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KATERI

NO. 84

THE ANASTASIA ROLL

ODDMENTS

A GOLDEN JUBILEE

"CUM SANCTIS TUIS..."

FOR A BETTER INSIGHT
(Continued)

LILY OF
THE MOHAWKS

Summer • 1970

Caughnawaga, P.Q., Canada



The Venerable Kateri Tekakwitha

Kateriana obtainable from

Office of the Vice Postulation
(The Kateri Center)

Box 70, Caughnawaga, P. Q., Canada

Medals

Aluminum: 5¢ each — 50¢ per dozen.

Pictures (prayers in English or French)

1. Colored picture by Mother Nealis. 10¢ each.
2. Colored picture by Sister M. Fides Glass. Spanish prayer also. 5¢ for two.
3. New heliogravure picture of Kateri, 5¢ each. Thirty for \$1.00.
4. Mother Nealis' colored picture of Kateri (9¼" x 13¾") for framing. 75¢.

Touch Relics

1. Small Kateri pictures with silk applied to relics. 20¢ each.
2. Heliogravure picture with touch relic. 15¢ each.

Ceramic Plaque

A four inch square enamel picture of Kateri on mushroom colored tile to blend into any background. By Daniel Lareau. \$2.25 (Limited Supply).

Novena (English or French)

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

Statues

Colored 8½". \$3.75.
A wood carving 6½". \$15.00. (Limited Supply.)

Books

In English — "Kateri Tekakwitha, Mohawk Maid", (for teen-agers) by Evelyn M. Brown. \$2.50.

— "Kateri of the Mohawks" by Marie Cecilia Buehrle (Paperback). \$0.60.

In French — "L'héroïque Indienne Kateri Tekakwitha" by Henri Béchar, S.J., \$3.50.

In French — "Kateri Tekakwitha, vierge mohawk", by Evelyn M. Brown, translated by Maurice Hébert of the Royal Academy of Canada, illustrated by Simone Hudon-Beaulac. \$2.25.

— "Kateri, vierge iroquoise", by Pierre Théoret. \$2.10.

— "La Vénérable Kateri Tekakwitha, jeune vierge iroquoise, Protectrice du Canada", by Canon Paul Thône. \$1.50.

— "Kateri Tekakwitha, la petite Iroquoise", illustrated album by Agnes Richomme. \$1.00.

In Italian — "Il Giglio degli Iroquesi", by Dr. Fernando Bea, 62 pp. \$1.50.

In Spanish — "Una India en los altares? Kateri de los Mohawks", by Maria Cecilia Buehrle, 180 pp. \$2.50.

Special

In English — "The Visions of Bernard Francis de Hoyos, S.J.", by Henri Béchar, S.J., 178 pp., profusely illustrated. \$3.50 a copy; three copies: \$10.00.

Recordings

In Iroquois, Two records (45 rpm), of the Mixed Caughnawaga Choir. For both: \$3.50.

Film-strip

Kateri film-strip in color; four reels with captions in French. \$25.00.

Sympathy Cards

You will find the Kateri Sympathy Cards in perfect taste, beautifully printed and very convenient to have at hand. Try them and see. To the family of the bereaved the Vice-Postulator will be happy to send a personal note of sympathy. No soliciting of any sort will follow.

One box of twelve cards: \$1.00. Each yearly enrollment in the Kateri Guild: \$1.00.

Subscription to "Kateri"

One dollar a year. Please renew your subscription without being advised.

**How many copies
of Leonard Cohen's
obscene book on Kateri
have been sold?
More than 500,000!**

**How many written promises
of one daily Our Father
and or/one daily Hail Mary
to hasten Kateri's Beatification
has the Kateri Center received?
Exactly 1504.**

Fill out the following form
and rush it to:
The Kateri Center
Box 70
Caughnawaga, P.Q., Canada

MY PLEDGE TO KATERI

Date

I the undersigned pledge to offer up each day one Our Father and/or one Hail Mary until the second duly verified miracle needed for Kateri's beatification is obtained.

Name

Street or Box

City or Town

Province or State Zip or Zone Code

Country

For Your Faithful Departed

This second roll of two hundred names, as yet incomplete, was named after Anastasia Tegonhatsi-ongo. She was the elderly Indian woman who became Kateri Tekakwitha's spiritual guide during the last years of the latter's life — the most beautiful of all, because it was then that she attained union with God.

In a few weeks, under the direction of the one she called her "teacher", Kateri advanced more than all the others in several months. The Venerable trusted in her completely. Anastasia had known her parents in Mohawkland. Before coming to live at St. Francis Xavier's, she had also known Kateri. Anastasia sponsored her admittance into the Holy Family Association.

When, after her death, Tekakwitha appeared to her "teacher", she called her "Mother!" This glorious vision comforted Anastasia Tegonhatsi-ongo in all her trials until her death.

How do you have a name inscribed on the Anastasia Roll? Send in five subscriptions (names, addresses of the subscribers with \$5 — one dollar each) to the Kateri Center, Box 70, Caughnawaga, Quebec, Canada. With these five subscriptions, it is your privilege to have the name of *one* of your beloved dead listed, free of charge, on the Anastasia Roll. When the Roll is filled with two hundred names, in gratitude to you, one hundred Masses shall be offered for the persons inscribed. Meanwhile they are not forgotten as the Vice-Postulator promises to remember them daily during Mass at the Memento of the Departed.

The Anastasia Roll

1. Mr. William Addison Miller
2. Mrs. Amanda Elliott Miller
3. Mr. Robert Mellor
4. Mrs. Mary Dabney Mellor
5. Mr. Conrad Bellefleur
6. Mr. Jean Marcotte
7. Mr. William James Bernard
8. Mr. Arthur Laporte
9. Mr. Paul Vigneault
10. Mrs. Rose-Alba Fafard
11. Mr. Roger Fafard
12. Mr. John Corcoran
13. Mrs. Eugene Paradis
14. Mr. Donat Jalbert
15. Mr. H. J. Daman
16. Mrs. H. J. Daman
17. Mr. John Bernard
18. Mrs. John Bernard
19. Mr. John Scouvell
20. Mrs. John Scouvell
21. Mr. Raymond Dupras
22. Rev. Hermas Lavallée
23. Mrs. Luce Norton
24. Mr. William A. Lockman
25. Mrs. Roseanna Brodeur
26. Dr. Stephen A. Mahoney
27. Miss Katherine Fiutko
28. Mr. John Fiutko
29. Mr. Ian James
30. Miss Sophia Bizga
31. Mr. W. F. Thurston
32. Mr. E. Nadeau
33. Mr. Napoleon Paul
34. Mrs. Catherine Paul
35. Miss Jane Williamson
36. Mr. Louis Grivetti
37. Mr. Edward J. Connor
38. Dr. Gaudreau
39. Mrs. Joseph Tourigny
40. Mr. Michel DesRochers
41. Mrs. Marguerite Shenandoah
42. Mr. Frederick Shenandoah
43. Mr. Monroe Williams
44. Mr. Peter Jocko
45. Mr. John B. Cuff
46. Rev. William Kuisle
47. Mr. Lynn Crouse
48. Rev. John V. Bush
49. Mr. Joseph Marek
50. Mr. Thomas O'Toole
51. Mr. George Dill



KATERI No. 84

Vol. 21, No. 3

AIM

1. Our quarterly bulletin, "Kateri", published by the Kateri Center, intends to help you obtain favors both temporal and spiritual through the intercession of the Venerable Kateri Tekakwitha. It is hoped her Beatification will thereby be hastened.
2. It aims to increase the number of Kateri's friends and to procure from them at least a daily "Hail Mary" for her Beatification.
3. It seeks also your donations, for without them practically nothing can be done to make Kateri known and to have the important favors attributed to her intercession examined and approved.

CONTENTS

Each issue of "Kateri" contains :

1. One or several pages on Kateri's life and virtues;
2. News from Kateri's friends everywhere;
3. The account of favors due to her intercession;
4. News concerning the Indians of America, with special reference to the Caughnawagas and their friends.

PRIVILEGES

Your contribution (\$1.00 a year, as long as possible) enrolls you among "Kateri's Friends" for whom

1. A weekly Mass is offered;
2. The Vice-Postulator prays at his daily Mass;
3. As benefactors of the Society of Jesus, 190,000 masses are offered annually;
4. The spiritual treasure of the good works of some 35,000 Jesuits is opened;
5. Extra graces are merited by working for Kateri's Beatification.

JUNE, 1970

Published with Approbation of the Ordinary and Permission of Superiors

CAUGHNAWAGA, P.Q., CANADA

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Oddments

Kateri Tekakwitha, we need you!

With the lessening of faith, our morals are rapidly rotting away. Did not Stalin once proclaim the coming victory of communism over the Western World by reason of its unbridled licentiousness? Take for instance, here in Montreal, Naïm Kattan who informed his readers not so long ago that a certain book should not be considered filthy. Why? Because there was so much filth in it that all the pornography had been blacked out! At Radio Canada, the French version of the Canadian Broadcasting Corporation, — I'm only mentioning what I have seen — Louis Martin, in *Format 30*, did not hesitate to introduce the public to a French sexophile who recommended total sexual "liberty", "the only liberty that remains," he said. Distinguished Henri Bergeron, who had accustomed us to much better, featured on TV sexy singers of smutty songs and expensive suggestive plays financed by Alcan. On Radio Canada, a few months ago, playwright Gratien Gélinas purred and purred that *Hair* was not bad. He should know; he saw it in New York and the New York nude is not so different from the Montreal nude. Dear, dear money-grasping grandpa! And what about the bags of mud called *Valérie* and *Initiation* that Louis Martin insists on pouring down the throats of us all? And wasn't he lucky when the sexuality sit-in was organized at the *Université de Montréal*? Who took part in it? A crowd of retarded adolescents and sexually obsessed elders, who don't believe in God and act ac-

cordingly, if their words are to be taken seriously. Advocating, as they did, marital infidelity, homosexuality, masturbation, and bestiality, I was surprised they did not mention incest. In the not too distant future, they will discover that a long-forgotten primitive Polynesian tribe never had such a "queer" taboo and that should suffice as a supreme norm for these fake intellectuals.

All the blood of the vicious *coureurs des bois* of old seems to be boiling again in the hearts and arteries of a host of our twentieth century professors and students. If things continue as they are, in a few generations, visitors courageous enough to come to Montreal will not dare raise their hats to anyone for fear of debasing themselves. Of course they could say how-do-you-do to the long-tailed monkeys at Parc-Lafontaine.

The prophet Isaiah lashed out against mute dogs. Perhaps I am barking and gnarring too loud. Not so many years ago, Cardinal Léger predicted that the colored people of Africa would come to preach the gospel to the whites of this country. Let us pray to Kateri that they may not be too late.

The total sum of subscriptions does not cover the cost of printing and of forwarding the eight yearly issues — four in English and four in French. Ten thousand new subscribers are badly needed. Allow me to sincerely thank every friend of Kateri who subscribed, or found new subscribers. Kateri's smile upon his days! And, of course, a pleasant, restful vacation as well!

A GOLDEN JUBILEE

by A Visitation Sister of Paray-le-Monial¹



The First Apparition

LAST MAY 13 was the Golden Jubilee of the Canonization of St. Margaret Mary, a prelude to several other anniversaries of interest to the humble Visitation nun's admirers.

At the age of twenty-four, she entered the Monastery of Paray on June 20, 1671. Two months later she took the habit and made her profession on November 6 of the following year. In her Autobiography, she claimed that from the day of her profession on, she never lost the presence of God.

On December 27, 1673, the first apparition took place: "While she was kneeling in front of the grille, before the Blessed Sacrament exposed, our Lord appeared to her: 'My Heart,' he said, 'is so full of love for mankind and for you in particular, that being unable to contain within itself the flames of its ardent Charity, it must diffuse them with your help and manifest itself to all men and enrich them with its precious treasures.'"

It was between June 13 and 20, 1675, that occurred what is known as the "great apparition", during which our Lord pronounced these words: "Behold the Heart which has so loved mankind that it has spared nothing even to wearing itself out and consuming itself in order to show its love, and, in return, I receive from most of them only ingratitude by their irreverence and sacrileges and by the coldness and disdain they manifest towards Me in this sacrament of my love. But what hurts me most is that this comes from the hearts of the consecrated [priests and religious.]"

1. Last year, during my visit to France, Sister Marie Clothilde Defossa promised me an article on the Sacred Heart and St. Margaret Mary for this issue of Kateri. Our many readers will be as grateful to her as I am. Each June, Kateri features an article on the Heart of Jesus whose love will some day grant us the second miracle needed for the Lily of the Mohawks' Beatification.

"This is why I am asking you that, on the first Friday after the Octave of the Blessed Sacrament, a feast be instituted to honor my Heart by receiving communion on that day and by making a reparation of honor through an act of honorable amends for the indignities suffered during the time it was exposed on the altar. I also promise you that my Heart shall open up to spread abundantly the effusions of its Divine Love on those who render this honor to It and who procure that others do the same."

These extraordinary ways down which she was being led worried her Superiors. They resolved to test her. The obligation was laid upon her to meditate according to the ordinary method, and again she was ordered to do a score of menial tasks each day.

"Let them do what they wish with you," our Lord told her. I know how to guarantee a successful issue to my plans, even by means that may seem opposite or contrary. And I am reserving for myself the right to lead you interiorly."

At the beginning of 1674, a Friday, she again went into ecstasy. The Divine Heart was shown to her radiating flames, with the wound opened therein by the lance. It was surrounded by a crown of thorns and surmounted with a cross.

This was the vision that inspired her to draw the first picture "outlined in ink," and which was to be venerated for the first time at the Novitiate on her feastday, July 20, 1685.

On another day of the same year, during the Octave of Corpus Christi, Jesus manifested himself anew: "with his five wounds as radiant as five suns," especially that of his side, of his Heart. And the Divine Master once again complained about the ingratitude of men, asking the saint to make good for them as much as she could. Then followed the three precise commands:

1. She was to receive Him frequently in the Blessed Sacrament;
2. in particular, on the First Friday of each month;
3. every week during the night of Thursday to Friday, from eleven o'clock to midnight, she was to prostrate herself in prayer, unite herself to the mortal sadness of His Agony in the Garden of Olives and implore mercy for sinners.

By these four more solemn manifestations, Jesus entrusted the humble religious with a clear mission — that of extolling and spreading throughout the Church the cult of his Divine Heart.

As much by humility as by obedience to her Superior, Margaret Mary had revealed none of these singular graces she was receiving to anyone but the Mistress of Novices and later on to Mother de Saumaise. The latter eventually obliged her to break silence. She must, no matter how great her reluctance, consult with men of doctrine. Their conclusions, after they had heard mystic Margaret Mary were simple: "Let the good Sister have plenty of soup!"

But our Lord, who rejoiced at seeing her so faithful in obedience, did not delay in sending her someone to re-assure and guide her. On

February 2, 1675, a young Jesuit, ordained a priest but six years before, pronounced his solemn vows of profession. His name was Claude la Colombière. A few days later, he set out for Paray-le-Monial, where he had been assigned by his Provincial as Superior of its small residence.

The Lord knew what He was doing. The first time the Father met the community of the Visitation at parlor, Margaret Mary heard an interior voice within the depths of her being: "This is the one whom I have sent you."

Father Claude began his work among the Sisters during the Ember Days of Lent, that year, at the beginning of March. Though he was not acquainted with her, he detained her quite a while (an hour and a half said the Saint) and spoke to her as if he understood what was going on within her.

After another talk to the community, the Sisters went their respective ways and Father Claude asked the Superior "who this religious was that sat at a certain place during the lecture." Mother de Saumaise named Margaret Mary, but prudently refrained from divulging anything about the mystical experiences of the Sister. "She is a soul of grace," replied the Jesuit.

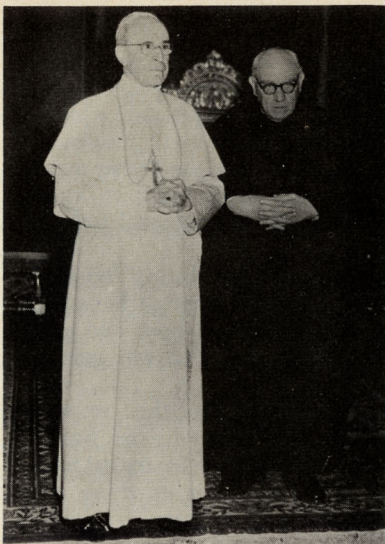
The Superior, who until then, had reserved judgment on La Colombière until she knew him better, understood that this religious was already experienced in the interior life. She therefore did not hesitate any longer and invited him to come back as soon as he could. He was not long in returning. Margaret Mary was ordered to go to him and to reveal her mystic experiences to him. She obeyed, but, as she admitted, "with terrible reluctance."

Margaret Mary thereupon felt at ease and with total simplicity revealed the inmost recesses of her soul to him. She confided to him the misgivings that were tormenting her. The Father reassured her, saying that the devil had no part in what was happening within her, and that she had nothing to fear from the Spirit that was leading her.

God would soon ask these two chosen ones to collaborate closely in the establishment of the devotion to the Heart of Jesus. Until the great apparition of 1675, this devotion existed, so to speak, only in Margaret Mary's soul, but after the very definite communications of our Lord, she must needs go ahead.

Father La Colombière was won over to this devotion and was not satisfied to reassure his penitent and her Superior. Without delay, he consecrated himself to the Sacred Heart (June 21, 1675). These were the humble beginnings of this apostolate. And difficulties immediately cropped up. It was to flourish in the midst of contradiction.

In 1676, shortly after his departure for the Court of England, through the intervention of the Duchess of York, Claude La Colombière appealed to Pope Innocent XII to establish the new devotion. Two years after his death, on February 16, 1682, his sermons and the diary of his *Spiritual Retreat* were published at Lyons. His diary was much read and during 1685 and 1686, devotion to the Sacred Heart of Jesus made great forward strides.



His Holiness Pope Pius XII and Fr. Charles Miccinelli, Kateri's Postulator, June 15 1957.

"Cum Sanctis tuis in aeternum..."

FR. CHARLES MICCINELLI, S.J.

At the age of 93 and after completing seventy-five years of religious life, on the evening of December 9, Father Charles Miccinelli peacefully died in the Lord at the Curia of the Society of Jesus in Rome.

Since 1909, when he completed his training and ventured into the field of truly apostolic labor, his activity knew no bounds. He began his long career as a professor of philosophy at the Lyceum of the Massimo Institute of Rome, where he had studied and from where he had gone to the Castel Gondolfo Novitiate. During his student days at the Massimo Institute he had been a member of the "Retreat", headed by Father Corsi, whose spirituality certainly influenced not only him but many of his comrades. In 1913, Father Miccinelli, while still attending to his philosophy classes, became Rector of the Institute. Then came the first World War. Confronted with the imminence of Italy's entering into war, to save the Institute from an eventual commandeering of the entire establishment for military purposes, Father Miccinelli thereupon offered a part of the building to serve as a hospital. His offer was immediately accepted, and thus it was possible to continue the normal activity of the Institute in the measure allowed by the available space in the rest of the establishment.

In January 1919, Father Miccinelli was appointed Provincial, and the following year, Visitor of the Province of Naples; in 1922, at the end of his term as Provincial, he was named Rector of the Gregorian University. During his rectorate, Father Miccinelli, celebrated the centenary of the restitution of the Roman

College to the Society of Jesus through the kindness of Leo XII (May 17, 1824). On this occasion, among other manifestations, took place a Laureate Examination in theology in the presence of Pope Pius XI. The board of examiners was made up of Cardinals Luigi Sincero, Camillo Laurenti and Louis Billot. The candidate was a student from the French College, Alfred Ancel, now Auxiliary Bishop of Lyons.

In 1926, Father Miccinelli organized the bicentennial of the canonization of St. Aloysius Gonzaga, and of St. Stanislas Kostka. The climax of the celebration was a world pilgrimage of Catholic youth to the tombs of the two saints, their patrons and models. In 1927, Father Miccinelli returned to College Massimo to take over once again his philosophy courses until, in 1928, he was designated by Father General to succeed to Father Aureliano Fajella as Postulator General for the Causes of all the Venerables and Blessed of the Society of Jesus. Father Miccinelli remained at his post as Postulator until the end of 1951, when he was relieved of the responsibility for the Jesuit Causes. Other Institutes and Congregations, however, wished him to remain in charge of the Causes of their future Saints.

It is quite difficult, or rather impossible, to resume in a few lines all the accomplishments of the Postulator during this period. Even so, I shall try to give some idea of his realizations from 1928 to 1951:

Beatifications

1929 — June 16	Ven. Claude de la Colombière
December 15	Ven. English Martyrs
1933 — May 21	Ven. Joseph Pignatelli
1934 — January 28	Ven. Martyrs of Paraguay
1951 — May 20	Ven. Julian Maunoir

Canonizations

1930 — June 29	Blessed Canadian or North American Martyrs
1938 — April 17	Blessed Robert Bellarmine
1947 — June 22	Blessed Andrew Babola, Martyr
	Blessed John de Britto, Martyr
	Blessed Bernardino Realino

To this list must be added the title of Doctor of the Church conferred upon St. Robert Bellarmine on December 17, 1931. Among the causes of non-Jesuit Servants of God, suffice it to recall that of the Venerable Innocent XI, expressly entrusted to the Postulator General of the Society of Jesus by His Holiness Pope Pius XII, and concluded with the solemn beatification on October 7, 1956.

Of particular interest to the readers of *Kateri*, was Father Miccinelli's rôle in furthering the official proclamation by Pius XII, on January 3, 1943, of the Decree on the heroic virtues of Kateri Tekakwitha, giving the Servant of God the right to the title of 'Venerable'. In 1961, a public plea was made to Pope John XXIII in favor of the Venerable Kateri's beatification (See *Kateri*, September 1961, Vol. 13, No. 3). Finally, in 1961, he endeavored to have one of the Venerable's seventeenth-century miracles examined by the Congregation of Rites. Of this ultimate effort, an interesting work remains: *I Primi Miracoli della Ven. Caterina Tekakwitha*.

Among other causes promoted between 1928 and 1961, several were brought to a successful conclusion by Father Miccinelli's successors: the canonization of Blessed Joseph Pignatelli on June 13, 1959; the beatification of the Venerable Louis Mangin and his Companion Martyrs of China, on April 17, 1955; on October 17, 1965, the beatification of the Venerable James Berthier, martyred in Madagascar. Several others are expected to be happily concluded, in particular the Venerable Kateri Tekakwitha's, thanks to the tireless efforts of the present Postulator General, Father Paul Molinari, S.J.

As one looks back on the long life of this eminent Jesuit, the conviction rapidly dawns that Father Miccinelli's great merit resides principally in his having always shown a tremendous zeal for the glory of God, "wonderful in His Saints," and in his having spreading the cult of the Servants of God, who will certainly reward him for all he did to glorify them here on earth.¹

1. This article, our homage to Venerable Kateri Tekakwitha's late Postulator, was made possible thanks to the documents graciously provided by Fr. Paul Molinari, S.J., present Postulator for the Jesuit Causes of Beatification and Canonization.

For a Better Insight

(CONTINUED)

Our trip proceeds in the footsteps of the seven missionaries who worked with Kateri during the seventeenth century. . .

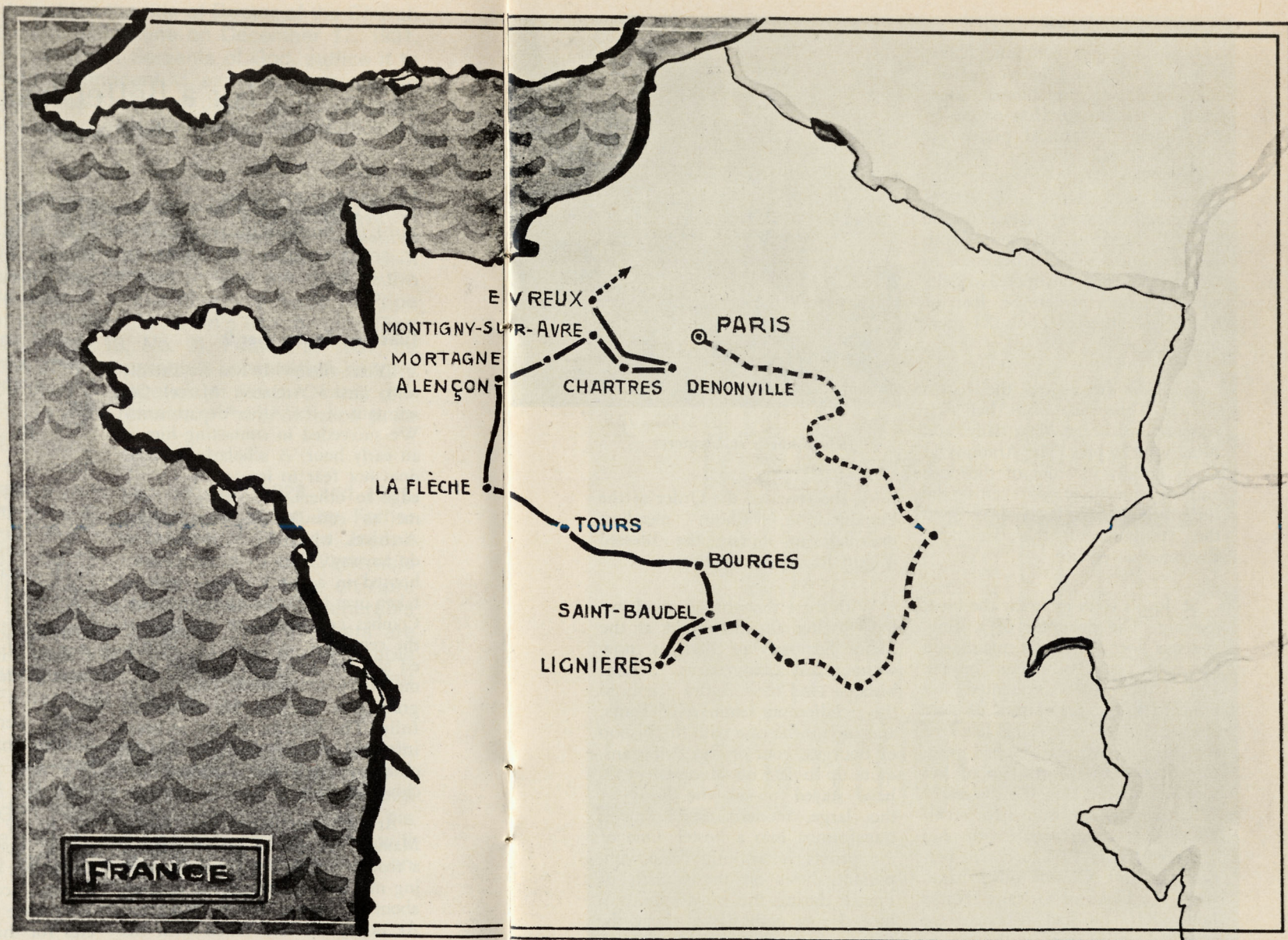
Tuesday, September 9

"You must," I was repeatedly told, "meet Architect Marcel Génernmont of the Allier department." We succeeded in contacting him at an early hour. A scholarly man, he does not fear to impart his knowledge to others. He strongly urged me to consult the departmental Archives, which I had intended to do anyway. These archives are now housed in a former Jesuit college, taken over by the bitterly anticlerical Combes government at the turn of the century (1902-1905). I searched and the archivists searched with me for a seventeenth century engraving of Moulins, but unsuccessfully. The Curator of the archives informed me that a copy could be obtained from the National Archives at Paris.

At the beginning of July, Father Maxime lost one of his brothers in a road accident. For fear of worrying me, he had written me nothing about it before I left Montreal. At noon, we had lunch with his sister-in-law at St. Baudel's near Châteauneuf-sur-Cher. (Don't let the ending *neuf* — new — take you

in; generally the "new" French castles were built in the Middle Ages. Such is the case here: constructed on an elevated terrace dominating the river Cher, it has retained its massive medieval aspect.) The children, Anne, aged fourteen years, Chantal, twelve, and François, eleven, were delightful. They love their mother, but how they miss their father, who always joined them for evening prayers. What sadness I discovered in the eyes of these little ones! François invited me to inspect his rabbits. Believe me, I know nothing about rabbits, but how could I have turned down such a well-meant invitation? His hutch contains a hundred rabbits of every kind. The little fellow will soon have to leave them for a boarding school. I promised to say a daily Hail Mary for him; he promised to do as much for me.

We were not very far from Lignières-en-Berry, where my confrère had done some ministry in July. He wished to call on the pastor and I had no objections. But the Pastor was away, conceivably out in quest of one of his lost sheep. We talked with two good old Sisters, acquaintances of Father. They have been working at Lignières for thirty years and more. On account of the lack of vocations, when the Lord calls them to himself, they will not be replaced.



(Drawing by Studio Latreille)

Off for a Better Insight... II

Photo Armour Landry

I did not go for a stroll in the garden of the Bourbon Parma family château at Lignières, as one may do during the summer, especially on the Sunday after Ascension Day when the annual pilgrimage is held in honor of St. Joan of Valois. This classic monument surrounded with moats and terraces bright with flowers is one of the perfect castles of the seventeenth century. For a while it belonged to Colbert. It was constructed on the site of the fort where St. Joan of Valois, daughter of Louis XI grew up.

St. Joan frequented the parish church. There she made her first communion, heard Mass daily, and often went to pray. The Arnon river flows rapidly in front of the door and to enter one must cross the little bridge that leads directly to the vestibule of this venerable Romanesque edifice.

St. Joan's story is, to say the least, moving. The daughter of a king, she was born physically mis-shapen but with a soul of radiant beauty. Her father always resented her hunchback, but for reasons of state obliged her to accept the hand of the Duke of Orleans. She had much to suffer from the disdain of her lord and master. How did she react? When he was imprisoned for rebellion, Joan intervened with her brother Charles VIII to obtain pardon for him. On the other hand, when the Duke of Orleans became Louis XII, he had his marriage annulled. She then withdrew to Bourges where the population soon knicknamed her "the good duchess". Two years before her de-

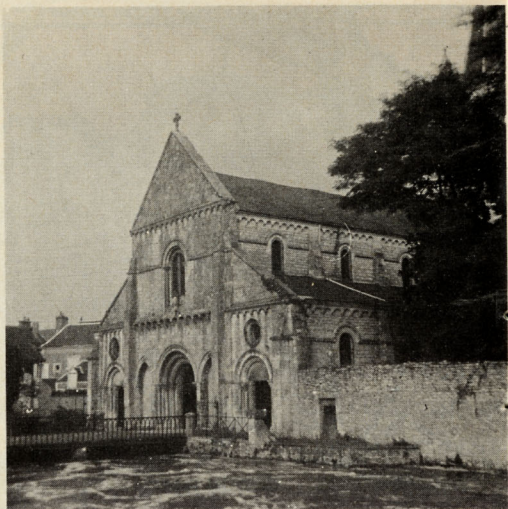
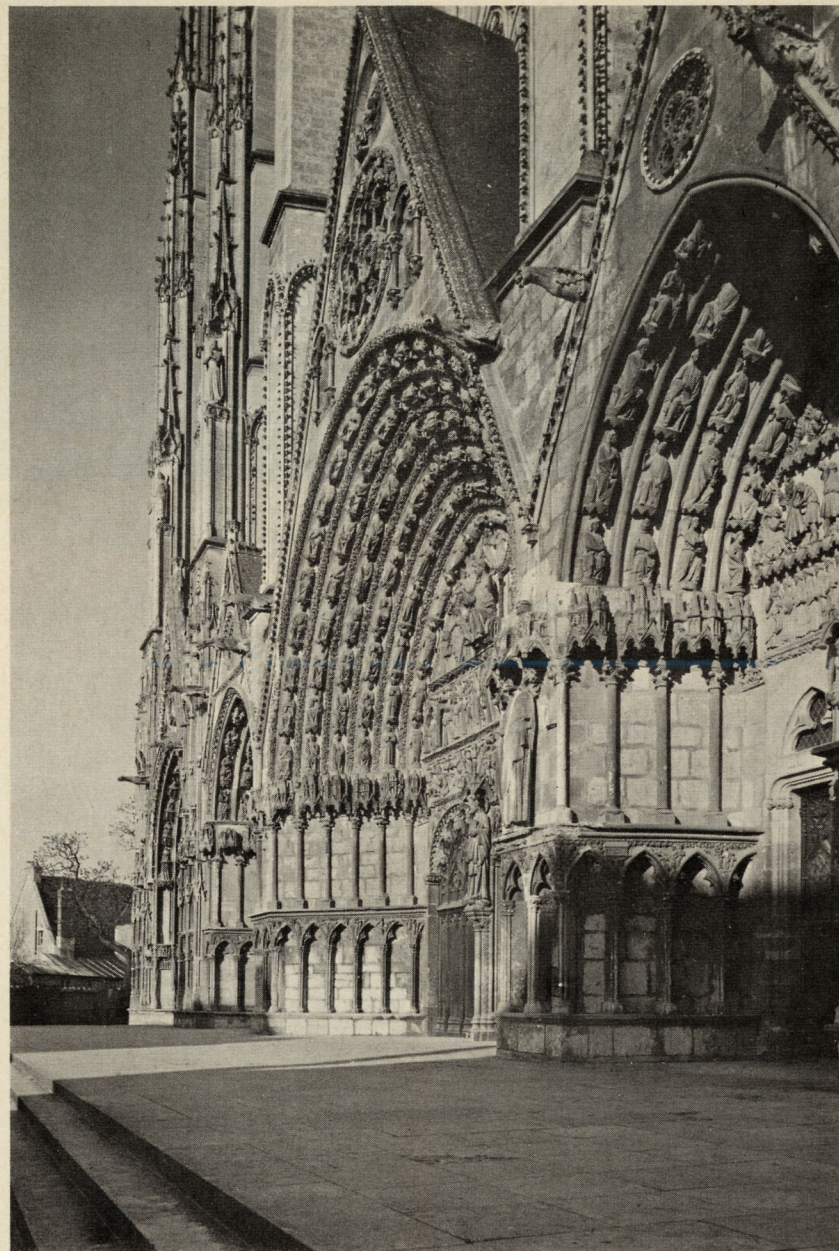


Photo H. B.

The Church at Lignières

mise, she founded the Order of the Annunciation, whose members endeavor to imitate the Blessed Virgin in their daily lives.

With these thoughts in mind, we took shelter for the night at the Major Seminary of Bourges, now without any seminarians. Several bishops send their future priests to the archdiocesan seminary of Tours, and such is the case with the Bishop of Bourges. Four or five Sulpicians, quite up-to-date on Montreal news, have stayed on as the hosts of this large, modern establishment, transformed into a hostel. One of the priests is working on an important thesis on the Church of France during the nineteenth century. He is enthusiastic about the French hierarchy of this period. Two monks from the *Pierre-Quivre* in their Benedictine habits, were at table with us. They are



The Portals of St. Stephan's
were familiar to Fr. de Lamberville.

Studio Robert, Bourges



Photo H. B.
St. Mary's Royal College
now Lycée Alain-Fournier

expert photographers preparing an illustrated album on the smaller Romanesque churches of Touraine.

Wednesday, September 10

In Bourges, at the royal college of St. Mary, Father Jacques de Lamberville read theology from 1670 to 1674. The Great Condé and, later, on, Bourdaloue studied there. Thanks to Father Maxime, I was able to locate the old Jesuit college, built between 1620 and 1640, according to a draft prepared by Fr. Stephan Martellange, architect of the Church of St. Paul in Paris.¹ Now turned into a *Lycee* or secondary school, it is named after Alain-Fournier, the author of *Grand Meaulnes*. Unfortunately, the establishment is dilapidated and destined to the demolisher's pick.

In 1628, the Jesuit Fathers bought the old city hall with its



Photo H. B.
The "Little College"
and its octagonal tower

octagonal tower, erected a century earlier. On this occasion, they sealed off the lane² between the new college and this edifice which they turned into an annex under the name of "Little College". Today it is part of the lycée. At the entrance, a marble tablet tells the world that physicist Edward Branly, the father of wireless telegraphy, taught there in 1868 after completing his training college for the professoriate. No trace is to be found here of the Jesuit who prepared Kateri Tekakwitha for baptism in 1676. What about the chapel? Foreign students, it is said, who were enrolled for summer courses, smashed all the statues.

Even so, I intended to make the most of my short stay in Bourges.

1. See *Kateri*, March 1970, p. 15.

2. La Narette Lane, from *Narver*, to slide on ice.

In the very heart of France, it is an animated commercial center, but it is also one of the great art cities of France. St. Stephan's Cathedral is its nucleus, and is famous for its five portals, its exceptional stained glass windows and its majestic naves noted for their extraordinary arrangement of lines and lighting.

As I wanted a few good pictures of this impressive gothic temple, I stopped yesterday at Studio Robert, which is in the neighborhood. I was told to come back this morning, I did so and Mrs. Robert Brault very graciously offered me first-rate photos of the portals, of the apse of St. Stephen's and, in addition, of Jacques Coeur's residence.

The dwelling-place or better, the palace of Jacques Coeur, one of the great medieval merchants, diplomat and banker to Charles VII, conjures up the setting in which a moneyed man of this far-away era lived. Unfortunately, for lack of time, it was impossible to go in! And once again, Father Maxime's little Renault set out to gobble up the kilometers. . .

Shortly after noon, we picniced in the middle of a field. My congenial companion had prepared everything, a Thermos bottle, a folding table with chairs, good fresh, crusty bread, chocolate, a variety of butters and cheeses. Father found one flaw in the operation: had I listened to him, to prove that I was not dying of hunger, I would have eaten far more than my appetite allowed.

About four o'clock we entered Tours, one of the great centers of

the country. To me, it is above all the native city of the Venerable Mary of the Incarnation, foundress of the Ursulines in New France. Our first visit was to St. Michael's Chapel on the Street of the Ursulines. Through the good offices of the Touraine-Canada committee, backed up by the people of Quebec, it has recently been restored. This very year, new dark red flagstones identical with the old ones were put in. I remained quite a while in the historical chapel where Mary of the Incarnation pronounced her vows. The thought came to me that this extraordinary woman, who died in Quebec on April 31, 1672, offered "her sufferings, her life and her death, for the conversion and salvation of the Indians."

At the Archbishop's House in the shadow of St. Gatian's Cathedral, without practically any delay, Archbishop Louis Ferrand had us ushered into his presence. He is a man of energy and discipline, and well acquainted with the story of Mary of the Incarnation. He is specially dedicated to her and hopes to see her beatified and canonized in his lifetime. "Now that in Rome they have a Congregation for the Causes of Saints, with a cardinal to head it, doubtless results will be quicker to come by." The Archbishop takes a vacation only every two or three years when he really feels the need of vigorous physical exercise. A voyage to Canada would not appeal to him, at least not actually.

The prelate graciously accompanied us out to the garden door. As we are Jesuits, he spoke to us about Father Martelet, who is now giving

(Continued, p. 22)

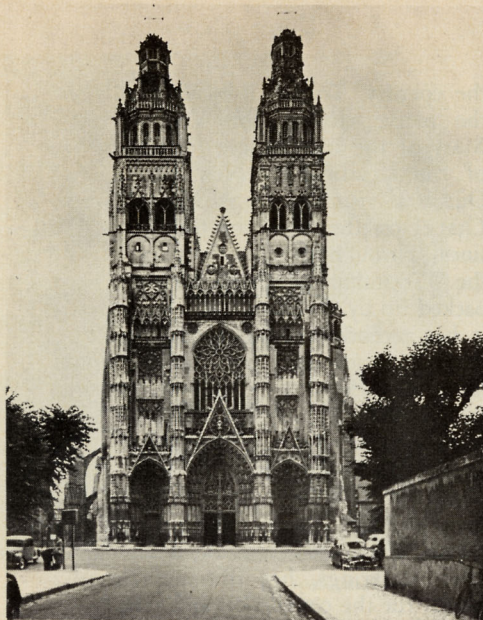


Photo Armour Landry
St. Gatian's Cathedral at Tours



Photo Armour Landry
The former Archbishop's, Palace, at present a city museum. Close by, Mary of the Incarnation had her vision of the Precious Blood.

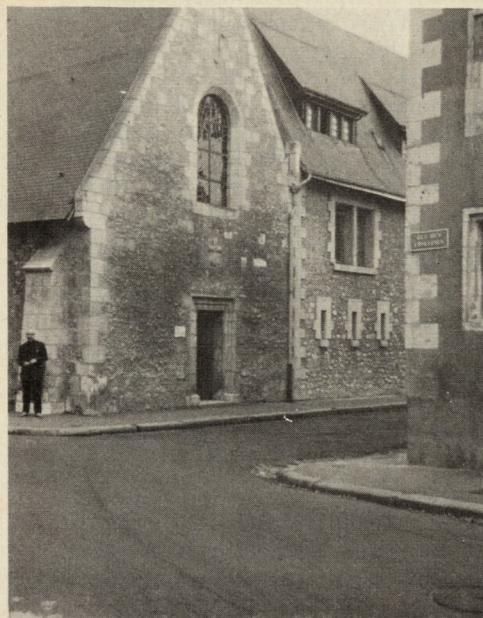


Photo H. B.
St. Michael's Chapel where Mary of the Incarnation pronounced her vows of religion.

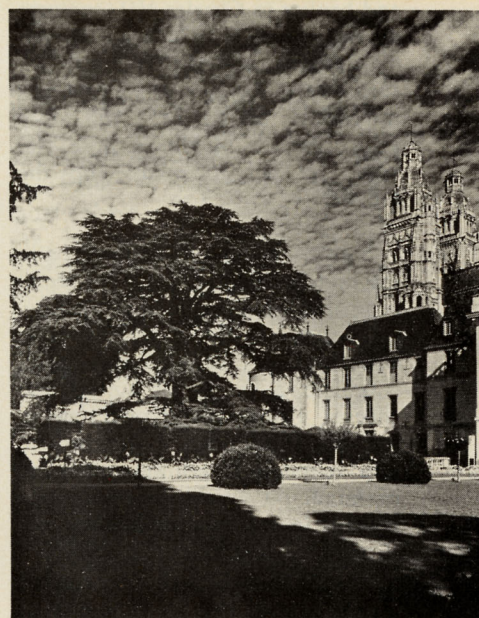


Photo Armour Landry
A wing of the Archbishop's Palace. Note the Cedar of Lebanon transplanted there a century ago.

The Venerable Kateri Tekakwitha and the Venerable Mary of the Incarnation

The Venerable Mary of the Incarnation



Photo Armour Landry

The Venerable Mary of the Incarnation, foundress of the Ursulines of New France, figures at the head of the Founders of the Canadian Church.

At Tours, on October 28, 1599, Joan Michelet, wife of the master baker Florentius Guyart, gave birth to a little girl, the fourth of seven children. She was given the name of Mary.

While she was still very young, the little one had a strange dream. "Suddenly, the heavens opened up, and our Lord came down, drawing near to me... When Jesus approached me, I stretched out my arms to him to embrace him... And Jesus... embraced me affectionately and said: 'Do you want to be mine?' — 'Yes', I answered him..."

This 'yes' to our Lord, is the key to her entire existence. She would always say yes to him. At the age of fourteen, her parents believed she was called to the wedded life. She obeyed and married Claude Martin, a skilled silk workman. On August 2, 1619, she gave birth to a son who was to become Dom Martin. But six months later, she was a widow and, spelt out, this meant countless trials for her.

Without warning, like an Eagle, the Lord swooped down upon her. "This initially consisted in the interior and

very clear vision of all my sins, faults and imperfections... I saw myself plunged in a bloodbath and, I was convinced that this blood was the Blood of the Son of God..."

Then came the difficult years. Years during which she came closer to the good Master, and during which she enjoyed great mystical favors. At the age of twenty-one, she bound herself, in the world, by the vows of chastity, poverty and obedience. In 1625 she was gratified with a vision of the Blessed Trinity, followed by the superlative grace of the mystical union.

At the age of thirty, she felt the time had come to fulfill her vocation. On January 25, 1631, she left her aged father, entrusted her son Claude to her sister's care, and entered, with an aching heart, the Ursuline novitiate at Tours.

Eight years later, on May 4, 1639, from Dieppe, she sailed for Canada. Her apostolic life was intimately linked with that of New France. Although she was more than thirty years old, she studied the extremely difficult Indian languages. She wrote an Algonquin-French dictionary, and an Iroquois dictionary and catechism. Above all, she preferred teaching the little Indian gifts whom she called the "delight of her heart" and "the most splendid jewels of her crown".

It is by her apostolate among the Indian girls and by prayer that she influenced the Venerable Kateri Tekakwitha. When she died in 1672, the Lily of the Mohawks was sixteen years old. During those years, Kateri met some Huron women who had been under the ascendancy of the Venerable Mary of the Incarnation. She was to meet still more at the Mission of St. Francis Xavier.

"When Mary of the Incarnation was in the last stage of her illness, she asked several times for all the little boarding pupils, Indian and French alike, and gave them her blessing with incredible tenderness. She commended them especially to all her sisters, with great zeal; and assured them that she was constantly making an offering to God of the few good deeds that she had performed, and of her life and her death for the conversion and salvation of the Indians."

Unquestionably, the Venerable Kateri Tekakwitha profited by the prayers of the Foundress of the Ursulines in the New World.

(Continued from p. 19)

the Spiritual Exercises to the Superiors of the Society of Jesus at St. Jerome, Quebec. In 1968, the Archbishop had invited him to give to some thirty Bishops of France a series of lectures on *Revelation* according to Vatican II. As the Bishops had found him quite to their liking, the Archbishop of Tours asked him to come back this summer, but my Provincial had anticipated him.

I have already mentioned the Touraine-Canada association. Father Maxime would have liked to introduce me to some of the associates. Canon Sadoux, rector of the Basilica of St. Martin, was away. A distinguished associate, however, Made-moiselle Perret, professor of philosophy at Lycée Choisenl, autographed on request her brochure, *La Vie tourangelle de Marie de l'Incarnation*¹ with an introduction by Archbishop Ferrand.

As we drove out of the city, we slowly passed by St. Peter's Church, where the Venerable attended Mass for more than twenty years. At the age of seventeen, she was married there, had her son Claude baptized there and, six months later, had her husband buried from the same church.

The thought of this great mystic, whom Bossuet did not hesitate to call "The Theresa of the New World", of this illustrious missionary whose personality so strongly stamped its imprint on the beginnings of French Canada, followed me to our next stop, La Flèche in Anjou.

At half past five, we made our way into La Flèche, a progressive little university and industrial center. The setting sun transformed the century-old houses into immense blocks of ivory mellowed by time. Despite the lucubrations of Canadian writers from certain quarters, the ties that bind La Flèche to Montreal and to Canada are indestructible. Here was born Jérôme Le Royer de la Dauversière, whom I consider to be the true founder of Ville Marie or Montreal; here he completed his studies at the royal college founded by Henri Quatre; here he conceived and realized the La Flèche Hospitaller Sisters of St. Joseph, whose Mother House is now in Montreal.

At Henri Dinant Street, we knocked at the Hotel Dieu Sisters' residence, where, in times past, Mary, one of Le Royer's daughters, had taken her vows as a Visitation nun. Sister Blanche opened wide the doors of the house to us, had us visit it in detail and then showed us to our rooms. Before evening dinner, we called on Baron Jean de Montgascon at his seventeenth century home, *La Templerie*. He was in Paris on business, but the Baroness welcomed us in her elegant Louis XV drawing room. She suggested that I consult Monsieur de Gravelle, the librarian of the military *Prytanée* or *prytaneum*. "You must not forget," she added, "the statue of Our Lady of the Head of the Bridge at St. Thomas' Church." I will not forget it.

(Continued, p. 26)

1. *The Life of Mary of the Incarnation of Tours.*

The Venerable Kateri Tekakwitha and Jérôme Le Royer de la Dauversière, Founder of Montreal

Jérôme
Le Royer
de la
Dauversière

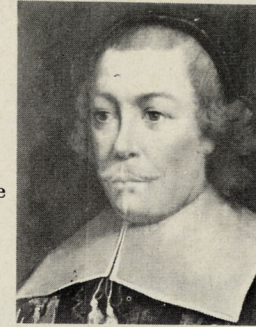


Photo Armour Landry

Jérôme was born on March 18, 1597, at La Flèche in Anjou. What were the names of his father and mother? He had the same name as his father; his mother was named Renée Oudin. Although he was not of the nobility, he occupied religious and judiciary functions like most of the Le Royers of Le Mans origin. His father was a receiver of tallage or, in modern English a tax collector. Jérôme would succeed him in this rôle. But before doing so, he completed nine years at Henri Quatre College in his native city. Towards 1618, he married Joan de Bauge who bore him five children. Except one, all devoted themselves to God in the priesthood or the religious life.

His years at the Jesuit College awoke his interest in the Amerinds. He met such great missionaries as Emmanuel Massé, Paul Le Jeune, Bartholomew Vimont, Charles Lalemant and many others. But no idea of a new colony on the slopes of Mt. Royal then entered his mind.

From 1630, mystical illuminations spurred on this layman, head of a large family, to found a congregation of Hospitaller Sisters for France, which, in the future, would take care of the Montreal Hotel Dieu, then non-existent.

In 1634, Marie de la Ferre, another mystic offered to serve the indigent sick of La Flèche. "Four years ago, Made-

moiselle," he answered, "the Lord gave me to understand that you were to be the first stone of an edifice that we must erect together to his glory, ... dedicated to the Holy Family and under the protection of St. Joseph."

About this time, Father Chauveau, director of the Sodality of the Blessed Virgin at the college, authorized Monsieur Le Royer to go ahead with the execution of his divine mandate. The following year, at Notre Dame Cathedral in Paris, in a vision of the Holy Family, he received confirmation of his mission.

The first great achievement occurred on May 18, 1636: the inception of the Daughters Hospitallers of St. Joseph, whom Bishop Claude de Ruil erected canonically on October 19, 1643. Many candidates almost immediately asked to be admitted. Simultaneously Jérôme pursued his other objective — he obtained from Monsieur de Lauzon, future governor of New France, the island of Montreal in 1640. He secured Paul de Chomedey de Maisonneuve and Jeanne Mance as collaborators, and faithful collaborators they turned out to be. In 1642, his first levy of forty settlers disembarked at Montreal. Until the end of his days, at the price of enormous sacrifices, he saw to the upkeep of the pioneers whom he selected himself and sent to Montreal. His work completed, Jérôme Le Royer de la Dauversière died on November 6, 1659.

Thanks to Jérôme's constant devotion to his calling, the Jesuits were in a position to begin, in 1667, on the south shore of the St. Lawrence river, opposite Montreal, the Mission of St. Francis Xavier. Here Kateri achieved sanctity from 1677 to 1680.

Thanks to the Congregation founded by Jérôme Le Royer, the Iroquois Maiden, while on a visit to Montreal, understood at the sight of the St. Joseph Hospital Sisters, that it was possible to consecrate oneself to God by a vow of virginity.

The Venerable Kateri Tekakwitha became a member of the Confraternity of the Holy Family, whose tricentennial is to be celebrated this year at Caughnawaga. She inherited the devotion of Jérôme Le Royer de la Dauversière to Jesus, Mary and Joseph.



The Royal College of La Fleche
Fathers François Boniface and Pierre Cholenec studied here; a quarter of a century before, St. Isaac Jogues was one of the alumni.

Photo Armour Landry



The Royal College, now the "Prytanée" of France.

Photo H. B.



The Château of the Carmelites now serves as City Hall.

Photo Armour Landry



The Plaque at Port Luneau.

Photo Armour Landry



The first Hotel Dieu, constructed by Jérôme Le Royer is now Police Headquarters.

Photo Armour Landry

(Continued from p. 22)

Thursday, September 11

This statue of Our Lady played an important role in the life of the true founder of Montreal, Jérôme Le Royer de la Dauversière. In the Carmelite Fathers' chapel of Our Lady of the Head of the Bridge, while Jérôme was praying before the small image of the Madonna, he was first enlightened on the extraordinary work that he was to undertake. Thanks to the Reverend Archpriest¹ Le Jarriel, this statue was recently restored by a Benedictine Father from Solesmes.



Photo H.B.
Our Lady of the Head of the Bridge

Informed, by Sister Blanche, that we would call upon him, Father Le Jarriel, the Pastor of St. Thomas', raised no objections whatsoever about receiving us on a busy morning. What a pleasant and distinguished priest he turned out to be! He told us in detail the story of the miraculous image of Our Lady of the Head of the Bridge, thrown out during the French Revolution and, in 1892, reinstated with all due honor in St. Thomas'. Among other interesting details, Father Le Jarriel mentioned that the Blessed Virgin's right arm, which had been broken off and lost, was lately found and skillfully mended. One would never think the statue had ever been damaged.

Naturally we visited St. Thomas', not without casting a glance at the old secularized Hotel Dieu, that stands close by. The statue of Our Lady is not hidden in a dark corner of the vestibule, but well in evi-

dence in the front of the church. May Our Lady of the Head of the Bridge obtain thousands of spiritual blessings for Montreal, whose founding she inspired, whether our French Canadian (intellectual?) apostates like it or not!

On the banks of the Loir river, the city hall (the former Carmelite château erected in 1532) with its beautiful garden, retained our attention for a good half hour. First burned down, rebuilt, and then destroyed during the war, it has been carefully reconstructed. In by-gone days there stood the shrine of Our Lady of the Head of the Bridge, which went back to the eleventh century.

In 1641, Jérôme Le Royer sailed from Port Luneau with many of the first settlers, good people all, courageous craftsmen and ploughmen, that he himself had selected. He

accompanied them as far as La Rochelle where they embarked for the New World. A marble plaque honors this sailing and others that followed.

We lunched at the Hospitallers' residence. The Chaplain joined us. Sister Martin waited on us hand and foot.

Father Maxime makes me think of St. John the Baptist. Each day, he faithfully prepares the way... Most of the afternoon, he wrote lengthy notes to his friends and acquaintances. For my part, I was to spend it at the royal college, a donation of Henri Quatre to the Jesuits, who headed the establishment until 1762. Here Father François Boniface read philosophy from 1654-1656 and from 1662-1663, and theology from 1664-1668. Towards the end of his theology course, a twenty-three year old scholastic, Pierre Cholenec, began his triennium of philosophy. François Boniface was the first missionary to reside in Kateri Tekakwitha's Mohawk village; Pierre Cholenec would later become the Venerable Kateri Tekakwitha's spiritual guide at the Mission of St. Francis Xavier.

This college also counted among its alumni the Venerable François de Laval and St. Isaac Jogues who lived and died in the village where Tekakwitha was born in 1656. Before sailing for New France, St. Gabriel Lalemant taught for two years at the royal institution.

Before the Revolution, the college was turned into a preparatory school

for the Military Academy of Paris; it became a school for the sons of servicemen, training them specially for a military career. Napoleon gave it its present name, the *Prytanée* or *prytaneum*.

Above its imposing portal floats the French flag. All is very tidy as a military school should be. Within the loggia, on the marble wall facing the courtyard, are engraved thousands of names of former students, who gave up their lives for their country. A retired soldier acts as official guide. He patiently held forth on the history and architecture of the place as we went from one room or hall to another until we reached the chapel. The high altar of marble with its beautiful reredos and the ashes of the hearts of Henri Quatre and of Marie de Médecis in a gilded urn, above the gallery in the left transept, bear witness to a glorious past. If the heart of the royal couple did not beat in unison during their lifetime, at least, they have now rested together for three centuries!

During his youth, Jérôme Le Royer de la Dauversière often prayed in this chapel; many martyrs, too, and missionaries who, for the first time, there heard the call of the Canadian missions. Philosopher Descartes worshipped God within its walls.

In the library, the same one as in Fathers Boniface and Cholenec's time, I met M. de Gravelle, as the Countess de Montgascon had advised. The Jesuit archives of the old college are conserved at Chantilly in the philosophy house

1. *Archiprêtre*: dean or vicar forane.

of the Society of Jesus and at the St. René Goupil Residence at Angers. However, a verification is always necessary even if the results be negative, as was the case at the *Prytanée*. M. de Gravelle showed me some exquisite first editions of seventeenth century books, that gave my fingers an itchy feeling. . . I resisted the temptation.

After dinner, at eight o'clock, Father Maxime gave an illustrated lecture on Montreal and Canada. Many of the Sisters were present as well as other friends of Montreal among whom were the Count and Countess de Montgascon and Mademoiselle de Maupéou. Father's colored slides are excellent and he spoke enthusiastically of Canada. Both he and I, at the end of his talk, welcomed questions from the audience.

I now wish to mention two items of interest. At the beginning of the evening, I received a telephone call from Paris. It was Sister Pauline Maillé, the Provincial of the Hospitallers of St. Joseph in France. As she comes from Montreal, I had tried, but unsuccessfully, to contact her in Paris. I have resourceful Sister Blanche to thank for this call.

The second item is quite important. Before Expo 67, the city of La Flèche donated to the metropolis of Canada a staircase from the house of Montreal's founder. Count de Montgascon is of the opinion that the basement of the Hélène de Champlain restaurant on St. Helen's Island in the St. Lawrence river, or any ordinary warehouse, is not the ideal place for such a precious souvenir. And how right he is! Montreal is perhaps the only large city in the world that does not honor its founder. Consider the magnificent

monument erected in Massachusetts, on Plymouth Rock to honor the Pilgrims who set foot on it in 1624, as they debarked from their boats.

Friday, September 12

It is time to say good-bye to La Flèche. At my request, Sister Blanche exposed to our veneration the relics of Jérôme Le Royer de la Dauversière, the founder of Montreal and of the Hotel Dieu Sisters of St. Joseph, those of the co-foundress, Mother Mary de la Ferre. As we thanked Sisters Martin, Brossier and Blanche for their cordial hospitality, the latter offered me an envelope containing a generous alms. It was appreciated.

Without stopping, we drove northward to Alençon. As everybody knows, it is St. Thérèse of Lisieux' native city. In her parish church, I took a few snapshots of the baptismal font, where she was baptized in 1873. A dozen years ago, Dr. John Wu prepared a series of articles for the *Kateri* quarterly: "The Story of Two Souls". The two souls were St. Thérèse of the Child Jesus and the Venerable Kateri Tekakwitha. "They are," he wrote, "of the same spiritual family. . . The diversities of nature and culture are still there, but grace brings them to a living harmony. As Madame Chiang Kai-Shek has said: 'Life is really simple, and yet how confused we make it. In old Chinese art, there is just one outstanding object, perhaps a flower, on a scroll. Everything else in the picture is subordinated to that one beautiful thing. An integrated life is like that. What is that one flower? As I feel it now, it is the will of God.' This is true alike of the Rose of

Lisieux and of the Lily of the Mohawks."

Our next visit was to Thérèse Martin's home. One of the rooms has been remade into a chapel. Adjoining it is her bedroom, with her cradle, and the statue of Our Lady that smiled at her. . . A very homey sight it was, or in modern parlance, existential.

Alençon also has a girls' *lycée* of particular interest to me. It is the onetime Jesuit college where Father Jacques Frémin, superior at the Mission of St. Francis Xavier in Kateri's time, taught from 1646-1651; and Father Jacques de Lamberville, from 1663-1667. I regret I was not able to visit the château de Guise, in Louis XIII style, the Oze mansion built in 1540, and its pleasant garden, and especially city hall with its remarkable exhibit of laces, in particular of "Alençon point. . . made only for queens."



Photo H.B.

A Street in old Alençon

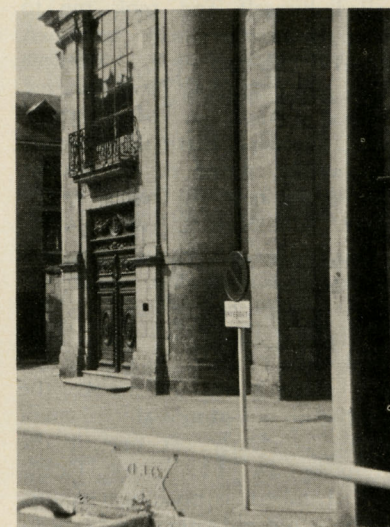


Photo H.B.

The Jesuit College, now a Girls' Lycée



Photo H.B.

The château de Laval

As a former principal, I can understand his predicament.

Though he was definitely mortified, my companion quickly controlled himself and took me to Pierre Boucher's parish church. A beautiful stained glass window shows him defending Trois Rivières, Quebec, against an Indian attack. Sword in hand, Pierre Boucher de Boucherville stared at me dourly; "Get out of her," he seemed to yell at me. "Out of here!" We obeyed.

Our atlas of France does not indicate our next stop, Montigny-sur-Avre, the place of origin of the Venerable François de Laval, Kateri Tekakwitha's bishop. At the far end of a large plain, not unlike the peneplain of Montreal, a small steeple is clearly cut out in the afternoon sky. The Pastor, Father A. C. Lambert, is no longer young, but he is not old either, and best of

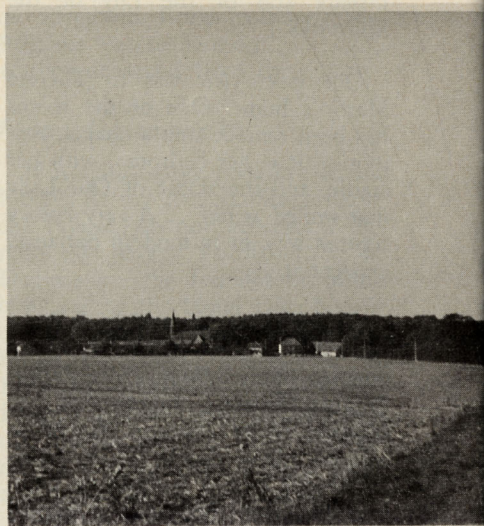


Photo H.B.

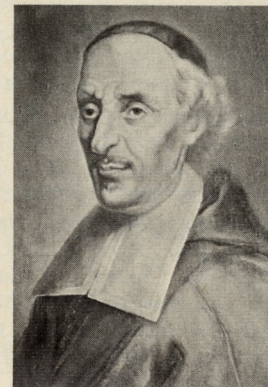
Montigny-sur-Avre

all, he has a heart of gold. He had us visit his modest rectory. With the help of Mademoiselle Maurice, his housekeeper, he served us a luncheon. And then we must inspect the little Romanesque church, built and maintained in days of old by the Laval family. Since 1923, a polychrome bas-relief of François de Laval adorns the right transept. It is by the same artist who created the memorial to the first bishop of the New World north of Mexico, at St. Germain des Prés in Paris.¹ A golden engraving on a marble plaque reads: *In erecting this monument to François de Montmorency de Laval (1603-1708), the Province of Quebec intends to express its enduring gratitude not only to the first Bishop of New France but also to his mother-*

(Continued p. 32)

1. See Kateri, Dec. 1969, p. 25.

The Venerable Kateri Tekakwitha and The Venerable François de Laval



Bishop
de Laval

François de Laval, first bishop of Quebec, counted Kateri Tekakwitha among the faithful of his diocese. The encouragement and support he gave the missionaries who baptized and directed Kateri, constitute the first tie between the two. In 1667, at Quebec, he baptized the first eleven Indians to settle at the Mission of St. Francis Xavier near Montreal, where Kateri later became a saint. His struggles, often successful, with the governors of Canada and the early trappers, who were bent on trading hard liquor for furs with the native population, made it possible for Kateri to live and die in a Christian village of fervent and abstemious Indians. Another powerful band was the devotion to the Holy Family which this great bishop spread throughout his immense diocese; it deeply influenced Kateri Tekakwitha's spirituality. Sure enough, she became one of the most zealous members of the Confraternity of the Holy Family that is to celebrate its tercentenary this year at Caughnawaga.

On April 30, 1623, François de Laval was born at Montigny-sur-Avre (Eure-et-Loir). His father, Hugues de Laval, was lord and master of Montigny, and his mother, Michèle de Péricard belonged to a family of lawyers.

Nowadays, François' vocation appears unusual. By his parents he was intended to be a priest and tonsured at the early age of nine. In 1631, he was sent to the Royal College of La Flèche where he studied for a decade. His father died in 1636 and five years later François began to read theology. A little later, he lost two of his brothers. Having completed his theology, he returned home and as heir, took over his father's titles and property. But in 1646, on the advice of his uncle, Bishop François de Péricard, who regretted his nephew's withdrawal from the clerical state, which he himself had advised, François de Laval decided to follow his vocation. He was ordained priest on May 1, 1647.

In April 1658, the Holy Father named him Bishop of Petrea and Vicar General for all the territories of New France.

From La Rochelle, on April 13, 1659, Bishop de Laval set sail for Canada. As soon as he debarked, he set to work. What afflicted him most, was the liquor trade among the native people. "The Bishop," wrote Mary of the Incarnation in 1664, "thought he would die of sorrow; he seems to be wasting away." That same year, he undertook the first of his many voyages to France. Youthful Louis XIV received him kindly, granted him the abolishment of the sale of liquor in the colony, recalled Governor d'Avaugour, leaving to the prelate's judgement the choice of a successor, constituted the See of Quebec and guaranteed that he would send to Canada a large contingent of settlers and soldiers. Bishop de Laval should be called the *Father of this country*.

And so, after having been the Vicar General of the French possessions in North America, François de Laval became the first Bishop of all the continent, save Mexico.

Two years before Kateri's arrival at the Mission of St. Francis Xavier, François de Laval made his official visitation to the Christian Indian village. Father Cholenec qualified him as "a bishop of gold."

He died in Quebec on May 6, 1706, and was laid out in state in the Seminary he had built. A vast crowd of French and Indians visited his bier and gazed for the last time on the beloved features of their holy bishop.

land by participating in this public homage. * A proud and grateful France, intends to honor one of her sons and to manifest to French Canada her faithful and maternal remembrance.

The church is hard by the château, and we trudged over to it as Father Lambert thought that we should meet the present chatelaine, Madame de la Bourdonnais, her daughter and her two grand-daughters. Admiral de la Bourdonnais is near death. We conversed for a while in this beautiful spot full of historical associations, and I took a few snapshots. With the little camera my cousin, Pat Smith, had lent me, I was unable to get a picture of the castle from the side it mirrors its classic silhouette in the calm waters flowing down from the hills of Perche. The pleasantness of the

family château, of the neighboring forest and of the soft green plain certainly favored the health and poise of little François.

During the afternoon, we called on Mr. and Mrs. Goddard at La Puisaye. They are old friends of the Le Grelle family. Once again we had to hurry on. It was already late and we had plenty of travelling to do. To top it all, a heavy mist began to settle on the countryside; then it turned into a drizzle. About half past seven o'clock, we sped through Chartres in the direction of Denonville. Father Maxime put on the heater to get rid of the dampness. We drove and drove over a narrow asphalt road through a silent, cotton batting world... At long last we ended up at Denonville (Eure-et-Loir).

(To be continued.)

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

Again I am happy to support the cause of Kateri by enclosing a check for five dollars. I give ten cents a week to her. When I get the full five dollars, I send it in. Kateri has helped me. I only wish I could give more for her cause. My husband is retired and is very sick. I always ask Kateri to watch over us. I thank her for all she has given us... (Northampton, Mass.)

❁ **Kateri's smile upon you, Mr. and Mrs. A. T. W. !**

I heard of wonderful Kateri for the first time several months ago. Since then I have been devoted to her. In just this short time, she has answered numerous requests both large and small. My husband and I had a serious financial problem — we faced the month of June with \$4,500.00 worth of debts, and with no real idea how they could be paid. Through Kateri's intercession, he was able to settle a lawsuit which more than covered the money we owned. I can't tell you how grateful we are to her. Would you be kind enough to send me the following articles with which I will try to work for Kateri and spread devotion to her?... (Lyndhurst, Ohio)

MASS STIPENDS

Low and High Mass stipends are gratefully accepted for a Jesuit Residence, which is now my responsibility. Your Mass intentions shall be promptly taken care of. Please follow your diocesan regulations with respect to the stipends. H.B.

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After seven years' research, Vice-Postulator Henri Béchard, S.J., for the Cause of Beatification and Canonization of lovely Kateri Tekakwitha, now has his book **Kateri's Own** ready for publication. The Venerable Kateri Tekakwitha is the Indian girl who serenely smiles out from a stained-glass window of Notre Dame Church in Montreal and from the bronze doors of St. Patrick's Cathedral in New York City. In reading about her friends and acquaintances, you will learn more about Kateri Tekakwitha than in any other book written about her. Are you interested? Tell us so, and when **Kateri's Own** comes off the press, you will be notified.

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