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KATERI

NO. 102

THE JEAN GOUASTRAHA ROLL

OUR SUBSCRIPTION CAMPAIGN: 10

EACH NEW MOON

OTORHINOLARYNGOLOGISTS
WERE CONSULTED

IROQUOIAN MYTHOLOGY
THE "CREATION" STORY
Concluded

THE GIFT SUPREME

THE SUPERIOR OF THE MISSION
(1677-1680) Concluded

CORRESPONDENCE

LILY OF
THE MOHAWKS

Winter • 1974

Caughnawaga, P.Q., Canada



The Venerable Kateri Tekakwitha

Kateriana obtainable from the

Office of the Vice Postulation

(The Kateri Center)

Box 70, Caughnawaga, P.Q., Canada J0L 1B0

Medals

Aluminum: 5¢ each — 50¢ per dozen.

Pictures (prayers in English or French)

1. Sepia picture of Kateri's statue by Sculptor E. Brunet, with prayer. 5¢.
2. Colored picture by Sister M. Fides Glass, with the prayer in Spanish only. 5¢ for two.
3. Mother Nealis' colored picture of Kateri (9¼" x 13¾") for framing. 75¢.

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1. Small Kateri pictures with silk applied to relics. 20¢ each.
2. Sepia picture of Kateri's statue by Sculptor E. Brunet, with prayer. 15¢.

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

Statues

1. Colored 8½". \$3.75.

Books

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In English — *I am Indian* by Gualbert Brunsman, O.S.B. 60¢.

In English — *Treasure of the Mohawks* by Teri Martini, a book for boys and girls. \$2.25.

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.

In French — *Kateri, vierge iroquoise*, by Pierre Théoret. \$2.10.

In German — *Das Mädchen der Mohawks*, by Franz Weiser, (Hardcover) \$6.00.

In Italian — *Caterina Tekakwitha*, by Dr. Fernando Bea, 176 pp. \$3.00.

In Spanish — *¿Una India en los Altares? Kateri Tekakwitha de los Mohawks*, by Maria Cecilia Buehrle. \$2.25.

Special

In English — *The Visions of Bernard Francis de Hoyos, S.J.*, by Henri Béchar, S.J., 178 pp., profusely illustrated. \$5.00.

Kateri Seals

A sheet of 36 seals. \$1.00.

Sympathy Cards

You will find the Kateri Sympathy Cards in perfect taste, beautifully printed and very convenient to have at hand. Try them and see. To the family of the bereaved, the Vice-Postulator will be happy to send a personal note of sympathy.

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 each year.

N.B. As the postal rates increase, the postal service worsens correspondingly. When you order material, allow for a delay over which we have no control.

The Jean Gouastraha Roll

Send in five subscriptions to the Kateri Center. Then it will be your privilege to list, free of charge, one of your departed ones in the Jean Gouastraha Roll. Please note that a gift of five dollars without the five subscriptions is insufficient. When the Roll is complete with the names of two hundred deceased relatives and friends, one hundred Masses shall be offered for the repose of their souls. Already listed are:

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3. Mrs. Josephine Gomulski
4. Mr. David Agazzi
5. Miss Mary Callan
6. Mr. Joseph Gariépy
7. Mrs. MaryJan e Sullivan
8. Mr. Angus T. Montour
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11. Mrs. Marguerite Savoie
12. Mr. Philippe Guillemet
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15. Mr. Michel Charette
16. Mr. Aldéma Taillon
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KATERI, No. 102

Vol. 26, No. 1

AIM

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

CONTENTS

Each issue of "Kateri" contains :

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

BENEFITS

Your contribution (\$1.00 a year, or more, if possible) enrolls you among "Kateri's Friends" for whom:

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

DECEMBER 1974

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FROM ROME, the Reverend Father
Paul Molinari, S.J.,
Postulator General for the cause of the
Venerable Kateri Tekakwitha, writes:

"The idea of launching a Prayer Campaign to hasten Kateri's beatification seems to me truly excellent, and I hope with all my heart that these prayers will obtain for us the miracles that are needed for Kateri's beatification...
...Naturally I shall take part in your Prayer Campaign..."

**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 11,114
At least one million are needed !**

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 Telephone

OUR SUBSCRIPTION CAMPAIGN

For this hundred and second issue of *Kateri*, I appeal to our friends for help in spreading devotion to the Iroquois Maiden by attaining our objective of 10,000 new subscribers to the *Kateri* quarterly. If each subscriber found from three to five new subscriptions, the trick would be done. The subscription rates have not changed since 1949, and I do not intend to change them: \$1.00 a year, which, however, does not cover the printing and postage costs.

Tenth Quarterly Instalment

Forward	2000	N. Surman, Somerville, Mass.	1
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R. Capobianco, N. Providence, R.I.	1	A. Panfil, Grand Rapids, Mich.	5
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E. Campagnano, Watertown, N.Y.	1	O. Roberts, New Orleans, La.	1
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O. Kampman, Sudbury, Ont.	1	E. Bishop, Detroit, Mich.	5
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S. McGuire, So. Porcupine, Ont.	15	L. Sgaw, Ottawa, Ont.	5
I. Cahill, So. Porcupine, Ont.	5	H. St. Denis, Rouyn-Noranda, P.Q.	5
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A. Connell, Malden, Mass.	1	R. Cox, Irving, Tex.	6
A. Russell, Fall River, Mass.	1	M. Gatling, Norfolk, Va.	1
L. Torracco, Brighton, Mass.	1		
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V. De Lapo, Long Branch, N.J.	1		
L. Landry, Vancouver, B.C.	1		
Sr. H. Cote, Alexis Creek, B.C.	1		
R. Gubser, Los Angeles, Calif.	1		
T. Brown, Dennis, Mass.	1		
		Total	2259

Please, help the Kateri Center to find 7741 more subscribers. May Kateri love you !

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

A cousin of mine lost his job after the firm went out of business after twenty-nine years. His children are of university age and this is the time he needs a job. I promised little Kateri one hundred dollars if she could get him a job. Well, after about two months he got one. Although it is not as good a job as we had hoped he would get, it is much better than being unemployed.

(Scarborough, Ont.)

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

Enclosed is a check for twenty-five dollars, a portion of a promise I made to Kateri, when my good Mother got sick. I was forced to put my Mother in a nursing home, something I did not wish to do. Fortunately after praying to Kateri, I found a very nice lady to stay with her while I was at work. The good Lord chose to take her soon after. I lost her two years ago. I feel it is Kateri that has helped me go through life without her... Mother was also my best friend. I am now asking the good Kateri in the name of our Lord to help me make new friends. It is very hard to find a real friend.

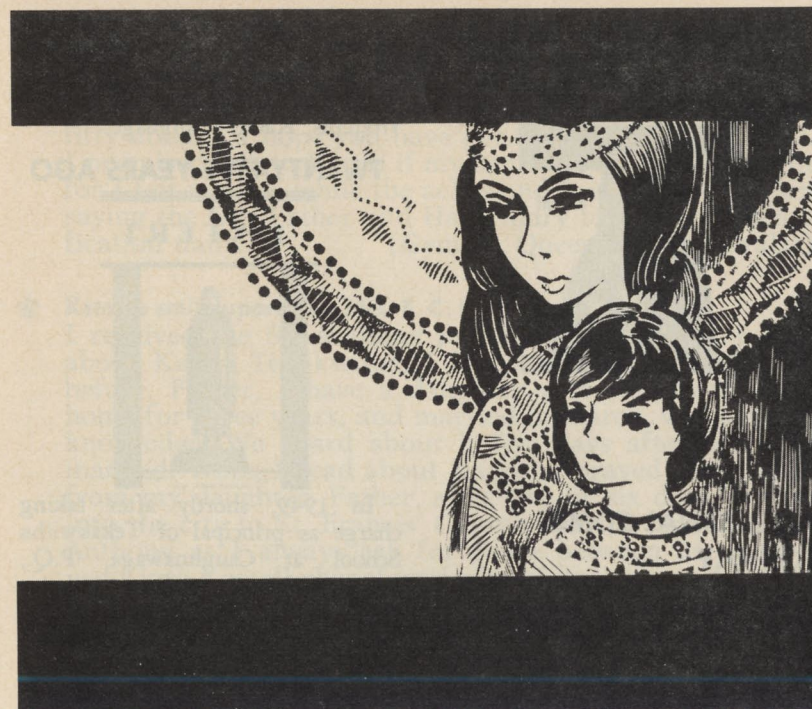
(Chicopee, Mass.)

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

It is with much happiness that I am writing to request two copies of Kateri's biography for which I enclose a Money Order. One copy is for myself and the other is to go to the Isle of Man when my friend Mrs. M., visits there shortly. This same Mrs. M. visited the Shrine a few weeks ago, in company with friends from the Isle of Man. With them at this time was a gentleman, formerly of the Isle, now of New Brunswick, a Mr. P. M. He had not entered a Catholic Church in forty years! On their way to Kateri, they visited the Church of St. Edmund of Canterbury and P. entered with them... When they entered the Shrine, P. not only came with them but went forward on his own and for the first time in years knelt at the Altar... Thanks be to God, Who through His beloved Lily of the Mohawks, has willed this wonderful happening. At the moment I do not know of further progress but should I do so, I will let you know without delay... Also included with this letter is my pledge to Kateri to offer up each day one Our Father and one Hail Mary for the second miracle.

(Verdun, P.Q.)

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



At the Manger,

Kateri will pray for you:

"May the divine Savior

and His Blessed Mother

protect and guide you

today and every day of the New Year!"

Henri Bechard .s.j.

EACH NEW MOON



A CARDINAL COMES TO PRAY

ON AUGUST 6, Bishop André Cimichella, Auxiliary of Montreal, and Dino Cardinal Staffa, Prefect of the Supreme Apostolic Signatura, with his Sister, Miss Staffa, came to pray at the tomb of the Venerable Kateri Tekakwitha at Caughnawaga, in harmony with the late Father Carlo Miccinelli's recommendation:

"The Venerable's clients must multiply their prayers and organize... a holy offensive to obtain the desired Beatification. From this Beatification would result great joy and edification not only for Canada and the United States and for all the Indians, but also for the entire world..."

SUNDAY MASSES

You may participate in the Eucharistic Celebration at the Mission of St. Francis Xavier at Caughnawaga,

P.Q., on Saturdays at 7 p.m.; on Sundays at 8 a.m., 10:30 a.m. (High Mass) and at 12:15 a.m. The High Mass is ordinarily sung in Iroquois, Kateri's language.

TWENTY-FIVE YEARS AGO

KATERI



In 1949, shortly after taking charge as principal of Tekakwitha School at Caughnawaga, P.Q., Father Béchard received a letter from the Jesuit Curia or Headquarters in Rome. As he opened the envelope, he wondered if he had unsuspectingly committed some misdemeanor and was being reprimanded by the higher-ups. But, no. As he read the Latin document, he discovered that he had been named Vice-Postulator for the cause of beatification and canonization of the Venerable Kateri Tekakwitha in replacement of Father Antonio Poulin, S.J., who had held this post since 1937. Father Charles Miccinelli, S.J., then Postulator General of all Jesuit causes, approved the appointment on September 26, 1949. Why was Father Béchard chosen as Kateri's Vice-Postulator? Perhaps because Father was working at the Mission of St. Francis Xavier, Kateri's mission, where she had achieved heroic sanctity, and because in 1948, he had launched the first issue of *Kateri*.

(Continued on p. 32)

✿ Kateri's smile upon you, Mr. J. J. K. !

Many thanks for your letter and relics sent on May 28, 1974, and on July 25, 1974. I arranged with the General Post Office at Brisbane to send you a Money Order for fifty dollars. I hope you have got it by now or soon will. I promised this to Kateri if my back and neck got all right for I felt terrible while the aches and pains were on. I am saying the Our Father and Hail Mary for Kateri's Beatification daily. . . (Gympie, Queensland, Australia)

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

I received the St. Anthony publication and in it, I read about Kateri Tekakwitha. I had never heard about her before. Father, I have a daughter who was away from home for three years, and married in March, without our knowledge. We heard about it five days after, she was married. When I read about Kateri, I prayed that I hear from my daughter. Father, after five or six days, I went into the city to St. Francis' Church. First, I prayed to St. Anthony as I always ask for peace between us; next, I went into a small chapel, and when I knelt down I looked across the rail, and there was my daughter kneeling about one and a half yards from me. It was a good reunion. Deep down in my heart, I believe that Kateri heard my prayer. . . (Laverton, Melbourne, Australia)

✿ Kateri's smile upon you, Rev. R. McN. !

I wish to inform you that my sister, M. McN., died on the 23rd of September. Perhaps you would ask your readers of KATERI to pray for the repose of her soul. (By the same token, you can eliminate her name henceforth from your KATERI mailing list.) She had a great devotion to Katherine since making her acquaintance first as a counselor of Camp Tegawitha in the Pocono Mountains, Pennsylvania, in the early 1920s. She often made a pilgrimage to Auriesville. She was stricken by arterio-sclerosis in 1968, and I had to bring her from her home in C. to R. Kateri helped both of us find a place for her to stay. The retired nurse who showed me the available room in her home ushered me into a bedroom which had a picture of Kateri on the wall. I knew this was the place! After a year, however, she needed more hospitalization, so we had to move her elsewhere. But Kateri still helped! If you wish, you can publish this as a favor granted us by Kateri. . . (Rochester, N.Y.)

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

Otorhinolaryngologists Were Consulted

The new portrait of the Venerable Kateri Tekakwitha on the next page, by Mrs. Marlene McCauley of Phoenix, Arizona, was painted last summer at Nahant, Massachusetts. This was the artist's way of expressing her gratitude to Kateri for having cured her little son, Peter. Mrs. McCauley, a graduate of Boston College, studied under Father F.-X. Weiser, S.J., professor of cultural history. Father Weiser is the author of the latest biography of Kateri Tekakwitha, advertised in this publication. In 1973, Peter was discovered to be deaf in one ear. Otorhinolaryngologists were consulted. They decided that surgery was imperative and that meanwhile the boy should take medication. The child refused to take it. Peter's father, Attorney Robert McCauley, taped his conversation with the ear specialist concerning his son's condition. Father Weiser's biography of Kateri was in the parents' hands. They decided to begin a novena to Kateri on Easter Sunday, April 8, 1973, which ended on April 16, the eve of the anniversary of Kateri's saintly death at Caughnawaga. After the novena was completed, Peter could hear perfectly well and no operation was needed.

That same summer, Mrs. McCauley and her children came to pray at the tomb of the Venerable Kateri Tekakwitha at her mission in Caughnawaga to thank her for having interceded with God for Peter. Behind the marble tomb stands a statue of Kateri (See *Kateri*, No. 100, Summer 1974, p. 18). The little boy spontaneously ran up to Kateri's statue and threw his arms around it.

As this cure seemed exceptional to me, I wrote to Mrs. McCauley on July 24, 1973, and suggested that she communicate with Father Joseph S. McBride, S.J., Vice-Postulator for Kateri and editor of *The Lily of the Mohawks* (6969, Strickler Road, Clarence Center, New York — 14032). In the Fall issue, after a voyage to Rome, he made the following two statements, which Kateri's friends will find most heartening:

1. Fr. Paolo Molinari (the Postulator General, who resides in Rome) appeared optimistic over the status of Kateri's cause;
2. Doctors involved in the case of a Phoenix Arizona boy reported in the last *Lily* have submitted their analyses of the lad's condition. Rome now has a complete dossier on this case. No disposition has yet been made by Rome.

Cardinal Cook of New York and the seven other bishops of the State recently petitioned the Holy Father to beatify Kateri during the bicentennial of the United States. The *Lily of the Mohawks*, it must be recalled, was born in what was then New France and is today New York State territory. Two years ago, the Cardinals, Archbishops and Bishops of Canada, where she died, also requested that Pope Paul VI elevate Kateri to the honors of the altar. Like Mrs. McCauley, all Kateri's friends are called upon to make her better known, each one according to his or her talents. Everybody can sign the daily Prayer Pledge to hasten the long desired beatification of the Venerable Kateri Tekakwitha.



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

I should like to acknowledge a favor received from God through Kateri's intercession. My pediatrician told me to have my youngest child's eyes checked by an ophthalmologist, since she tested 20/50 in each eye at the pediatrician's office. I was sure that she would have to wear glasses at the age of five. After praying to Kateri, I took her to the ophthalmologist and was delighted to find that she had normal vision for her age and that her eyes were perfectly healthy. She did not need glasses. Last year, after praying to Kateri to intercede for us, another child's eyes tested quite normally at the ophthalmologist's after she was referred there. I was told also that I had been wearing "rest glasses" two years unnecessarily. Therefore, I am very, very grateful to Kateri for her intercession.

I am enclosing a check for five dollars as an offering of thanksgiving and I am also enclosing another five dollars to enroll my mother, A. P., in the Jean Gouastraha Roll. I have also enclosed the names for five gift subscriptions. I came to know and love Kateri through Father Weiser's wonderful biography of her. (Braintree, Mass.)

✿ **Kateri's smile upon you, Miss F. H. !**

I finally went to the dentist last Thursday and promised the enclosed amount to Kateri if I didn't have to lose my back tooth that holds my bridge. To my surprise, I didn't have any cavities and will not lose my back tooth.

(Biddeford, Me.)

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

Enclosed is a five-dollars check to manifest my gratitude for a favor granted. I had a very bad pain in my toe which no medicine could alleviate. After promising Kateri the amount above, the pain disappeared and has not returned. Many thanks to Kateri! (Biddeford, Me.)

✿ **Kateri's smile upon you, Mrs. M. T. !**

Enclosed is a small offering that I promised when my son opened his own business. Due to the fact that he had a family to support, I was very apprehensive but I did encourage him to try. Thanks to Kateri, he is on his second year and things keep improving constantly for him. He has wonderful faith, too, but I had to start him with Kateri. God bless your wonderful work. (Newton, Mass.)

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

IROQUOIAN MYTHOLOGY

THE "CREATION" STORY

Francis X. Weiser, S.J.

(Concluded)

PART IV: COMPLETION OF THE WORK

Having created the first humans, Tharonhiawakon wandered across the land to see if everything was good and ready to serve their descendants who would live on it. As he proceeded, the circle of the earth gradually grew in every direction until it reached that immense expanse which it has today. He also became aware that a number of things remained to be done to complete the desired order, perfection and beauty of his work. All the while he had to cope with the harmful deeds and intentions of his grandmother and brother who continued their efforts to undo his creative achievements. Finally, having obtained a decisive victory over them and made them subject to himself, he orders them to leave the earth and assigns them their tasks in the service of his creation. After a last meeting with the man-beings he departs for the land of the Ancients above the sky.

GHOSTS AND DEMONS

While Tharonhiawakon traveled over the earth his evil brother created horrible monsters who were **otkon**. (The word "otkon" means any person-being or thing whose **orenda** is vicious, ghostlike, scaring and harming men and animals). They had no flesh and blood, were of frightening appearance and roamed all through the night to shock the man-beings into illness or insanity. Among them were the **gagosas** ("false faces", i.e. horrible faces without bodies floating through the air in a circle of green light), demons of terrifying shape, and many other ghosts; also monsters and dragons of giant size. Tawiskaron encouraged all these **otkon** to scare and persecute humans without ceasing.

When Tharonhiawakon returned from his travels and found out what his brother had done he grew very angry. "I cannot annihilate these **otkon**," he said, "which Tawiskaron has made, for he has given them part of his **orenda** over

which I have no power. However, I shall protect the humans against them." He drove all the ghosts and monsters into deep caverns and mountain caves. "Verily," he told them, "this will be henceforth your place. Men will be afraid of coming in here, and you will be afraid of going out; for, indeed, whenever some of you will dare to venture out into the open, a most terrible fire will leap down from heaven and kill you."

After this he called his uncle, the Ancient-Person of **Hino** (Storm) and requested his assistance against the **otkon**. "Very well," said Hino, "I shall command my servants, the Thunderers, to travel with me over the earth and frighten any demons, that may be roaming around, right back into their caves." (This story helped to take the fear of thunder and lightning out of children's hearts; they greeted the thunderstorm as a welcome protection against the frightening ghosts and monsters).

DEATH AND DISEASE

Tawiskaron did another evil thing: He went to **Hadu'i** (Hunchback), an Ancient-Person whose **orenda** had the power of causing illness, disease and death. He persuaded him to inflict all these evils upon the humans. **Hadu'i**, who was exceedingly proud of his powers, immediately complied with the request and spread all kinds of disease over the earth. — It was then that men, women and children started to suffer many afflictions of body and mind; and many died before their allotted time.

When Tharonhiawakon saw the humans exposed to sickness and pain he knew that this was the work of Tawiskaron and **Hadu'i**. He went to the stony desert region where **Hadu'i** lived. "I know my brother persuaded you to bring these evils upon mankind," he said. "Now I shall punish you with great torments on account of your vicious deed."

Hadu'i laughed: "You cannot punish me or do anything against me, for I am the master of the earth."

"This word is indeed strange," answered Tharonhiawakon; "it is not you but I who created everything that is in the lower world. I challenge you to a contest of power, so we shall see who is the stronger one."

"So be it," cried **Hadu'i**. "It shall come to pass as I said."

They stepped out of the wigwam. "That big mountain over there, across the plain," said Tharonhiawakon, "shall be commanded to come here where we stand. Can you do it?"

Hadu'i stepped forward and cried: "Yonder mountain, come here where we stand!" — Nothing happened; the mountain did not move.

Then Tharonhiawakon exclaimed: "Come here quickly, O mountain!" Upon this, the big rock suddenly rushed towards them and stood still; its base touched their feet.

Hadu'i bent his head, deeply humble. "It is true indeed, that you are the ruler of the earth," he said. "So I have resolved that at once I subject myself to you. But I beg you to have pity on me and not to punish me as you threatened. If you allow me to keep living in this place, I shall assist you from now on by taking the evils away from the humans — the diseases I have spread among them.

"How shall this come about?" asked Tharonhiawakon.

"First, people shall call me from now on "Our dear Grandfather" when they speak of me or invoke my help. — Secondly, I cannot appear to the sick in person, for I am so ugly that they would die from shock at my sight. However, I shall choose my assistants among them (the medicine men) to whom I'll give magic powers of healing and curing. They shall represent me, wearing masks made of basswood, and special costumes. They will have to dance around sick persons, with rattles and drums and incantations. Then they must blow hot ashes and corn mush upon them and throw tobacco upon the fire. When they do all this in the proper manner I shall drive the diseases away, and the sick will recover."

Tharonhiawakon was delighted. "I accept your service and shall not punish you; only protect my children, the man-beings, from the harm that Tawiskaron wishes upon them. They shall observe all things you have requested." (This incident gives a mythological explanation for the rites of the medicine men and the wearing of **Hadu'i** masks according to the ancient tradition of the Iroquois).

ABDUCTION OF THE LUMINARIES

Tharonhiawakon and Odendonna (the first man) went across the earth; it was not yet inhabited because only few man-beings had been born up to then. The farther they came the darker it grew. "Verily, this is not as it should be," said Tharonhiawakon. "The luminaries that hang outside my grandmother's cabin must be so high that they will illuminate the whole world. Some night soon, when she is sleeping, we'll have to fetch them."

He called a meeting of the animals and explained the matter to them. Many volunteered; but he selected only four: beaver, otter, hare and spider. A few days later, accompanied by Odendonna, they rode in a canoe across the water. Night had fallen, and it was very dark. When they had reached the other side the otter stayed in the boat while his companions walked into the forest and carefully approached the house. Silently they went to work. The spider climbed the tree on which hung the body and, further down, the glowing head of Tharonhiawakon's mother. The spider quickly fastened his thread to the top of the huge fir tree. Meanwhile the beaver cut the trunk at its base. With his sharp teeth he worked round and round. Then the spider came gliding down by means of the yarn he unrolled out of his own body. Now they all started pulling the spider's rope, and the tree came down. The hare took the head and raced away towards the shore. Odendonna carried the body, which did not shine, for it was night.

The noise of the falling tree had awakened the grandmother. As she stepped out of her house she saw the light of her daughter's head far away in the forest. Now she realized what had happened. With piercing shrieks she ran in pursuit, increasing her speed with magic power. — Tharonhiawakon and his helpers were just jumping into the boat when she caught up with them; but otter pushed the oar against the bank with all his might, and the canoe shot out into the lake before she could grasp it. Howling and crying with anger she stamped the ground; she was helpless, however, for she had no boat.

They landed on the other side. Tharonhiawakon thanked them for their help and rewarded each animal with a new special power for his respective **orenda**; then he dismissed them, keeping only Odendonna with him.

THE GREAT LIGHTS

They made a fire and put some dry sticks of the red willow on top of it. (Like tobacco, the red willow was considered a sacred plant endowed with special magic and medicinal powers). Tharonhiawakon took the head of his mother and said: "You shall rise above the clouds and wander across the sky. All humans shall see you during the night. According to your travel they shall reckon their year. (The Indians counted the year by "moons"). You will gradually grow, then decrease. Once every four weeks your face will be completely full, and once it will not be seen at all."

He held the glowing head over the fire, and verily, it rose with the smoke of the red willow until it stood still in the firmament, shedding its mild and clear light over the whole earth.

He gave the body of his mother a new head and brought her back to life. "Mother," he said, "you shall continue to illumine the days of the earth. You shall give warmth and life and joy to men, animals and plants as long as the world will exist. During the night, however, you may rest below the earth." She stepped into the sacred smoke and disappeared into the sky. A few hours later, though, when the new day began, she rose on the eastern horizon to start her travel. Thus it has remained ever since; and her light is so strong that our eyes cannot bear looking straight into her brilliance.

Now Tharonhiawakon called the Ancient one whose name is: "He holds the earth." He said to him: "My dear uncle, the man-beings have never yet seen thee. I wish that for a short time every day, before the sun rises, thou shouldst be visible, to announce the joyful news that a new day is beginning, and to warn Tawiskaron that the time of his magic reign (the night) has come to an end."

His Uncle gladly consented, threw himself into the smoke and rose toward heaven. When the night began to fade he suddenly appeared high above as a big, sparkling star. Ever since he has continued to greet us at early dawn. We behold him with joy and call him "Our dear Grandfather, the Morning Star."

Finally Tharonhiawakon put a few other stars in the sky, to make the heavens more bright and cheerful. "Their number shall increase as time goes on," said he, "for the soul of every man-being who has been good on earth and did not follow the bad counsels of Tawiskaron, will become visible after death and shine as a star in the sky." — And so it happened. This is the reason that there are now so many stars in the firmament. It is impossible to count them; and their number grows till the end of time.

THE FATEFUL GAMBLE

Awenha'i, the grandmother, was very much angered over the loss of her two lights. "They are mine," she said, "and I will not share them with the humans. I'll gain them back!" This, however, she could not do unless she won a decisive victory over her grandson. Thus she challenged him to a betting game in which the loser would become entirely subject to the victor's will and have to obey him in everything.

Tharonhiawakon accepted the challenge. The game consisted in throwing six objects — pebbles or fruit pits — from a bowl over the wooden table; and Awenha'i, relying on her magic powers, threw first. It was marvellous to see the favorable position her pits obtained. She felt assured of her victory and chuckled with glee. — Tharonhiawakon, however, had called six chickadees and explained the game to them. They were anxious to help him; so he had cut off their heads to use them as pits (he afterwards united them with the bodies again). Now, as he threw, the six heads — who knew everything — rolled themselves back and forth and sideways, until they had obtained a pattern that was superior to the game of Awenha'i by many points. Thus she lost her power on earth forever and stood completely under the will of Tharonhiawakon.

He rowed her to the other side of the lake. "Grandmother," he said, "now the time has come for you to depart from the lower world. Your home will be up there in the firmament, and you will faithfully throw the clouds of rain down upon the earth, so that their showers will replenish the lakes and rivers, refreshing everything with life and fertility. People shall call you "Our dear Grandmother who sends the rain."

Awenha'i stepped into the magic smoke and rose towards heaven. Soon afterwards dark clouds appeared and heavy rain fell over the land. — Now Tharonhiawakon turned to Odendonnia, saying: "From this day no other person-beings will ascend to the Upper World in the smoke of the red willow. They will travel on the path I myself shall go when I'll depart from the earth."

FIGHT OF THE GIANTS

Tharonhiawakon's patience was exhausted by the constant evil activities of his brother. He approached him and demanded that he stop once and for all his harmful interference in the creation on earth. Tawiskaron flew into a terrible rage. "Never shall there be peace between us!" he cried. "I challenge you to a fight for life or death. Having killed you, I shall be the sole ruler of the world."

"I accept your challenge," answered Tharonhiawakon. Both of them, by the power of their **orenda**, blew themselves up to giant size. It was terrifying to behold how they became taller than the tallest trees of the forest. Tawiskaron threw his spear — an immense pole with a head of sharp flint. His

brother, however, ducked and caught it as it flew over him. He threw it back with incredible force, but Tawiskaron quickly jumped behind a big rock; the spear split the giant stone in two, but Tawiskaron was unharmed.

Now they began to throw immense rocks at each other. Hills and mountains shot through the air. Many times Tawiskaron was buried under them, but he always emerged without injury. In his rage he pushed hundreds of rocks together to use as ammunition. They ran all over the earth, and in many places the land was covered with rock mountains that reached up to the clouds.

Tharonhiawakon finally called one of the Ancients, his uncle Earthquake. Tawiskaron, who had declared right after his birth that he hated the Upper World, could not expect any help from the Ancients. This was his undoing. — Earthquake came roaring down, threw himself on the rocks, and the next moment everything started to shake and to tremble. Giant flames rose to heaven, the noise of a thousand thunders rolled across the earth. Tawiskaron was trapped. Whichever way he turned the mountains receded, the earth opened and fearful chasms, filled with fire, yawned before him. He, the Icy One, could not bear this heat. He cried for mercy and declared his surrender. Now he was totally subject to his brother. Returning to his home, he had to wait for the day when Tharonhiawakon would command him to leave this earth.

THE LAST MEETING

Once more Tharonhiawakon walked over the earth and looked at everything he had made. "Now, verily, all my tasks are accomplished," he said, "and the time has come for me to return to the Upper World." — He called a solemn assembly of all man-beings and addressed them as follows:

"Soon I shall leave you; and my brother Tawiskaron will come with me. You shall not see me again. Also the Ancients of the Upper World — your grandfathers and grandmothers — will remain invisible unless we appear to the eyes of your minds in visions and dreams. However, you must honor them all, thank them and ask their help. We shall hear your words whenever you throw tobacco into the fire at your ceremonies, and our protection will be given you at all times.

The magic power of evil which my brother has brought into this world will urge you to hate one another, to break the peace, to neglect your duties and to turn away from my teachings. But everyone who is good, loves peace and unity,

who is honest, takes care of his family, honors the Ancients, and faithfully keeps the religious rites (the four great seasonal feasts of the year) shall follow me to the Upper World after his death. Neither hunger nor sickness nor sadness shall be up there, but only joy and happiness forever.

Tawiskaron and I shall depart from the earth together; but halfway up the sky our paths will separate. He will not go to the Ancients since he has refused to be with them. His way leads down to a land of darkness where he shall rule over the souls of those who were dishonest, irreligious, hateful, murderers and evil during their lives. There will be neither peace nor joy but only despair and unhappiness in Tawiskaron's place.

Our path shall be visible in the sky to all mankind; you will call it **Ohnioda** ('Great Path' i.e. the Milky Way). You will see the fork where my brother Tawiskaron shall part from me to go down to his place. After your death each one of you will follow us on this path; and at the fork you must go the way you have chosen on earth — either to Tawiskaron's place or to the Upper World.

Finally, I shall leave a sign in the sky that is to remind you to live as true brothers in peace, goodness and unity. You shall call it 'The Rainbow'; I entrust it to my grandmother Awenha'i who sends the rain. She will put it before your eyes from time to time, so you will never forget the words I have spoken to you."

THARONHIAWAKON'S DEPARTURE

When he had finished the speech he called his brother. They walked away towards the far West where the sun sets. From that place they climbed into the air with giant strides. Their tracks became luminous and could clearly be seen as they proceeded on the way. High up in the sky there suddenly appeared a fork; it was the spot where they parted. One branch continued upward, the other led down to Tawiskaron's abode.

Odendonna, his wife and all their descendants stood watching the whole night until the Great Path glittered all across the sky. Then dark clouds came up from the West, a storm swept over the land, lightnings flashed, thunders rolled, and heavy rains fell.

Towards dawn the heavens cleared again, the morning star twinkled. It grew bright; the sun rose into the sky. On

the horizon there suddenly appeared a marvellous rainbow in brilliant colors.

Odendonna and all other humans raised their arms to heaven and exclaimed with a loud voice: "Verily, now we give thanks for everything!" Then they celebrated a joyful feast with song, dancing, speeches, prayers and offerings of tobacco.

THE END

MAIN SOURCES

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J. Curtin & J.N.B. Hewitt, *Seneca Fiction, Legends and Myths*, vol. 32 (1918), pp. 37-813.

J.N.B. Hewitt, *Myth of the Earth-Grasper*, vol. 43 (1928), pp. 470-791. (Onondaga version).

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

Enclosed you will find a donation of ten dollars, which I promised for favors received through Kateri's intercession. Again, I prayed to Kateri when my mother's twenty-three-year old duodenal ulcer flared up. Although she is not cured yet, she is feeling better, and perhaps, through Kateri, she will be cured in the future. I also asked Kateri to find a good home for a neglected animal in the neighborhood. In a few days, my prayer was answered. I promised publication of this letter, too, so, if at all possible, I would appreciate it if this request will be granted.
(Detroit, Mich.)

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

Enclosed are five dollars to thank Kateri for the return of my stolen wallet. On Sunday July 8, one week after my wallet was stolen it was returned. I prayed to Kateri and thanks to her, my prayers were answered. It was so important to me because of all the papers in it including my visa to live in U.S.A. I am a Canadian here in U.S.A. I will never forget Kateri. I will spread her word to the American people. Publish this letter if possible. Thanking you all for your good work and the book you send me. I enjoy it very much.
(Miami, Fla.)

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

THE GIFT SUPREME

The Chilcotin Indians of British Columbia live a long way off from Quebec. Nevertheless, in the Twelveth Document of the *Positio* for the Cause of Beatification and Canonisation of Kateri Tekakwitha, Indian Virgin, their name appears with many other Amerindian tribes. Since 1885, they are listed among those who have been urging the various Sovereign Pontiffs to elevate the Lily of the Mohawks to the honors of the altar.

I had never imagined that some day I would meet the Chilcotin Indians. During the last week of August, there I was in the Indian reservation of Anaham, at Alexis Creek, B.C., seventy-five miles north of William's Lake, giving the *Spiritual Exercises* to a group of Missionary Sisters of Christ the King. (Should you entertain any doubts about my preaching, by all means post yourself up on the matter!)

Here we are now at Christmas time, the time that glorifies the Gift Supreme from God to man. My thoughts revert to these fervent and joyful Missionary Sisters, who, following the example of Christ the King, offered the gift supreme of themselves to the Father in Heaven. This Community originally from Gaspé, P.Q., is now gaining recruits — many of them university graduates — among the English speaking Catholics of the Far West. They also are spreading devotion to the Lily of the Mohawks.

Two young Chilcotins and Baubles, their mount. Sr. Aimée de Jesus, Cofoundress of the Missionary Sisters of Christ the King, and Sr. Thérèse Bernard, the first member of the Congregation represented at Anaham.



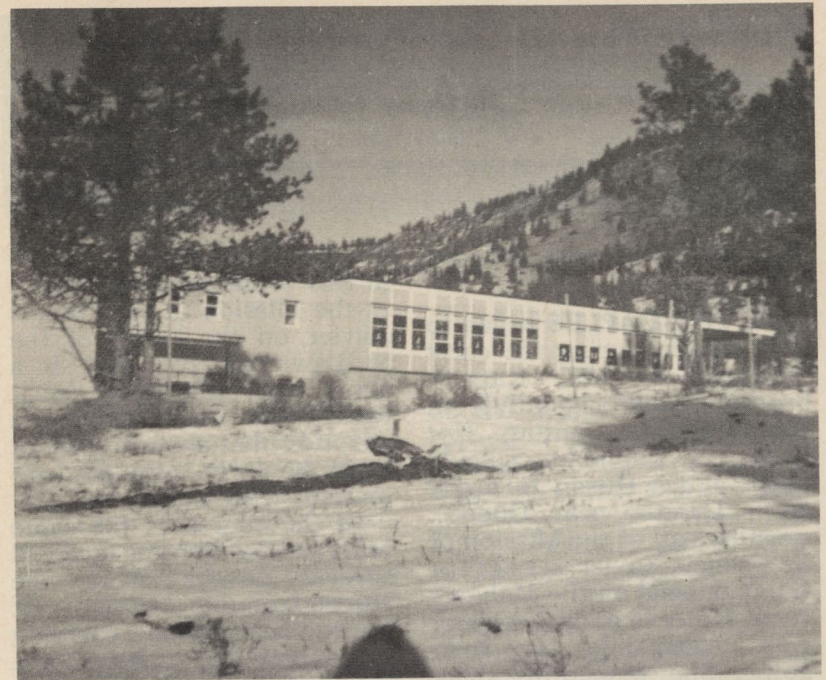
Sr. Thérèse Bernard and a first communicant.



Corpus Christi at Anaham Reservation, Alexis Creek, B.C., in 1949...



"Gan Gan", late wife of pioneer Norman Lee, at Lee's Corner, five miles from Anaham, Alexis Creek, B.C., with Indian children on First Communion Day.



Chilcotin School at Anaham in 1974.

Sr. Pauline Pellerin and Sr. Marielle Poirier in their modernized habit will enjoy fresh trout for dinner.



FATHER JACQUES FREMIN, S.J.

The Superior of the Mission
(1677-1680)

(Concluded)

The expedition was successful:

AS THE MAPLES began to redden during the early autumn of 1677, Kateri's brother-in-law, originally from the Mohawk Canton, Hot Ashes, a quondam Oneida chief, and a Huron formerly from Lorette near Quebec, members all of the Mission of St. Francis Xavier, set out for Gandaouagué on the Mohawk river. Kateri's adoptive sister was responsible for their going. She wished to share with her the peace of the praying village so ably guided by Father Frémin. The expedition was a success and during October Kateri was welcomed with open arms at St. Francis Xavier's.

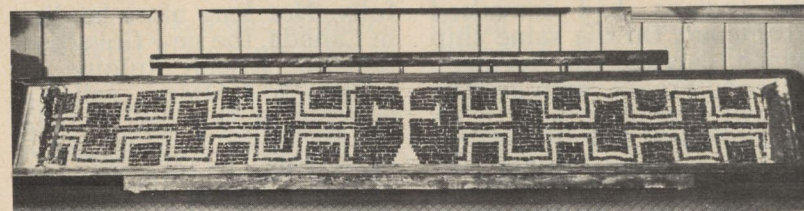
Father Jacques de Lamber ville had entrusted the fleeing girl with letters of recommendation for Frémin and his assistant Cholenec. To the latter, charged with the preparation of the neophytes for the Sacraments of Baptism, Penance and Holy Eucharist, the Superior committed the newcomer.

Young Kateri immediately noticed the exquisite charity reigning among the praying Indians and felt an unbe-

lievable joy in finding herself in this promised land. It was at the Mission of St. Francis Xavier on the banks of the St. Lawrence river that "in a short time the Holy Spirit raised her to so sublime a devotion that she often spent many hours in intimate communion with God."

In the course of the same year, Father Frémin received several envoys from the Huron-Iroquois mission of Lorette near Quebec, carrying a sermon collar or belt, made of beautiful purple and white wampum beads. Its message was explained to the Jesuit superior: it encouraged the praying Indians of St. Francis Xavier "to accept the faith in good earnest and to build a chapel as soon as possible; and it also exhorted them to combat the various demons who conspired for the ruin of both missions."

With Father Frémin's permission, the sermon belt was quickly fastened to one of the beams of the chapel, where the brown-skinned faithful could always see it and listen to its voice. Unfortunately, bitter enemies of the Catholic Iroquois of today stole the sermon belt in 1971. Hopefully, "the voice" of this belt



The "Sermon Belt."

or collar will make itself clearly heard to these artful dodgers and transform them into genuine Christians.

The persuasive exhortations of the wampum belt stimulated not only the people but also the pastor. It was not without need. Frontenac endeavored to thwart the building of a chapel for the Indians. As he was unsuccessful in his endeavors, he thereupon determined to prevent them from extending their lands up towards the Lachine Rapids then known as Sault St. Louis. To do so he did not hesitate to threaten the praying Indians with imprisonment.

In 1674, as we have seen, Governor de Frontenac had issued an ordinance forbidding the sale of liquor to the Indians of Laprairie. Now in 1678, four or five Frenchmen undertook to open a tavern there, some four or five miles eastward of the Mission of St. Francis Xavier. Fifty white parishioners protested. The governor, who secretly favor-

ed the dramsellers, violently turned down the protest and condemned the protesters to a fine. As Father Claude Chachetière, one of Father Frémin's assistants, put it: "The petitioners appealed from Monsieur de Frontenac to Monsieur de Frontenac." However, permission was granted to keep the tavern at Laprairie, but trading in alcohol with Indians was prohibited.

In a letter of November 10, 1679, Intendant Duchesneau wrote to Colbert, Louis XIV's Comptroller General, his appreciation of Frémin's efforts: "The Iroquois mission which was withdrawn from Laprairie de La Magdeleine is very numerous and very flourishing. The Jesuits are carrying out the intention of His Majesty and following the order you sent to me. They have established a school to instruct the Indian children. . ."

Duchesneau's grant of Sault St. Louis to the Jesuits, which they immediately cleared for

the Indians, had convulsed Frontenac. On the same ship which carried the former's letter to France, with evident ill will Frontenac sent a report to Louis XIV. He did his best to cut down Father Frémin.

Fire - and - smoke breathing Buade de Frontenac did not overly impress the Jesuits. Father Frémin and his confrères were convinced that their own methods of evangelization were the most effective.

In Quebec, it was decided by Father Frémin's superiors that he would go to Paris and lay the case before the king. Later that autumn, he sailed for France.

The voyage was successful, for on April 29, 1680, even before Frémin's return to Canada, Louis XIV sent a letter to Count de Frontenac which must have left him in an indigo mood. His Majesty granted the Jesuits the land that they had requested, for the establishment of the Iroquois.

Father Frémin's tiring journey, added to his many years of missionary labor among the Iroquois finally began to take its toll, although he was only 53 years old. A few months after disembarking from his ship, he was transferred from the Mission of St. Francis Xavier to Quebec.

There, because of his profound understanding of the Iroquois natives and his exceptional common sense, his advice was listened to care-

fully. Not long after landing in Canada, the new Governor-General, Joseph Antoine Le Febvre de la Barre, called a meeting, on October 10, 1682, of the most knowledgeable men of the country, concerning the Iroquois problem. To the house of the Jesuits in Quebec came the Intendant, Monsieur Jacques de Meulles, the Bishop of Quebec, Monseigneur François de Laval, and the Superior of the Seminary of St. Sulpice in Montreal, Father François Dollier de Casson. Jesuits Thierry Beschefer, Claude d'Ablon and Jacques Frémin were also present. A coterie of brilliant soldiers also joined them.

Before returning to Paris, Frontenac, had left in the hands of his successor documents proving that the Iroquois were developing a clever strategy to subdue the French. They were determined to attack piecemeal all the Indian allies of the French and remain supreme in the fur trade, which they hoped to carry on alone with the English and Dutch settlers at Manhattan and Orange (Albany). La Barre was ready to listen to the advice of the assembled experts in these matters. Father Frémin and his companions detailed the occurrences among the Iroquois nations during the five previous years, and Father Dollier those in Montreal. In 1681, had the Iroquois not attacked the Illinois, left behind three or four hundred

dead and taken nine hundred prisoners? After some discussion, it was resolved to attack the Seneca. Unfortunately, Governor de la Barre was not the man for the times. His subsequent attack on the Seneca was a dismal failure.

Father Frémin did not spend the time of day as Antoine LeFebvre de la Barre's adviser and confident. Shortly after his arrival at Quebec, Father Pierre Chastelain, decided to relinquish his post as confessor of the Hotel Dieu nuns and of the patients. Bishop de Laval agreed to his retirement but requested that the aged Jesuit choose his own successor. His choice was Father Frémin.

At first the Hospital Sisters did not favor this missionary whose entire priestly life had been spent among the Indians. Finally completely reassured by Father Chastelain, they consented to his nomination as their confessor. They were not to regret it.

On October 17, 1690, Sir William Philipps, with a fleet of thirty-four sail of various sizes, attacked Quebec.

During the three or four days the siege lasted, cannon balls fell upon the city. In a single day thirty-six landed in the monastery garden.

Father Frémin was in the midst of it all, for he remained at the Hotel Dieu day and night in order to consume the Eucharistic Species in case the enemy overran the place.

Two years after Phipps'

defeat, the missionary's infirmity made him realize that he should resign his post as confessor at the Hotel Dieu, and prepare himself for the imminent coming of the Lord. He requested prayers for enlightenment on the matter, as the Reverend Mothers of the hospital, who had come to love the old priest, did not want him to retire. One morning, after saying Mass to know God's Will, his Superior tiptoed up to him as he was making his thanksgiving and informed him that he was being relieved of his charge as confessor at the Hotel Dieu.

This true soldier of Christ died a few months later, on July 20, 1691. More than 10,000 Indians, many of them children, welcomed him into heaven. Among the praying Indians the most glorious of those who accompanied him to the Throne of God, was the Venerable Kateri Tekakwitha.

During his life, Father Jacques Frémin derived tremendous strength and the milk of human kindness from daily participation in the Eucharist. Shortly after his death, for the repose of his soul, his intimate friend, saintly Father Pierre-Joseph-Marie Chaumonot offered the Holy Sacrifice. As he read the following words in the Gospel: "Anyone who eats this bread will live forever" (John 4:51), he distinctly heard Father Jacques speaking: "Yes, I live and shall live eternally in Him who gave me being."

THE END

EACH NEW MOON

(Continued from p. 10)

THIRTY YEARS AGO



Rev. Henri Béchard,
S.J.

Consonant with the twenty-fifth anniversary mentioned above, is the thirtieth anniversary of the Vice-Postulator's Ordination to the priesthood. He specially thanks Danny N. III, a

high school student of Brockton, Mass., for his warm letter of congratulations and his gracious offering of five dollars to Kateri.

TERCENTENARY

From now until 1680, tercentenary of the blessed death of the Venerable Kateri Tekakwitha, many anniversaries are worthy of attention.

On December 17, 1674, for instance, died in Quebec, Father François Boniface, S.J. He labored in Gandaouagué, Kateri's village on the Mohawk river. His missionary career was short. After four years among the Indians (1669-1673), worn out by the rigors of the cold Iroquois winter, by undernourishment and by constant work, he was forced to return to Quebec for treatment. A treatment to which he did not respond.

Father Boniface does not mention

Tekakwitha in his writings. Perhaps he did not notice her. She undoubtedly noticed him, for he had quickly mastered the difficulties of the Iroquois language and successfully instructed many Mohawks in the Faith. The Christmas Manger, which he carefully prepared so pleased the people of Gandaouagué that, at their request, Christmas hymns were sung until Eastertide. Young Tekakwitha was impressed, and thus was prepared the way to her conversion in 1676.

BILLBOARDS AND BUMPER STICKERS

Two years ago, more than a million bumper stickers with the words "Respect Life" were distributed to Catholics throughout the Chicago archdiocese. Kateri's friends, who know her as the "New Star of the New World" or as the "Protectress of Canada" would do well to write to their respective bishops requesting that the example of the Windy City archdiocese be followed in their own dioceses.

In Boston and Los Angeles — not to mention other cities — billboards carry the message: ABORTION = MURDER. To honor the Venerable Kateri Tekakwitha, couldn't our national Catholic societies furnish the funds needed to put these billboards before the public?

✻ Kateri's smile upon you, Mrs. E. C. !

I am enclosing ten dollars for Kateri, I promised her this sum if she saved my grandchild from dying. So please use this for her cause. Could I have her picture and prayer? I shall always believe in her. (Caughnawaga, P.Q.)

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1. A Weekly High Mass is offered at the Mission of St. Francis Xavier;

2. An Intention is included daily in the Memento of the Vice-Postulator's Mass;

3. The Treasury of the many Masses read each month for the benefactors of the Society of Jesus is opened;

4. A Share in the good works of the Jesuits throughout the world is assured;

5. Participation in the merits gained in helping the Cause of the Mohawks is guaranteed.

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

One dozen cards boxed: one dollar. Each yearly enrollment in the Kateri Tekakwitha Guild: one dollar.



To know and love the Lily of the Mohawks, I wish to receive an autographed copy of **Kateri Tekakwitha**, the exciting new biography by Rev. F.X. Weiser, S.J., of Boston College, with a Prefatory Note by John Cardinal Wright.

My check is enclosed:

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Happy Death	()	Good Friends	()
Obedience to the Holy		Success in Studies	()
Father	()	Peace in World	()

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Other Requests

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HE WILL SOLEMNLY CELEBRATE NINE MASSES FOR
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(GIFT NOTE SENT UNLESS OTHERWISE REQUESTED)

FROM: NAME
ADDRESS

Please inscribe one of my deceased relatives or friends on the
Jean Gouastraha Roll (one name for five subscriptions):.....
When the list of two hundred deceased is completed, one hundred Masses
will be offered for them.