

MARTYRS'
SHRINE

Message

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BOOK REVIEW



Taken from "Le Secret du Roi"

Within recent months the Messenger Press of Montreal has published three (quite) interesting little books. For those of our readers who read French we can heartily recommend:

- 1: KATERI TEKAKWITHA, by Guilberte C. Bouvier.
- 2: LE SECRET DU ROI, by Maurice H. Beaulieu, S.J.
- 3: PREMIERS OUVRIERS DE LA NOUVELLE-FRANCE by Leon Pouliot, S.J.

Naturally we cannot, in the space at our disposal, give our readers more than a few hints of what they may expect.

All these books are paper-bound, excellently printed in clear and attractive type, and copiously illustrated. The illustrations used in the volume on Kateri are taken from the most



*Scene from the film
on "Kateri
Tekakwitha"*

part from a film which portrays the life of the Indian Maiden, while those in Father Pouliot's work were drawn especially for its pages. The illustrations in this latter work are appropriate and attractive except for the few that are used on the portion dealing with Father Anne de Nouë. These last are decidedly unattractive and not altogether suitable to the subject.

Though recommending the first two books as interesting and readable, we think that the third work is by far the best of them all. (I admit that I am somewhat biased in favour of this latter because it deals with that early history of the Jesuits in Canada which has always appealed to me in a very special way.) It was with pleasure that we read of the work of that first Canadian Jesuit Missionary, Father Ennemond Massé, who was named by his companions "Father Useful." It was thrilling to read not merely of his work but especially of the influence that this same Father exerted while he was Minister at the Jesuit College of La Flèche in France. It is an impressive list of future missionaries to Canada who were under him at this college: Fathers Charles Lalemant, Paul LeJeune, Barthélemy Vimont, Anne de Nouë, Alexandre de Vieuxpont, Claude Quentin, Charles du Marche, François Ragueneau, Jacques Buteaux.

The second part deals briefly with the life of Father Anne de Nouë. As this issue of the "MESSAGE" contains an article on the death of this Father, there is no need to dwell in this review on any details. Should our readers find the article interesting and desire the full story of this heroic life, we refer them readily to Father Pouliot's booklet.



At Martyrs' Shrine, Midland

Her Cause Progresses

Summary of a Decree of the Sacred Congregation of Rites concerning the Beatification and Canonization of the Servant of God, Catherine Tekakwitha.

"O THE depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are His judgments, and how unsearchable His ways!" (Rom. XI, 33.) exclaims St. Paul, admiring the unseen effusion of God's mercies, as He calls all nations to Himself. In the words of the same Apostle, this call is a free gift of God, "being justified freely by His grace, through the redemption that is in Christ Jesus" (Rom. III, 24,); for "there is no respect of persons with God" (Rom. II, 11,); and "there is no distinction of the Jew and the Greek" (Rom. X, 12,); "for Christ died for all" (2 Cor. V, 15,) and "He will have all men to be saved and come to the knowledge of the truth" (2 Tim. II, 4,) for He Himself has given all men the means of salvation, so that he who will not embrace the truth is deprived of all excuse, and "whosoever," though he be poor, needy, and despised by his fellow-men, "believeth in Him, shall not be confounded" (Rom. IX, 33,) but God will raise him up and set him aloft, "that he may place him among the princes of His peoples" (Ps. CXII, 8,).

One who heard this call of the Almighty and who embraced the means of salvation offered was Catherine Tekakwitha, a member of an Iroquois tribe, known to the French as the "Agniers" and to the English as the "Mohawks." To share in eternal glory, the Divine Wisdom raised up this Indian virgin, seeing fit to bring

her forth in that very region which, but shortly before, had witnessed the martyrdom of St. Isaac Jogues and his companions, members of the Society of Jesus, and in the midst of the same tribe who had martyred these holy companions, God kept this flower of sanctity unspotted and undefiled.

Catherine Tekakwitha was born in the village of Ossernenon, near the present town of Auriesville, in the year 1656. Her father was a pagan, her mother a Christian. When Catherine was four years old, her parents and her only brother died, and it was then that her uncle, an enemy of Christianity, adopted her into his family which was steeped in all the evil practices of its race. Much was she made to suffer in such surroundings, especially when, urged on by a greater love for virginity, she bravely resisted all inducements to marriage.

In the year 1667, the missionaries of the Society of Jesus remained some days in her





uncle's house and Catherine was charged with taking care of them. Three years later a permanent mission was established at Ossernenon, and soon after she was received as a catechumen and was baptized by Father James de Lamber-ville, S.J., on the feast of Easter, 1676. In the following year, to escape the persecutions and perils provoked by her acceptance of the faith, she fled from her uncle's home and made her way to the Mission of St. Francis Xavier, near Caughnawaga, in Canada. There a village had been founded where only Christians and catechumens dwelt, guided and cared for by the missionary Fathers.

Here at the Mission of St. Francis Xavier, Catherine made rapid spiritual progress, giving herself wholly to prayer and mortification, so that frequently her spiritual father was forced to urge her to practice restraint. As she persevered in such dispositions of fervour, the missionaries, departing from their usual custom, allowed her, long before the others, to make her First Holy Communion and later admitted her to the Confraternity of the Holy Family. At her earnest request, they permitted her, on the feast of the Annunciation in 1679, to make, in private, a vow of perpetual virginity; she being the first, it would appear, among her people to offer such a holocaust to her Creator.

On the 17th of April, 1680, after much suffering borne with the greatest patience, when she had received the last sacraments, with the words, "My Jesus, I love Thee!" on her lips, she went to her heavenly Spouse. She was buried near the village of Caughnawaga, and it was not long before the fame of her sanctity brought groups of pilgrims to her tomb, and to-day, after nearly three centuries, it still remains a place of devotion.

Other steps were taken to glorify this Servant of God; among them we have the solemn supplication of the Plenary Council of Baltimore, in 1884, made to the Sovereign Pontiff, begging

that her Cause be introduced, as also letters from the Cardinals, Archbishops and Bishops of Canada and the United States, all making the same fervent request. In 1931, His Excellency, the Bishop of Albany, opened the official enquiry regarding Catherine's reputation for holiness and the result of this investigation was later reported to Rome.

As her cause ranked among the more ancient ones, in virtue of a "Motu Proprio" of Pius XI, of happy memory, issued on Feb. 6, 1930, concerning such causes, the task of collecting and examining all historical documents thereunto appertaining was entrusted to the Historical Section of this Sacred Congregation of Rites. When it returned a report showing all these documents to be authentic and deserving of full credence, in view of such abundant evidence, the reputation for holiness of this Servant of God was forthwith established.

Wherefore, at the earnest request of Rev. Father Charles Micinelli, S.J., Postulator of

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At Martyrs' Shrine, Auriesville, N.Y.





St. Noel Chabanel

the Martyrs' Shrine. This coloured film is now released for use and Father Lally has given several lectures here and in the United States, showing these recent views. "*Huronía*" was launched at a première at the Royal York Hotel, Toronto, to which His Excellency, the Lieutenant-Governor of Ontario and His Grace, Archbishop McGuigan, of Toronto, as well as many other prominent persons were invited.

Reviewed in our last issue, *The Champlain Road*, by Franklin Davey McDowell, has had a really phenomenal success. The third edition is practically exhausted and the publishers are now printing the fourth. This, of course, is what we had hoped and expected. Mr. McDowell's novel has brought home to its readers, both Catholic and non-Catholic, the real heroism and supernatural spirit of the Martyrs.

Only recently we read of a House of Studies in China where the future missionaries are trained in languages. Can you imagine what the Superiors have named this house? Most appropriately it has been called after that North American Saint who could most sympathize with the difficulties of learning a new language, that Saint who himself had never been able to master even in a rough and ready way the Huron tongue, Saint Noel Chabanel. The House of Studies is called "Maison Chabanel."

In our next issue we hope to have another article from the sympathetic pen of Miss

Margaret Lawrence, whose article in our previous issue was greatly appreciated and reprinted at least once. Also, it is hoped to publish a short account of the effort of St. Francis Regis to obtain leave to be a missionary in Canada.

Her Cause Progresses

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the Cause, the Cardinal Prefect of the Sacred Congregation of Rites, at a meeting held on the ninth day of May, 1939, proposed for decision the following question, "Should a Commission be signed for the introduction of the Cause of Catherine Tekakwitha?" After a report from the same Cardinal was heard, when the votes of the official Prelates had been taken and the verbal and written statement of Rev. Father Salvator Natucci, Promoter-General of the Faith, had been considered, the Cardinals voted in the affirmative, namely, that the Commission for the introduction of her Cause should be signed, if so it pleased His Holiness.

After the Cardinal Prefect had announced to His Holiness, Pius XII, the decision of the Sacred Congregation, the Holy Father, having ratified the same decision, deigned with his own hand to sign the Commission for the introduction of the Cause of the Servant of God, Catherine Tekakwitha.

