing a \$25.00 offering in thanksgiving. Also I would like prayers for a cancer cure for a friend and a permanent job for a niece. (Lasalle, P.Q.)

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

Enclosed please find eleven subscriptions. I promised Kateri I would spread her name after a favor two years ago. My grandson was born January 4. He was near death and we made a novena to Kateri to ask God to spare his life. Today he is a healthy, happy, lovely boy. We also received a few more favors. So, in return, I'm subscribing **Kateri** to people I know. (Rexton, N.B.)

✿ **Kateri's smile upon you, Miss E.P.!**

I'm enclosing a little something extra in addition to the donation for enrollment. My doctor was looking for cancer in my colon, but everything is O.K. As usual I always ask Kateri to ask our dear Lord on the Cross to help me. (Bellerose, N.Y.)

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



## PROGRESS



IN 1820, at Plattsburg, N.Y., a child was born who was to play an important role in the story of Kateri Tekakwitha. His name was Clarence Walworth and he could trace his ancestry to England as far back as 1689<sup>1</sup>. He was the fourth son, the eldest boy, of Reuben Walworth and of Marie Ketchum Averill, both fervent Protestants. His father, a judge and later chancellor of the State of New York, took up his abode for some time at Albany, capital of the State.

In early childhood, Clarence became fond of Amerindians. His parents used to relate that this affection he had for the native people resulted from an incident which had happened to him at the age of six. His mother, a charitable soul, allowed him to dispose of some clothes he had found in a package close by his home, at Saratoga, N.Y. He gave its contents to an Indian scantily clothed, who walked into his yard at the end of summer. The bronze-skinned visitor disappeared without saying a single word, but the following spring, he came back with a beautiful bow with arrows to match—his way of showing his gratitude to the generous child.

Clarence obtained his primary, secondary, and college education in the best schools of the period. Graduated at the early age of 18 years, first of a class of 126 students, he took up law, which he was authorized to practise in 1841 in the Supreme Court of the State. However, as he himself noted, "I felt growing in me a great desire to consecrate myself totally to the Church." And he went on to the Episcopal Seminary of New York.

There, with a few friends, he became interested in the Tracts of the Oxford Movement published by John Newman, Pusey and Keble, and in 1845, he decided to abjure and become a Catholic.

*A stylized Kateri, design by Paul Boulva, ceramic by Yolande Rioux, wood carving by Fr. Roger Chabot, at Camp Tekakwitha, Leeds, ME.*

1. Our subscribers will recall the brief biography of Clarence Walworth by Fr. T. Egan, S.J., which appeared in the March 1982 issue of *Kateri*. For the many new subscribers who did not get the interesting story of this great friend of the Lily of the Mohawks, I have summarized the most important events of his life before continuing the series on Blessed Kateri. H.B.

This he did at the Church of the Holy Redeemer of the Redemptorist Fathers in New York City. Shortly afterwards, he asked to be admitted among the sons of St. Alphonse and was sent to Belgium for his novitiate and to Holland for his theology. In 1849, he was ordained a priest, and went to work in England where he came into contact with Fr. Newman.

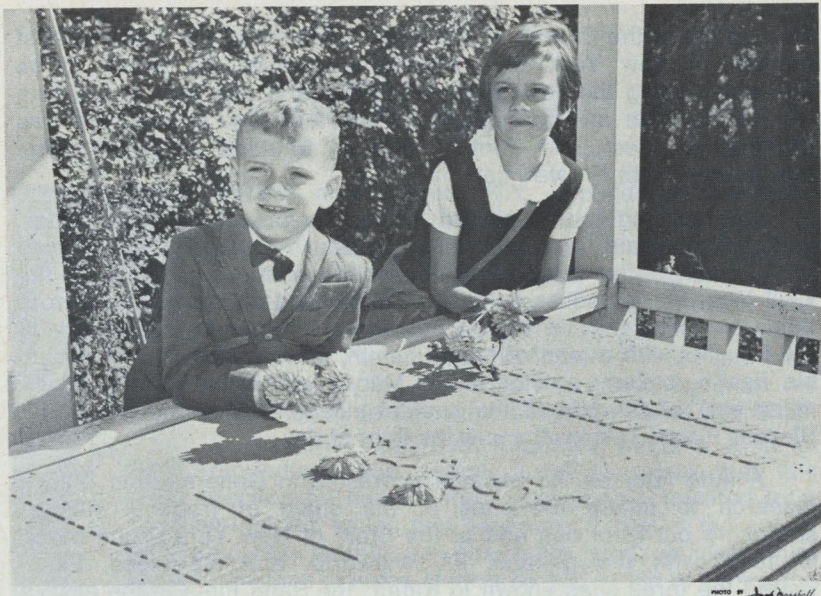
On returning to the United States, he preached on all sides, and several years later, with Isaac Hecker, he founded the Fathers of St. Paul, better adapted to the needs of the times. During the Civil War, he served as military chaplain and at the end was worn out. Convinced that he should not burden the young community of the Paulists with a man of feeble health, he left and, after regaining his health, became pastor of St. Mary's at Albany, scarcely forty miles east of the site of the ancient village of Ossernenon, where Blessed Kateri Tekakwitha saw the light of day.

A little later on, he became interested in General John Clark's research to locate the sites of the chain of Iroquois villages stretching out from one end of the State of New York to the other. In 1883, with the general, Fr. Walworth, and his niece, Ellen, visited the three sites known to Kateri: the Sand Flats to the east of Fonda, N.Y., where the Mohawk Maiden received baptism; a hill to the east of Auriesville, N.Y., where Saints Isaac Jogues, René Goupil and John de La Lande shed their blood for Christ, the very spot where she was born in 1656, and finally another hill where her people lived after the expedition of Marquis de Tracy in 1667.

The uncle and the niece soon became ardent propagators of devotion to the Indian girl. Fr. Walworth certainly had much devotion for the Martyrs, but as he often repeated, "Jogues and Goupil have their fellow Jesuits to maintain interest in them, whereas Kateri could easily be forgotten."

After the efforts of the 17th-century Jesuits, whose writings aimed at the canonization of the young Iroquois, in 1894, thanks to Fr. Walworth's efforts, the Cause of the Lily of the Mohawks took a giant step ahead. Archbishop James Gibbons of Baltimore, Cardinal to-be, President of the Third Plenary Council of Baltimore, drew up a petition in which he invited the American Bishops to forward a request to the Holy See for the canonization of Isaac Jogues, René Goupil, and Kateri Tekakwitha. The name of Fr. Walworth, who had obviously prompted him to action, was the first of the four signers. The Archbishops and Bishops of the United States followed straightaway the lead of their president. During the following year, in Canada, Their Lordships Dominique and Antoine Racine, respectively Bishops of Chicoutimi and of Sherbrooke, born at Ancienne Lorette, quite close to the Huron Village, also requested the beatification and canonization of Isaac Jogues, René Goupil, and Kateri Tekakwitha.





Claude Bélanger and Danielle Surprenant at Blessed Kateri's cenotaph

That same year, 28 tribes of Amerinds from Canada and the United States supported the petition of the Council of Baltimore.

In the first issue of *The Pilgrim* of January 1885, organ of the Martyrs' Shrine at Auriesville, N.Y., Fr. Joseph Loysance, S.J., who had worked for the two martyrs, as Fr. Walworth had done for Kateri, quoted a letter of the devoted priest:

I love the valleys of the Mohawk and the Hudson and the old race which inhabited them; I love the early missionaries whose 'beautiful feet' got directed over the mountain tops to those same valleys. I confess to a special interest in Tégakwitha [sic]. Wasn't she one of the most extraordinary and beautiful fruits of the missions? I most sincerely trust you will feel how true this is of this sweet flower of the school of De Lamberville, Frémin, Chauchetière, and Cholenec, this seedling from the precious blood of Fr. Jogues.

His love for Kateri led Fr. Walworth to *Kateri tsi tkaiatat*, There-where-Kateri-was-buried, today St. Catherine de Laprairie. The cross erected in 1843 had been overthrown by the wind, but was replaced by the parishioners. He there prayed with fervor and, judging that the Lily of the Mohawks was worthy of something much better than a wooden cross, to honor her memory, he had a granite cenotaph erected at the cost of a thousand dollars, a considerable amount at the time. The following inscription was engraved in Iroquois on it:

## KATERI TEKAKWITHA

Apr. 17, 1680

Onkweionweke Katsitsiio Teotsitsianekaron

## KATERI TEKAKWITHA

April 17, 1680

The most beautiful flower that ever bloomed  
among the True-Men (Indians)

On July 30, 1890, the monument was solemnly blessed. It was a source of great joy for Fr. Walworth, the three Bishops, the sixty priests and the large crowd that had gathered at St. Catherine's. In the style of the period, *L'Etendard* of Montreal reported the ceremony:

About half past two in the afternoon, Bishop McNiery, of Albany, at Côte St. Catherine, in the presence of Archbishop Fabre of Montreal, of Bishop Gravel of Nicolet, of the Rev. C.A. Walworth, pastor of St. Mary's in Albany, etc., blessed a monument in honor of Catherine Tégakouita [sic] the Iroquois Maiden who died on April 17, 1680, at the age of twenty-four years. We owe this monument... to the generosity and the zeal of the Rev. C. A. Walworth, who with great satisfaction, attended the blessing.

After the blessing, Fr. Drummond, S.J., spoke in French, then in English, about the virtues of Catherine, laying emphasis on the wisdom of her *apparent folly* and on the *power of her weakness*. The orator's diction was facile, clear, precise and the action was suited to the word.

In turn, Fr. Burtin, O.M.I., delivered in Iroquois a very moving address on the highly edifying style of life of the early Indian converts. Many Iroquois wept during this speech.

Singing followed the speeches. Many Indians of both sexes sang several beautiful hymns. One of these Indians then read to the bishops an address in the Iroquois language. After a concise translation of this address, by the same Indian, the Bishop of Albany, who speaks French very well, answered with gusto. After a few appropriate reflections, he spoke of the joy that he felt and of the hope that he had of seeing Catherine canonized some day.

There is nothing as picturesque as the crowd of 2,500 French, English, and Iroquois guests gathered in knots or dispersed here and there, people aware of all that was going on, scattered among the banners, in the verdure, opposite the platform and on the steps of the monument, all of which looked out on the turbulent waters of the St. Lawrence, under the booming thunder of Sault St. Louis.

Catherine! this place in which you were first buried is worthy of you. Art and nature, heaven and earth cooperated on this 30th day of July, to pay a deserved tribute to the holiness of the humble Indian maiden. Praise be to God!

These festivities on the occasion of the inauguration of the monument obviously renewed the interest of the population in the saintly young Iroquois. Pilgrimages to the cenotaph began, but not as numerous as one could have wished for. Hence, for some time,



no notable increase in cures was noticed. Still, every year visitors continued to wend their way to Kahnawake, where they could venerate the remains of Kateri Tekakwitha preserved in a mahogany case. Bishop Fabre then resolved to seal the relics and this he did in 1895.

About thirty years later, Bishop Edmund F. Gibbons of Albany revived the cause for the canonization of the Mohawk Maiden, begun by the Third Plenary Council of Baltimore. He called upon Fr. Wlodimir Ledochowski, General of the Society of Jesus, to help him in this endeavor. He reminded him that with his cooperation, the Jesuits could complete their work with regard to Kateri Tekakwitha. Had they not prepared her for baptism, formed her to Christian living and directed her in the sublime ways of holiness even to union with God here below? Father General complied with his request and from then on the Society would effectively help him.

The beatification and the canonization of the Canadian Martyrs which looked promising, stimulated the good Bishop. Didn't a real link exist between these heroes of the faith and the Mohawk Maiden? In his biography of Kateri Tekakwitha, written in 1685, Fr. Chauchetière says as much without beating about the bush, "The honor and respect I owe to the memory of Rev. Fr. de Brébeuf and the other Jesuit Fathers, who began the Iroquois missions, have made me break a silence of five years which I kept concerning the events that took place at the death and burial of her whose life I am writing."

About 1920, Kateri's Cause started off smoothly. In 1925, Bishop Gibbons forwarded to Rome the major documents concerning the Lily of the Mohawks, and consulted Fr. Jerome Fajella, S.J., Postulator General of the Causes of the Society of Jesus. The Jesuit advised that the Iroquois Maiden's cause should be taken up and submitted the case to Bishop Cerinci, Secretary of the Sacred Congregation of Rites. The latter examined the documents that had been submitted to him and, though he admired the life of the young Indian, could not allow her penances, which he found too excessive. It was explained to him that, being a true Mohawk, Kateri did not fear suffering, but especially that she had practised these mortifications not only to atone for what she felt were her numerous faults, but also to make amends for the martyrdom of Sts. Isaac Jogues, Goupil, and De La Lande. The prelate then changed his mind and admitted later on to Fr. John J. Wynne, "She should be canonized, and if it were permitted, canonized even without miracles: her life is a miracle." Pius XI added, "Her very life is a miracle."

In Rome, Fr. Edward Goulet, Secretary of the Missions of the Society of Jesus, moved to have the causes of Kateri Tekakwitha and of the Canadian Martyrs disjoined, seeing that those of martyrs are easier to bring to a successful conclusion than the others. He succeeded, and John de Brébeuf, Isaac Jogues and their Com-

panions were beatified in 1925 and canonized in 1930. Kateri Tekakwitha was not even "Venerable."

In Albany, the capital of New York, Bishop Gibbons was more determined than even to bring the Cause of the Lily of the Mohawks to a successful issue. Obstacles there were, to be sure, and among them the following one. One of the members of the new Historical Section of the Congregation of Rites, established on February 6, 1930 by Pope Pius XI, was Bollandist Hippolyte Delahaye, S.J. According to the distinguished hagiographer, "A saint's fatherland is that part of the world from where he entered into glory; it is that spot of land where his mortal remains were laid to rest."

Besides, according to Canon Law, Kateri Tekakwitha's Cause belonged to the Archbishop of Montreal, in whose territory was located the Mission of St. Francis Xavier, where the Lily of the Mohawks died. But in Montreal, Archbishop Paul Bruchési was ill and the Cause was at a standstill. So Bishop Gibbons, encouraged by Fr. Wynne and by the Jesuit Provincial of the New York-Maryland Province, decided to request from Archbishop Paul Gauthier, Administrator of the great Canadian diocese, the transfer of Kateri's Cause to the Bishop of Albany. On January 9, 1931, he wrote to His Grace the Administrator and solicited his permission to open the Cause of Beatification and Canonization of Kateri Tekakwitha. The answer was not slow in coming. On January 12, Archbishop Gauthier acknowledged Bishop Gibbons's letter:

I am in receipt of your communication of the 9th Inst., in which you request my permission to open the Cause of Beatification of Kateri Tekakwitha, the Indian maid, born in Auriesville, and whose heroic life and saintly death illustrated the land of America at the time of its colonisation.

The See of Montreal, in the neighborhood of which Kateri spent the remaining three years of her life and died, possesses a good portion of her remains and treasures them very religiously. I am overjoyed to hear that the Society of Jesus has sponsored the Cause of Beatification, and herewith grant Your Lordship every permission necessary to bring her Case before the Roman Tribunal.

The Catholics of Canada will unite in prayer with their brethren of the United States, so that the noble efforts of Your Lordship be crowned with success and if such is God's will, in the near future, the name of Kateri will be added to those of the Holy Canadian Martyrs in the annals of the Saints proclaimed and venerated by the Church...

Henceforth the Bishop of Albany could take up the lengthy and complicated procedure leading to Kateri's canonization with the utmost fidelity to the Holy Canons of the Church.

The preparation of the Cause calls for two series of processes. The first one, set in movement by Bishop Gibbons of Albany, comprises the informative process on the reputation of holiness and the miracles of Kateri Tekakwitha, as well as the process of non-cult,



about which I shall say more later on, for without a favorable sentence, the Cause can go no further. There will be no long examination of her writings as in most of the procedures, for Kateri could neither read nor write.

The second series, taken care of in those days by the Congregation of Rites, includes the study of the historical documents gathered by the Diocesan Tribunal, and the close study of the informative process. If all goes well, the Sovereign Pontiff will be invited to include and sign the application made to him for the introduction of the Cause; following which the Holy Father and the Congregation will discuss together the value of the Diocesan sentence of non-cult.

Since Fr. Wlodimir Ledochowski, General of the Jesuits, consented to having the Society of Jesus take charge of Kateri Tekakwitha's Cause, Fr. Charles Miccinelli, S.J., the new Postulator General of the Causes of his Order, would have very much liked to set his hand to that of the Mohawk maiden, but he was unable to do so because of the overload of work demanded of him by his position. Bishop Gibbons then named Msgr. Joseph A. Breslin, P.D., former military chaplain during the First World War and for the last six years Vice-Rector of the North American College at Rome as Postulator General. Msgr. Breslin ably freed this Cause from the cocoon in which it had long been dormant.

The Informative Process at Albany lasted from June 2, 1931 to February 23, 1932. The interrogatories were decidedly relevant. First of all, the judges wanted to know if the witnesses clearly understood the seriousness of the oath of secrecy to be maintained and that of veracity to be observed, which they had pronounced; if they were faithful to their religious duties; if they had ever been accused of crime and should the occasion have arisen had they been condemned; if they had ever incurred ecclesiastical censures and, if, because of some illness, it was difficult for them to tell the truth, a very Roman question! Had the witnesses read the biographies of the Servant of God? What was their opinion on the authors of these writings? Did they pray to Kateri and did they wish to see her beatified?

After this preamble of sorts, the questions dealt with the Mohawk Maiden, with her life, her difficulties, her vow of virginity, her apparently excessive penances, her reputation of holiness during her life and after her death, and with the favors and miracles obtained thanks to her intercession.

The Tribunal instituted by Bishop Gibbons heard twenty-one witnesses, fifteen of whom were priests and the rest of them, laity. Five were women, among whom was the author of the best English biography of Kateri at the time, Miss Ellen Walworth. The Roman

*Positio* on the introduction of the Cause notes the testimony of Bishop William Forbes, Archbishop of Ottawa, former Pastor at Caughnawaga and author of a short Iroquois biography on Kateri Tekakwitha. Fr. John J. Wynne, S.J., is not sparing in his praise of Fr. Arthur Melançon, S.J., achivist at Collège Sainte-Marie in Montreal, where most of the original manuscripts concerning the Mohawk maiden were preserved:

Without these [documents] it would have been love's labor loss to attempt to bring about her canonization. He was more than an ordinary custodian. Not only was he familiar with the contents of these documents but he was keenly interested in them. In the earlier days of his priesthood, he was an assisant at St. Francis Xavier's, Caughnawaga, Canada, where her relics are kept. When invited to give testimony about her before the tribunal which instituted the process for her canonization in Albany, although he was beginning to feel the infirmities of age, he came gladly from Montreal, edifying the members of the tribunal by his simplicity and amusing them by his gentle humor. It was touching to receive his letters always prompt, to the point, full of information imparted with the ease of the expert, and always with prayer for Kateri's Canonization.

It is easy to understand why Fr. Wynne called Fr. Melançon "her chief devotee."

To ensure more progress, the Postulator General, Msgr. Breslin, suggested to the Bishop of Albany that he request additional faculties from Archbishop Gauthier in Montreal. This Bishop Gibbons hastened to do on March 15, 1932:

Your Excellency:

In your communication to me, dated January 12th, 1931, you graciously acceded to my request to permit me to open the Process of the Beatification and Canonization of Catherine Tekakwitha in the diocese of Albany. In accordance with this concession, I constituted the tribunal to hear the witnesses in the cause last June. Many hearings have been held since that time and the tribunal has almost completed its labors.

At the suggestion of Very Reverend Joseph A. Breslin, Vice-Rector of the American College, Rome, Postulator of the Cause, I now write to your Excellency for these additional faculties and authorizations

First, to start the Process *de non-Cultu* in the diocese of Albany.

Second, to make the visit to the room where Catherine died, and place of her burial. (I dare say the room is non-existent, but I am quoting word for word the instructions of Monsignor Breslin.)

Third, to give the votum or sentence and send the case and its writings and findings to Rome, directly to the Sacred Congregation of Rites.

The inclemency of the weather and the stress of official engagements will prevent me from journeying to Canada until July or August. Meantime, however, much can be done to expedite matters if your Excellency will be so kind as to grant me the above delegation. I enclose herewith copy of letter from Monsignor Breslin to Rev. John J. Wynne, S.J., Vice Postulator. . .

(To be continued)



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

For my beloved Kateri at Christmas. We were so happy to see her sweet resting place in your beautiful Church of St. Francis Xavier. Thirty-two years ago, when we were very young, we named our twins: "Francis Xavier" and "Kateri". We had heard about the Lily of the Mohawks from a tremendous Jesuit at Boston College where my husband was a student. Thank you for sharing her with us.  
(Attleboro, MA)

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

Enclosed are twenty-five dollars in thanksgiving for Kateri's intercession on behalf of the sale of our house.  
(St. Lambert, P.Q.)

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

Please find check for thirty dollars for favors received through the intercession of Kateri. Thanks to Kateri's help, I have a beautiful healthy grandson. My good friend is recovering from a massive heart attack and my job was saved. I have been praying for Kateri's sainthood for over twenty years. In that time, I have received many favors through her intercession. If I were to write them all down I would need a book instead of a letter. I pray for her canonization daily and I tell my family and my friends about all the miracles that she has obtained for me from God.  
(Staten, Island, NY)

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

Enclosed are twenty dollars in thanksgiving for a favor received through Kateri's intercession. I asked for her help for my son when he was wishing to sell his home and get another closer to his work. She did not fail us. He made a good profit on it and can get to his work in five minutes instead of about forty-five minutes or one hour on a busy freeway. Also he has gone back to the Sacraments after being away for fifteen years or more. I have so much to be grateful for. God bless you and may it not be long until Blessed Kateri is soon Saint Kateri.  
(Pt. Angeles, WA)

✿ **Kateri's smile upon you, Mr. G.A.A.!**

In thanksgiving for my x-rays showing nothing wrong. I'm enclosing a check for little Kateri for fifty dollars. Thank you, Father, and little Kateri that the x-rays showed **no cancer!**!  
(Pawtucket, RI)

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

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

(1) NAME M .....  
STREET .....  
CITY OR TOWN ..... CODE .....  
PROVINCE OR STATE .....

(2) NAME M .....  
STREET .....  
CITY OR TOWN ..... CODE .....  
PROVINCE OR STATE .....

(3) NAME M .....  
STREET .....  
CITY OR TOWN ..... CODE .....  
PROVINCE OR STATE .....

(4) NAME M .....  
STREET .....  
CITY OR TOWN ..... CODE .....  
PROVINCE OR STATE .....

(5) NAME M .....  
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 and their addresses to the Kateri Center (\$10.00), I now inscribe, free of charge, the name of one deceased person dear to me on the Marguerite Garongouias 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.