



Catherine Tegakwitha, First Iroquois Virgin Cholenec

CHAPTER XX — AS WONDER WORKER

I find in the history of Catherine's miracles during my absence from the Sault, that Father Maurain of our Order was cured of paralysis there in October, 1683, during a novena he made to Catherine. One of our Fathers from the province of Guiana came back from the island entirely paralyzed. Hearing of our Indian maiden, he recommended himself to her, and promised God to return to the islands if it pleased Him to heal him through Catherine's intercession. He was cured, and, returning to the islands, worked with great zeal for the salvation of souls. From there he wrote to us about this miracle, begging us to thank her at the Sault for him.

In January, 1684, a child of three years was saved from choking by a shell which was strangling her, as soon as her mother dedicated her to Catherine. Another child who was very ill was so completely cured that she ran about the shore, after her mother had placed a picture of Catherine, which she had managed to obtain, on her head. A third woman who jeered at those who advised her to address herself to Catherine on behalf of her sick child, and who turned into ridicule all that was said in Catherine's honor, was punished immediately by seeing her son's illness grow worse.

Acknowledging her fault, she invoked her whom she had scorned and the child recovered. I omit here a large number of similar cures at Montreal, at Pointe au Tremble, at Boucherville, the Prairie, St. Lambert, the Prairie of Madeleine, and other places to recount the more important ones that took place more recently.

I shall begin with the Reverend Father Bruyas, our Superior-General, who in the winter of 1693 was still in charge of the Mission of the Sault. He was suddenly seized with paralysis of the right arm and was unable to use it. Immediately he was taken to Montreal to be cured of his trouble. Before he departed he had those who were members of Catherine's small society, and who at the Sault are still called her Band, begin a novena to her. It was a Thursday morning; the Father had great confidence in the power of Catherine and such a strong premonition of his recovery that, although he was in Montreal, he could not decide to take the remedies, feeling assured that she would cure him. He said this even on Tuesday, the eighth day of the novena, although there was no change whatsoever in the condition of his arm. Indeed, Catherine took too great interest in his health not to cure,

as in fact she did, one who had actual charge of the Mission of the Sault in which she was so interested. On Friday, the last day of the novena, the Father arose at four o'clock in the morning and found his arm healed. He was able to say Mass, which he had not been able to do for eight days, to thank Our Lord and Catherine.

We have come to the year 1695. It was a beautiful year for Catherine, and the one in which it seems God wished to make her triumph in New France by the extraordinary miracles she brought about in the two important places of the country, namely, the cities of Quebec and Montreal, and which were effected in behalf of the most prominent people. I could not make a more fitting beginning to this recital than with the story of M. de Champigny, our Commissioner. For more than two years he had been suffering from a severe cold which finally became so serious that he almost lost his voice, as his wife wrote us in the letter we had the honor to receive at the Sault asking us to make a novena to Catherine. Together with all of Canada, we were too interested in his health not to do our utmost.

The novena was made by the Sisters of Catherine, who fortunately were all present at the village, and during it M. de Champigny was cured of his cold at Quebec. I do not doubt that on this occasion Catherine wished to reward the great obligations that all our missions in general, and that of the Sault in particular, had to M. and Mme. de Champigny for the marked favors we had received and still receive from them. Everybody in Canada also knows Mme. de Champigny's devotion to Catherine and her zeal that brought about the drawing of Catherine's first picture. Moreover, not being satisfied with distributing copies of it in Canada, she sent some to France to the important people at court. In this way God used the piety of so prominent a person to

make a poor Indian known at the first court of the world. God blessed this action, for we received information from Paris that Catherine cured a dying person that year; that is all we know about it now.

CHAPTER XXI—THE WONDERS CONTINUE

The cure of the commissioner gave occasion to that of M. de la Colombiere, Canon of the Cathedral of Quebec, well known for his rare talents, but even more for his virtue. He suffered from a low fever, against which all remedies had been of no avail, and from a flux that even ipecacuanna was not able to cure. He had recourse to Catherine, therefore, promising her to come and thank her on her grave if she healed him of his double illness. That day the fever ceased; and the flux having lessened, he began his journey hither. Before he had gone a third of the way he had entirely recovered, and we had the pleasure of having him with us for a few days at the Sault, where he came to thank his benefactress. He came there again last September, and on leaving us he gave not only a large alms for the poor of the Mission, but also an attestation of his cure worthy of his piety. A short time after M. de la Colombiere had made his first pilgrimage here in the summer of 1695, Mlle. Foucault also came from Quebec, not to render thanks, but to ask a favor. She was subject to terrific headaches, and came to ask Catherine, whose name she bore, to cure her. She had a Mass said at the Sault and received Holy Communion, after which she remained a long time praying in the middle of the chapel where Catherine's bones are. During her prayer she felt as if something was torn from her head and pained her considerably at the moment, leaving her completely cured of her trouble.

M. de Granville had spent the summer of that year, 1695, in Montreal, attending the Count de Frontenac, our Governor-General.

He had heard of Catherine, and this gave him the idea of bringing back a little earth from her grave. This was not in vain, for on going down to Quebec in the fall, he found one of his daughters, who was still very young, at the point of death. Mme. de Granville, seeing him enter the house, could not forbear to say: "You come just in time to see your child die, husband." "No, no," he replied, "I brought her cure with me." He was speaking of the earth he carried with him. They knelt down, recommended their daughter to Catherine, and having soaked some of the earth in water, they made the little girl take it. She recovered instantly, and M. de Granville, crying out, "A miracle! a miracle!" went to proclaim it throughout the city.

At the end of that year Mlle. de Martigni was dying near Quebec. Father Testu, the pastor of the riverside on which she lived, was sent for that he might administer the last Sacraments. However, as he had come to the Sault with M. de la Colombiere, he thought only of curing her through Catherine's intercession. He exhorted the patient to have recourse to her with entire confidence. She did so, and no sooner had the charitable pastor promised, in the name of the sick woman, to have a Mass said at the Sault in honor of Catherine, than she recovered. Father Testu wrote to us immediately to ask for the Mass, which we said with a great deal of pleasure.

From Quebec let us return to Montreal, where we shall find as much reason to praise God and to admire the power of our holy Indian girl. The same year, 1695, Mme. de Tonty was cured by this earth when at the point of death. This happened in the presence of Rev. Dollier, Grand Vicar of His Lordship the Bishop and Superior of the Religious of Saint Sulpice of Montreal, and of Rev. Caille, pastor of M. de Tonty, and also in the presence of all his family. M. du Luth, Captain of the marine detachment and

now Commandant at Fort Frontenac, was cured of gout by a novena made to Catherine, and of which he gave an attestation before he departed that summer for the fort. Mme. Potier was freed of a gall-stone after she invoked her; a poor orphan girl of the country, tormented by severe hiccoughs and unable to find any remedy, was sent by Rev. Dollier and M. de Belmont to our Fathers at Montreal for some of the earth which she took in water and which put an end to the hiccoughs. The same Rev. Dollier sent her the following day to our church to receive Holy Communion in thanksgiving for her cure.

Three children of the same city, one of M. Boisseau, another of M. Parent, and a third whose family I do not know, were all cured of fever after drinking some water from Catherine's cup. There are many other cures similar to these, both in the city and on the island of Montreal, but I omit them here in order not to tire the reader with a repetition of the same thing.

I cannot refrain, however, from mentioning the healing of M. Boisseau himself, whom we just mentioned in connection with his son, because it is so extraordinary. It is well known that cancer is a disease that eats away every part of the flesh which it attacks and that it does not stop until the patient dies, after having made him endure a long and cruel martyrdom. M. Boisseau did not think his was beyond Catherine's power of healing, and began a novena to her. When this had no result, he began a second, and then, without losing hope, a third. During his third novena his cancer began to disappear; it left him so completely that he retained only the scar of it.

All these are bodily healings; but Catherine also brought about the cure of souls, which are of infinite more value. I know of more than thirty people she has aided in the reform of their lives, while she has delivered many from violent temptations of the flesh

and obtained for them the gift of chastity. It is in this matter that she obtained special graces for souls.

CHAPTER XXII — CATHERINE AS PROTECTRESS

Having spoken at length of the many graces that Catherine Tegakwitha granted throughout Canada, I must not forget those she gave us and continues to give us at the Mission of the Sault. A grace that without doubt will be called the greatest of her marvels to anyone who weighs it well, together with all its circumstances, a singular grace and wonderful miracle, is the preservation of the Mission, which we can attribute only to her prayers and her precious remains which we possess. For is it not a very surprising thing that a handful of people, such as our Indians of the Sault, compared to the five Iroquois nations, nevertheless cope with their many enemies who are infuriated against them, who fight and kill them, and even take them as slaves at the very doors of their village? It is true that in this long war we have lost all our veteran braves and the greater part of our warriors, but for a hundred we have lost, seven hundred of their bravest men were killed either by our Indians alone, or by them and the French fighting together.

We have seen as many as fifteen hundred of these fierce Iroquois approach to burn the entire coast of La Chine and pass along the length of our territories near enough to our fields to destroy them had they wished to do so, without losing a single ear of corn. During the seven or eight years that the war has been raging, there has scarcely been a year that they have not raised armies to come and devastate the Sault, either in the springtime during the sowing season, or in the summer during the harvest. Each year they depart to return, declaring that the last days of the Sault have arrived, but all these plans come to nothing and the Mission still exists. In

the three years that I have been here, only one poor old woman was killed during these sowing seasons and harvests.

In the early spring of 1695, one of our renegades came from the Mohawks to seek his mother and sister, saying that the Iroquois had plotted our ruin for the following summer, and that they must all perish here. That summer, however, our warriors left us to conduct a convoy to Fort Frontenac, and only the old men remained with the women. All summer long we were busy moving our village, everyone was carting, carrying, transferring from the old village to the new, without a single Iroquois coming into sight, though they knew very well what was going on; moreover, twenty would have been enough to disturb us in that confusion. On one occasion one of their bands came to the old village, which they surrounded without daring to approach within gunshot. All they succeeded in doing on the side of the Mission of La Chine was to kill two men, and to take three or four women; on the lower side they laid a snare for five or six approaching canoes. Thinking that they had captured them all, they attacked and rained a shower of bullets upon them. These canoes were filled with more than thirty women, among them being those most prominent at the Mission and in Catherine's Band. They had come to land at the little stream where the first village and Catherine's grave were. Without losing their heads in this fierce and unexpected attack, one of the oldest and bravest women began to recite the litanies of Our Lady, while they all withdrew in plain view, not only without any of them being touched, but without a single bullet piercing their canoe, although the savages shot constantly with their guns, and several, from rage, threw themselves into the water in order to lay hold of the canoes. This miracle in all its details is truly inconceivable, but it may be explained by the fact that it happened within sight of Catherine's grave, who

blinded our enemies and inspired this confidence and presence of mind in these women, that they might be saved from them.

This event inspired courage in another group of women who were met by some of the band that came into the vicinity from the Mohawk territory. The latter, seeing themselves discovered, wished to return, and came upon this second band of women related to them, and wished to take them with them. It was impossible for the men to prevail upon them to come. The women protested that they would rather die than give up their Faith and that the men could kill them as their slaves. This astounded them greatly, but, not wishing to avenge themselves on women, they decided to bring them back themselves to the village, and to make a kind of truce with our Indians.

Indeed, when the Count de Buade Frontenac, at the head of two thousand men, both French and Indian, had gone that summer to burn the villages of the Onondagas and Oneidas and to lay waste their fields of corn, these savages, enraged against ours, should have come more than ever to avenge themselves on us during the harvest. Nevertheless, we reaped in perfect security, although all our warriors had gone to the territory of the Mohawks and the English. The women were in the fields from morning till evening with their children, at half a league from the village. Some slept in the fields as in time of peace, and not one of our enemies appeared. We regarded these things as so many marvels of our Guardian Angel, our powerful protectress and patron, the brave Catherine Tegakwitha, who has for so long preserved her beloved Mission at the Sault, and we hope will preserve and augment it more and more in spite of the opposition of our enemies, visible and invisible, the Iroquois and the devil.

All the French of this new world have a special veneration for our Catherine; everywhere they speak of her with praise, and,

even as the Indians, look upon her as a powerful patron given them by God for the preservation of the country against the fury of the barbarians, and she is everywhere invoked as such.

During his first visit to the Sault, our Bishop, wishing to pray on her grave, brought the Marquis de Denonville and his wife there with him. He eulogized her in two words, calling her the "Genevieve of Canada."

Mme. de Champigny has scarcely passed a year without coming to the Sault for the express purpose of honoring our holy Indian girl, and praying in our church at the foot of her relics. The French come from the banks to give her the same veneration, and to recommend themselves to her prayers. On the last feast of St. Matthew, more than twenty distinguished people from Montreal came to satisfy their devotion at our church of the Sault, either to ask favors of Catherine or to return thanksgiving for those they had already obtained. A still greater number must have come on the ice.

In a word, everywhere we missionaries of the Sault go, we hear only of Catherine Tegakwitha, of the miracles she brings about, of the pilgrimages to her grave that are to be undertaken, of the Masses and novenas said in her honor. And always there is the pressing demand for a history of her life. It was this that finally urged me to make a last effort to satisfy the public in this regard as well as I was able, to the glory of God and of this first Iroquois virgin. I wish to add that Rev. Remy has given us legal attestations, signed by himself, to more than a hundred miraculous cures of which he was an eye-witness and which were all effected by that same earth which he himself made all his sick take. Rev. Geoffroy also attested to several very important miracles of Catherine in his parish of the Prairie. Finally, so many miracles were wrought by Catherine that we have ceased to write them down.

. . . *The End* . . .

"I am an Indian, but not of her tribe. I pray to her often and she has helped me in many ways and you may be sure I will do all I can to spread her devotion."

—Cheboygan, Mich.

"I asked a small group of our colored parishioners to join in a novena to Kateri for enough funds to guarantee the opening of a new Mission. Inside of two weeks I received a sufficient sum, \$15,000."

the Lily of the Mohawks Household of Martha, Grand Rapids, Mich., and St. Mark's Convent, St. Paul, Minn.

Though remembrance in a will has never been requested by the V. Postulator, twice within the past month the Cause of Tekakwitha has been remembered in a modest way. Pious remembrance is a phrase as old as the Church—remembrance of those who depart from us and remembrance of those



*For Making Known to Others the Life, Virtues and Renown for Holiness
of KATERI TEKAKWITHA, Lily of the Mohawks*

Is a Member of TEKAKWITHA LEAGUE, Established A.D. 1680
Entitled to daily Memento in Mass in her Honor and in the Divine Office

Rev John J. Wynne, S. J. V. Postulator for her Beatification and Canonization

"I have charge of a colored Mission down here, and I asked the Sisters to join a novena to little Kateri to get me \$50.00. The novena was begun March 10, and when the 'Easter Bells Rang Out,' I had received, from sources unexpected, donations amounting to exactly \$50.00."

—Asheville, N. C.

Group contributions for the Cause of Tekakwitha are growing in number. Among the latest are: one from the Association of St. Joseph, Watertown, Wis.; one from the Mission Club, Marymount College, N.Y.;

whom they leave to mourn. Pray for the benefactors.

"Do you know that Kateri's name is honored on 350 articles from the Cœur d'Alene Reservation at the Golden Gate Exposition, and the display is acclaimed by the authorities as not only the largest from the Northwest, but the finest exhibit of them all? . . . fifty pairs of gloves made from Gloversville patterns and variety of Indian craft. Three tribes are represented in the Kateri collection; two others have requested entrance."

"My trips to Alvina during the past months had always been irregular, but she would foretell them with, 'Father is coming today.' As I was lighting the candles she thoughtfully called out to her mother, 'Light the lamp for Father.' In her right hand she held a small crucifix I had loaned her containing small pieces of bone from the body of Kateri Tekakwitha and from some of the Jesuit Martyrs of North America. At times she pressed it to her lips. She had eagerly received 'Woyute Wakan' (the Holy Food) about twice a week since early summer, but this time with increased fervor. In less than an hour she went to heaven."

—Pine Ridge, S. D.

In this number the Life of Tegakwitha by Cholenec is concluded. The first chapter appeared in October. Subscribers have now in English a complete copy of a most important document. Note how the last chapter describes Kateri as a wonder-worker and protectress, also how it mentions her Band, or Sisters, which is now called League.

This number has also an illustration of the Certificate of Membership in Tekakwitha League. It mentions the spiritual benefits, a daily memento in Holy Mass and in the Divine Office. This is eminently the prayer of the Universal Church which priests recite daily. The Certificate is mounted on a firm cardboard covered with maroon leatherette and easel on the back.

The conditions for Membership are also stated on the Certificate and Members are requested to offer one dollar, to do all in their power to make Tekakwitha known and to pray for her beatification.

May 9 is the date set by the Congregation of Rites for discussing the Introduction of the Cause of Tekakwitha. All is ready for this important session, the printed copy of the objections submitted by the Promoter of

the Faith and the answers to the same. One cannot, without reading these, estimate the care and study and scrutiny of all concerned in a Cause for the beatification of a Servant of God. Prayers are requested that all may go well.

Believing without seeing is difficult when one speaks of the wealth of material that has accumulated in preparing and carrying on the work for the beatification of Tekakwitha. We wish all her clients could see the exhibit, or display, we have now put together, of documents, books and pamphlets in many tongues, even in Braille for the blind, pictures, leaflets, medals, statuettes, illustrations of outdoor shrines, etc. It is a precious collection, a revelation of the love and veneration in which Kateri is held.

Memory of the Good Catherine should recur on May 3, the Feast of the Finding of the Cross, to which emblem of our Redemption she was so devoted, and again on the three Rogation Days prior to the Feast of the Ascension of Our Lord. The missionaries taught the Faith to their Indians by ceremonies as much as by instruction, and always in Canada the procession for blessing the sown fields has been a devout practice.

"I promised publication if Kateri would obtain \$35,000 for us in partial payment of a debt. Through her intercession, we received \$50,000."

—Sandusky, O.

"My daughter was seeking employment when I happened to find a leaflet on my kitchen table. I immediately started the prayers and promised publication and spread of devotion if my daughter would secure a position. After saying the prayers for two nights, my daughter received a temporary position, but I kept on praying every day that she would get a permanent position, and in about six weeks she was told that the position was permanent."—Jersey City, N. J.

