

"We believe that alms given with a spiritual aim are nobler than those which have naught but a temporal one, and that they are better applied where there is known to be more need . . ."

« The Veritable Motives » of the Ladies and Gentlemen
of the Society of Our Lady of Montreal (1643)

WRITE TO KATERI, CAUGHNAWAGA, P. Q.



11



KATERI



Volume 12, No. 3
June, 1960

Henri Béchar, S. J.
Editor and V.-Postulator



KATERI

Vol. 12

No. 3

AIM

1. Our quarterly bulletin, "Kateri", published by the Rev. Martial Caron, S. J., intends to help you obtain favors both temporal and spiritual through the intercession of 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 to 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 the Memento of 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 34,000 Jesuits is opened;
5. Extra graces are merited by working for Kateri's Beatification.

JUNE, 1960

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the Ordinary and Permission
of Superiors

Caughnawaga, P. Q.

K A T E R I O F T H E L A I T Y

Tiared Pope Pius X, bug-ridden Benedict Labre, fat and intellectual Thomas Aquinas, thin and unintellectual Anthony of the Egyptian desert, informal and witty Philip of Neri, who loved to play football with the red biretta the Holy Father had offered him, stern and aristocratic Charles Borromeo, well-bred Sophie Barrat, foundress of the Religious of the Sacred Heart and uncultured Anna Maria Thaigi, mother of eight or nine children, were all consumed with the fire of Christ's love, which is also love of neighbor. There are Saints of every hue and color and size and weight and height, some who fled the world, others who from the greatness of their hearts fled solitude, many who simply stayed put. Each and every one of them may be taken as models by any Christian. Some, however, we prefer to others.

For the Catholic laity, we have Venerable Kateri Tekakwitha. This Indian girl was born in a pagan jungle, was baptized by a white missionary and reached the heights of sanctity in Canada. She was a member of the Holy Family Association, a specialized Catholic lay movement of the times. She lived to perfection the life of the Christian Indian women of her village, working and praying, suffering from war, exile, unkindness and ill health. She was an apostle among her own. Beyond the simple externals of Indian life of long ago, Kateri, who was not a martyr nor a religious, is quite imitable. Precisely because of her lower station in life, combined with her unspectacular but profound spirituality, she is closer to the greater numbers.

Kateri's Bishop

This March, His Holiness Pope John XXIII approved the decree of the Sacred Congregation of Rites declaring heroic the virtues of the Servant of God, Venerable François de Laval, first Bishop of Quebec—Kateri's Bishop.

During the autumn of 1959, on the occasion of the tercentenary of François de Laval's arrival in Canada and the official establishment of the Church in this vast country, His Eminence Alfredo Cardinal Ottaviani presided at the civic and religious ceremonies. The Churches of Belgium, England, France, Haiti, Nationalist China, and the United States were represented by high ranking prelates. The pioneer Bishop's virtues were extolled on all sides. The Kateri Bulletin is happy to point out that as Bishop of New France, François de Laval was also the Ordinary of much of what is now New England and of the Mississippi Valley.

After signing the decree, Pope John XXIII stressed Bishop de Laval's constant protection of the Indians against adverse political and business interests. The prelate tenderly loved his tawny flock.

In 1675, three years before Kateri's arrival, he visited the Mission of St. Francis Xavier. The Bishop had already met many of the Caughnawagas. Six or seven years before, in Quebec, he had baptized Catherine Gandeaktewa, wife of the first Indian of the Mission, and ten others who accompanied them.

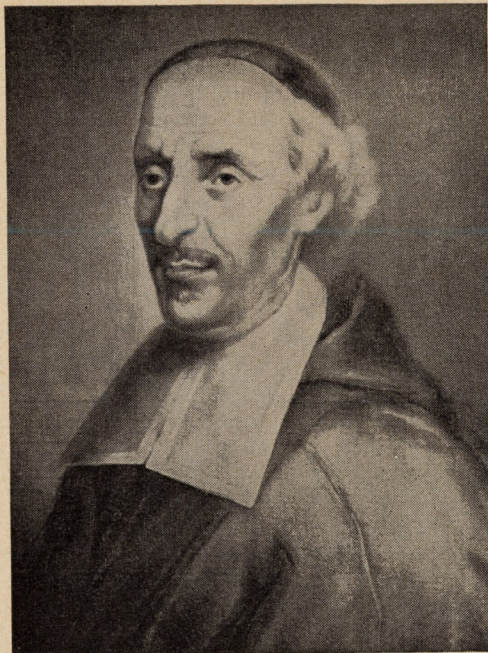


Photo Gêka.

Kateri's Bishop

Venerable François de Laval

(1623-1708)

First the men and then the women, reverently kissed his ring. How happy he was to see them! He baptized, confirmed and officiated at several weddings. As guest of honor at a "feast which was protracted—rather by addresses, songs and similar ceremonies, than by eating," he was admired even by the pagan visitors. "Monseigneur . . . was further pleased," wrote the Superior of the time, "by an excess of his goodness and of his usual condescension, to visit each family, and each individual in his own cabin . . ."

Love calls forth love and these Indians felt that their Bishop loved them. "... In order to show their gratitude for a favor so great, they decorated their cabins with all that was most precious in their scanty stores—making ready a place wherein to seat His Lordship, and spreading upon the ground, in some places, branches of trees; in others, handsomely worked mats; some laid down with furs, others with blankets of ratine and of similar stuffs . . . Monseigneur was greatly pleased and edified at all these sincere tributes of affection and respect . . . When he was on the point of stepping into his canoe, they knelt down to receive his blessing, which he again bestowed upon all assembled, who followed him with their eyes as far as they could see. He carried away all their hearts, while leaving them his own." (*Thwaites*, Vol. 59, p. 279 and 281.)

Does your love for the Indians of America come anywhere near this holy Bishop's? Your love for them and for the Missions of the entire world will grow through devotion to Venerable Kateri Tekak-

witha. Her cause, much as her people centuries ago needed Venerable François de Laval, today needs friends and protectors. Kateri, I am sure, will make it up to you for any help you can extend: love calls forth love. She, too, will carry away all your hearts, while leaving you her own.

✧ **Kateri's smile upon you, Mr. R. K.!**

The enclosed cheque, \$67 is for the Cause of Venerable Kateri... [Editor's note: Happy 67th birthday, Mr. K.!] (Montreal.)

✧ **Kateri's smile upon you, Mr. E. C. P.!**

I am enclosing something for Kateri after regaining my health. I spent 50 days in the hospital. Men did their best, but God crowned their work with success! . . . (Montreal.)

✧ **Kateri's smile upon you, Mrs. M. A. L.!**

I am coming to recommend myself to Kateri who gave me courage while I was ill . . . (St. Jerome.)

✧ **Kateri's smile upon you, Miss E. M.!**

According to the March Bulletin, the Vice-Postulator is hard pressed for money. Would you please use the enclosed money order for ten dollars for five days, room and board? . . . (Hamilton, Ont.)

✧ **Kateri's smile upon you, Mr. G. de M.!**

Enclosed you will find ten dollars for Kateri's Cause . . . (Ville-Emard.)

✧ **Kateri's smile upon you, Mrs. J. M.!**

I am carrying out my promise to Kateri. Having collected my pennies in a special bank, when it is full, I forward the contents to you (\$5) . . . (Montreal.)

For You and Yours!...

Medals

1. Obverse: Kateri; reverse: Mission of St. Francis Xavier. Silver plated: 15c each—\$1.50 per dozen.
2. Aluminum: 5c each—50c per dozen.

Pictures

1. Sepia-colored with prayer in English or French: 5c each.
2. Colored picture by Mother Nealis: 10c each.
3. New colored picture by Sister M. Fides Glass: 5c for two.

Earth from Kateri's Tomb

In small cellophane packet: 20c each.

Touch Relics

Small Kateri picture with silk applied to relics: 20c each.

Novena

In the form of a short biography: 25c each.

Statues

Colored 8½": \$3.75.
Colored synthetic rubber 4¼": \$1.10.

Books

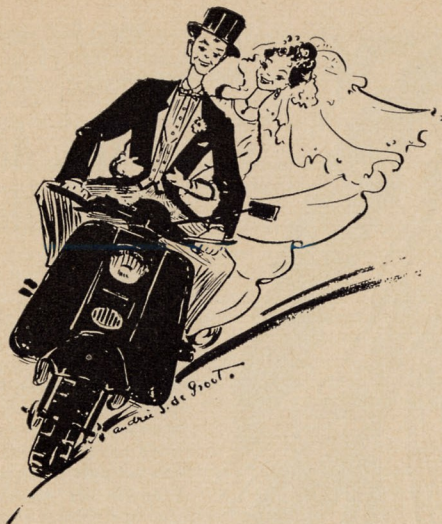
"Kateri of the Mohawks" by Marie Cecilia Buehrle: \$3.25.
"Kateri Tekakwitha Mohawk Maid" by Evelyn M. Brown: \$2.10.
"The Visions of Bernard Francis de Hoyos, S. J." by the Vice-Postulator: \$3.90.

Kateri Sympathy Cards

One dozen cards boxed: \$1.00. (Then for each enrollment, send the name and address of your addressee with \$1.00 to Kateri. The addressee will be officially notified of the enrollment in the Tekakwitha Guild.)

1961 Desk Calendar

Only 25 copies. Ready for September. The most beautiful desk calendar anywhere with 52 photos of exotic Japan, 26 of which are in color. Published by the Jesuit Fathers of Japan, \$2.00 each (\$1.00 for the Japanese Missions and \$1.00 for Kateri's Cause).



Happy days!...
with an offering to Kateri!

A GOOD PENANCE ANY TIME OF YEAR:
SIT DOWN AND WRITE IN BLOCK LETTERS
THE NAMES AND ADDRESSES
OF 20 OR MORE OF YOUR FRIENDS
THEN SEND THEM IN TO KATERI.



Kateri's Contemporaries

MARTIN
SKANDEKONRAKSEN

ONCE, AND TWICE AGAIN

II

In May 1675, Father Claude Dablon, S. J., Superior General of the Missions of New France, made his annual visit to the Fathers of St. Francis Xavier. On the twentieth of the month, word was received that His Lordship, Monseigneur François de Laval, first Bishop of Quebec, was about three leagues from Montreal where he hoped to arrive the following day. The Superior of the Jesuits of New France and Father Pierre Cholenec, soon to become Venerable Kateri Tekakwitha's spiritual director, went out to welcome him.

The Bishop had just recently come from France where he had been cordially received by Louis XIV and the Court of Versailles. The Fathers found him in a little bark canoe, accompanied by a single priest,

Father de Bouy, and two peasants who did the paddling. Rain, quite plentiful that spring, had drenched the prelate, his wooden crozier and his three companions. Graciously he promised the two Religious that the following Monday, the twenty-fifth of May, he would visit the Mission of St. Francis Xavier at Laprairie.

In His Lordship's honor, the brown-skinned inhabitants decorated the village and the chapel with pine saplings. Martin was overjoyed, for on Tuesday the twenty-sixth, together with more than eighty other converts, he was confirmed by the illustrious visitor.

The reception of the Holy Ghost intensified his love for Christ and incited him to share it with his people.

He had already learned that no true love of God exists without love of neighbor. At the break of summer, when the whippoorwill's melancholy song heralded the early dawn or sealed the quiet dusk, with Father Frémin's reluctant permission, he set out for the Mohawk Canton of the Five Nations—his old homeland to the south. He especially planned to reclaim from pagandom a friend of his own age.

To his dismay, he discovered that his former companion had become a notorious inebriate. After many efforts, he realized he could make no headway with him. His heart ached. To make reparation for his friend's sins, he resolved to work for the conversion of other old acquaintances. In St. Peter's Chapel at Gandaouagué on the Mohawk River (Fonda, N. Y.), he attracted crowds by singing the new prayers he had learned in Canada. The charm of novelty, blended with his voice (which like those of most Iroquois, must have been excellent), won him an audience, and so gave him the opportunity to speak of the mysteries of the Catholic faith.

In the longhouses, he spread the Gospel and inveighed against impurity, but particularly against drunkenness, which attained its highest pitch in the warm summer months. To appreciate his courage fully, one must know that he was breaking a strong tribal pattern, since it was utterly unheard of for a young brave to speak in public, especially before the ancients of the nation. The influential men, and it is safe to say Kateri Tekakwitha's Blackrobe-hating uncle was counted among them, tried unsuccessfully to stop him. As a last resort, they urged him to return to Kentakhé—to Laprairie and his "praying Indians!" The Lily of the

Mohawks, still a pagan, indubitably was aware of Martin Skandekonraksen's apostolic efforts. Who can doubt that his conduct edified her and attracted her to the Christian faith?

Seeing that no further good could be accomplished by a longer stay at the Iroquois castle on the Mohawk, Martin decided to return to the Mission of St. Francis Xavier. The hot and steamy days of midsummer were still upon the countryside when he approached Laprairie. His first care was to kneel at Father Frémin's feet for his usual confession at the end of a trip. Then a visit to Our Lord in the Blessed Sacrament.

Through August and September, Martin remained in the village, happy at his customary devotions. He helped the women harvest the maize, beans, pumpkins and squash. The priest kept an eye on him, and rejoiced. For Martin had come back unspoiled by his visit to his pagan kin. After the latter's death, the missionary was convinced he had never lost his baptismal innocence.

In the brisk autumn air, while the oaks turned garnet and the maples a hundred shades of glorious red and yellow, the men left the Mission for their autumn hunting. Kryn, the Great Mohawk, always included Martin in his band. They had chosen for their hunting ground the vicinity of Fort Lamothe above Chambly on the Richelieu River, not too far from Laprairie, as they planned to come home for Christmas.

Though he was the youngest of the hunters, all, even the oldest, turned to Martin for advice in matters of conscience. No better proof could be found of the respect that he had won.

Autumn, a graceful deer, twitched its lovely ears and leaped into the enfolding security of the forest stretching away towards the south. Winter threw an ermine wrap upon the green pines. Late afternoons, long shadows of periwinkle blue laced the frozen land. The hunt went on and as the days ran by, the men's thoughts began to race homeward: in a few weeks at the altar railing of their little church, they would receive their Christmas Communion from burly Father Frémin's hands.

On the first of December, Martin fell sick. The contemporary documents mention his severe headaches and recurring fever. He could no longer hunt, and his quick mind, or was it a special grace of God, made him understand that he was in danger. He

had recourse to prayer—not to be cured, but to prepare for the meeting with his Maker.

After years of religious life, devout priests and nuns do not always perfectly achieve Holy Indifference, which, according to St. Francis de Sales, is the peaceful awaiting of Divine Love. Martin Skandekonraksen, without the benefit of the three vows and the protection of monastery walls, had already come by it. Instinctively his youth must have grasped out at life, yet with extraordinary resignation, he calmly declared that he was content to die, if such were the Will of God. Illness and death held no fear for him: he knew they simply formed a passageway to a happy eternity. Soon would be his the joy of seeing His Creator face to face. Perhaps one could imagine such sentiments when good health holds one by the hand, but when the doors of the life beyond swing open for one to pass through, reality takes over. During the three weeks of suffering, he never complained. He fingered his rosary constantly. "Ileso! Warit!", he prayed, and undiluted joy filled his heart. He repeated his acts of faith, hope, charity and contrition for his sins.

As a young religious, I remember having heard in the dead of night a fellow scholastic in his sleep fervently recite in a loud voice a page of Thomas à Kempis' *Following of Christ*. This personal experience provides me with an insight of what the Great Mohawk certainly felt when Martin in his hours of delirium joyfully said his Hail Mary's and poured out in prayer his love for the Savior. His unconscious self was permeated by the thought of God.

Quite worried by his condition, his companions decided to take him back to the Mission. Kryn was the first to carry him on his shoulders. He was rewarded by the sick man's gratitude: "My brother," Martin told him, "thank God in all your toils; you are having trouble in carrying me, but God will reward you for the acts which you perform in charity."

He made light of his illness but much of the trouble he was giving. To the Great Mohawk, he affectionately commended that he live always as a good Christian.

As they slowly advanced towards Laprairie, Martin grew worse and they had to stop. Suddenly his features brightened and he explained that someone, very beautiful, had come to look for him. This unexpected visitation added to his courage. Again

Sunday Masses at the Mission:

7:00 A. M.

8:30

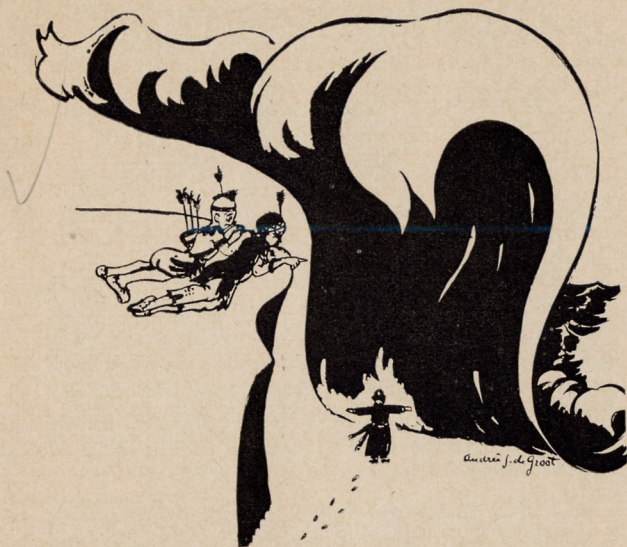
10:30

12:15 P. M.

and again they halted. The last time, only Kryn and a French youth were with Martin—the others had hurried on ahead to inform Father Frémin of his sickness.

Since they were in need of food, the Great Mohawk tenderly deposited Martin on the ground, built him a fire and told the white boy to be attentive to his needs while he himself hunted for meat. When Kryn returned, the white lad had disappeared, probably frightened by the approach of death as he watched and waited by his charge. The fire had burned out. Strangely, Martin was radiant. Two times more, the beautiful one had come, and had even spoken to him. Soon he would be in heaven, she had promised. She told him her name. It was Wari; in English, Mary.

Martin then bade his final farewell to Kryn, his relative, to whom he owed his faith. He exhorted him anew to be Christian to the core. He asked him to repeat often the name of his patron saint, who would help him in his agony. Mastering his little remaining strength, Martin Skandekonraksen sat up to make known his last wishes. He hoped to meet all his friends in heaven. He requested that Kryn pay his debts with the wherewithal he would find in his little chest in the longhouse. After a pause, the dying man drew forth a large wampum belt. He handed it to his companion and begged him, when he returned to the Mission, to prepare a feast, even leaving his dog as *pièce de résistance*! The belt was a present to the village elders, an invitation always to value their faith. Then he peacefully conversed with God until the final summons came. That late afternoon of the twenty-second of December 1675, the lengthening shadows on the pure white fields seemed bluer than ever...



HOT ASHES: Poor Vice-Postulator!... Who is going to save him...
FIREBRAND: ... from the tidal wave of his debts? ...

FROM OUR FILES

CONVENT OF THE HOLY NAMES
MARYLHURST, OREGON
SEPTEMBER 8, 1940

Reverend and dear Father:

A striking favor, received on the day after a novena to Kateri Tekakwitha closed, seems worthy of record. A non-Catholic gentleman who, though he had spoken of becoming a Catholic, met with obstacles. It seemed unlikely that he would receive instructions, but the day after a novena to Kateri, it was learned that he had been baptized, received Holy Communion and Extreme Unction.

A Sister, who needed money for a journey, received it promptly after invoking Kateri. Fearful later that it was not enough, she prayed to Kateri again and got a larger amount. This, later, quite without her expecting it, was not needed for the journey and found its way to a needy Indian missionary in a manner she had not foreseen.

Several other favors very promptly granted after prayer to the lovely Indian Lily seem attributable to her intercession.

Very truly in Jesus and Mary,

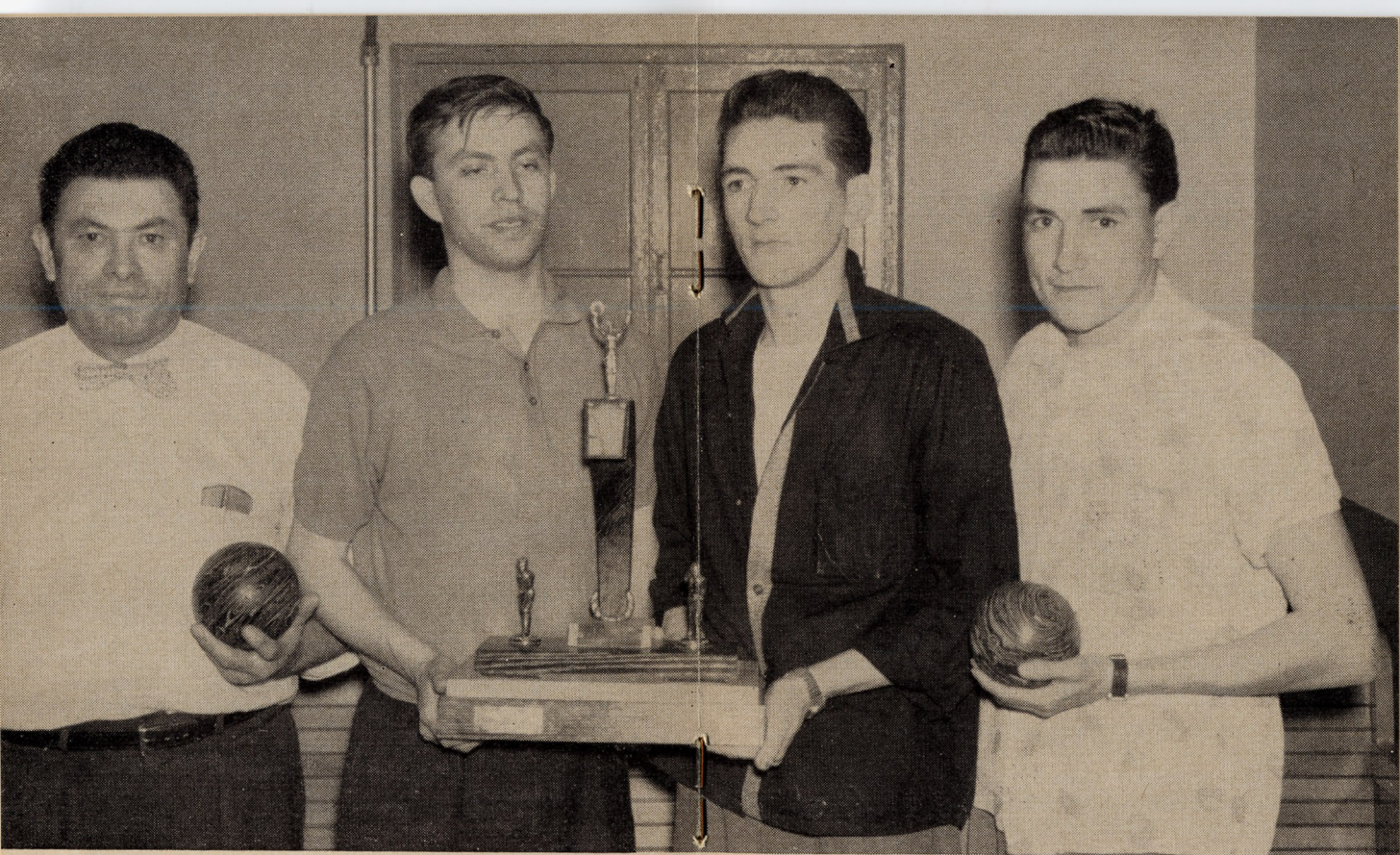
Sister MARY PATRICK

✻ Kateri's smile upon you, Mr. J. B. S.!

... I must do honors once more ... That means that \$40 is the latest check to wing its way from my office to yours. I am at low ebb with Kateri medals that I pass to my customers, regardless of their religious faiths. I do believe that more should find their way to my house, don't you agree? Let's talk of the wonder works of Kateri at this level: 1st—A Lutheran woman, having fallen and broken a bone in her ankle, developed gangrene in the foot and leg, and the Doctor ordered her leg amputated, but J. S. and Kateri's medal appeared on the scene, and the wonder worked—no amputation. 2nd—A waitress at a nearby restaurant was suffering from loss of voice for over two weeks, had a quinsy sore throat and was in distress. Along comes Joe and his medal once more. Told her to wear the medal around her neck, which she did. Presto! the quinsy sore throat disappeared before I left the snack shoppe and the next morning she had her voice back ... Remember the commercial they use for L & M cigarettes: "They said it couldn't be done?" They never figured on Kateri doing her wonders ... (Chicago, Ill.)

✻ Kateri's smile upon you, Mrs. M. M. O.!

Please find enclosed \$1 for Kateri's cause. (Editor's note: the \$1 was crossed out and changed to a higher sum with the remark: "Kateri is very persuasive!") My little boy has come down with Scarlet Fever and during his fever we prayed to Kateri and she helped us with his pain. Now I have asked Kateri to please help him as we have been told serious complications can arise within the next few weeks. Kateri has helped in so many ways and I am now receiving communion for Kateri at least once a week instead of the once a month that I had promised her and I know that when this is all over that she will have helped me. My little boy says three Hail Mary's and three Our Father's in thanksgiving for her help in his pain and he is becoming very devoted to Kateri ... (Center Line, Mich.)



Kateri's people were great warriors and athletes. They still are: Messrs. Howard Stacey, Jack Leclair, Albert Lazare, Kateri's secretary, and his brother Tom, who was Kateri's first secretary, won the playoffs of the K. of C. Caughnawaga Bowling League at Lachine, Que. Incidentally, Kateri's other secretary, Mrs. C. A. Charlebois, was also a member of a champion bowling team at the Canadian Club in Montreal.

Photo: Buddy French.

Now Is the Time...

For safe holidays, spiritually and physically, now is the time to make sacrifices in order to help Kateri's Cause.

- Be faithful to the daily Morning Offering of the Apostleship of Prayer.
- Be "a good scout": each day help someone in need, for instance, offer some elderly person a ride to church in your car, to hasten Kateri's Beatification.
- Be faithful to daily Mass, if it does not interfere with your family responsibilities.
- Be generous enough, after an expensive dinner, to abstain from the *crème de menthe* and send the difference in to Kateri.
- Be strong enough, at least once a week, to go without a soft or hard drink on or off the rocks, and send the difference to Kateri!
- Be a frequent communicant, not one of those fuzzy-edged Christians!
- Be satisfied with a less expensive brand of cigarettes and send the difference to Kateri.

Do begin today. Your self denial will prove to Our Lord that you really want Kateri to be beatified and beatified soon.

FOR RESEARCH CONCERNING KATERI,

Kateri Needs...

The Jesuit Relations.

The Thwaites Edition, long out of print, recently rephotographed. \$450.

Handbook of American Indians, in Two Parts.

Edited in 1907 by Frederick Webb Hodge. 2nd Edition (1959) by Pageant Book Co. of New York. \$22.50.

A History of the New York Iroquois.

By William M. Beauchamp, S. T. D. (Albany, 1905).

Photostat copies of the original **Holy Family Association Register**: approximately \$75.

In Kateri's name, the Vice Postulator sincerely thanks Mr. Urban J. Stevens of Montreal for **Harrap's Standard French and English Dictionary in 2 Volumes**. (London, 1959).

Kateri and the Blessed Sacrament

Kateri loved Our Lord in the Blessed Sacrament.

Whenever she went to Communion, her friends sought to be near her in church in order to catch fire from the flames consuming her.

Whenever Kateri's friends of today receive Holy Communion, she will let a spark of her love fall into their hearts. The sparks will blaze into a bonfire within them, in their everyday lives and all round about them.

In 1952, the Reverend Ernest Carrier, S. S. S., ordered a Communion rail containing a statuette of Kateri for the beautiful Church of the Blessed Sacrament in Quebec City. Marble, bronze, mosaic went into the railing, planned by Architect Dufresne of Beauport, Quebec, and executed by Professor Erminio Vignali of Turin, Italy.

Father Carrier had the genial idea of making the balustrade into a small iconostasis with eighteen Eucharistic saints and votaries: on the Epistle side—Blessed Peter Julian Eymard, St. Thomas Aquinas, Blessed Marguerite Bourgeoys, St. Joseph, St. Francis Assisi, St. Claire, St. Benedict Labre, St. Juliana, St. Charles Garnier; on the Gospel side—St. John the Evangelist, St. Tharcisius, St. Margaret Mary, St. Alphonsus de Liguori, St. Catherine, VENERABLE



Kateri Loved Our Lord in the Blessed Sacrament!

KATERI TEKAKWITHA, St. Michelle of the Blessed Sacrament, Blessed Imelda and St. Pascal Baylon.

These statues reveal the skill and the piety of the artist, who consecrated the last days of his life to this work. As Father Aimé Côté, S. S. S., wrote: "They manifest the faith which guided him in the carrying out of what was to be his last masterpiece."

When you visit Quebec, why not go to the Church of the Blessed Sacrament for a few minutes of adoration? If you so request, Kateri will teach you to make the most of the divine Gift of the Holy Eucharist.

✱ **Kateri's smile upon Your Excellency, Bishop J. C. C.!**

Here is a little offering for Kateri's Cause! (Montreal.)

✱ **Kateri's smile upon you, Mr. A. K. B.!**

I am enclosing \$20 for Kateri's Cause . . . (Caughnawaga.)

✱ **Kateri's smile upon you, Mr. J. McK.!**

My wife had a bad fall while on our way to Midnight Mass, just about a month ago, and hurt her knee very badly. As we are elderly people and bothered with rheumatics, it could have been very serious. However, the situation has cleared up and she is able to get around and to do her work again, so we will continue to pray for and try and interest others in the cause of Kateri . . . (Val Laurin.)

✱ **Kateri's smile upon you, Mrs. A. J. W.!**

This letter is perhaps over twenty years too late. During the depression, I had been a widow with a child to support. No work, no money, no hope, and behold, I read a little article about Kateri in a Marianhill Magazine. At the time, I had been making some four novenas to different saints. I decided to try out Kateri at once, asking her intercession for employment. This was just about hopeless in 1933, so I said, "Look here, Kateri, if you could get this favor for me, let me be called to work on Thursday. And Thursday morning I got up, went to church, came home and decided to wash my hair. I wet my hair and the phone rang. What do you know, my old manager called and said: "Anne, can you come to work at once?" I was stunned. I went to work the next day and kept on working until I quit myself. However, when I hung up the phone, I got on my knees and prayed to God for hearing Kateri in my behalf. She is my darling little helper in all needs! (Chicago.)

*An Eyewitness's Account
of Kateri's Mission*

THERE KATERI BELONGED!

A yearly account of the foundation of the Mission of the Sault up to 1685

by Claude CHAUCHETIERE, S. J.
Spiritual Adviser of Venerable Kateri Teḱaḱwiḥa
A. D. 1683 (*Cont'd.*)

We immediately began to rebuild the chapel, God having willed there should then be an architect in the place, who had built five other quite well constructed chapels. But meantime, the captain of the Mohawks, known as "the Great Mohawk", who had made a fine cabin two weeks before, moved out of it to lodge Our Lord, who well recompensed his host. First of all, he did him the honor of seeing his cabin converted into a church; but because God honored this chapel with several wonders which occurred therein, many persons, who made novenas to Kateri of the Sault, were seen to come to it out of devotion. Those who often went to visit the Blessed Sacrament, performed the same devotions there which were performed in the beautiful timber chapel, with all the more fervor in proportion as the inconvenience of the building, the rigor of winter, the spring rains and the summer heat were harder to endure.

A year had passed since we began to instruct by means of paintings, which greatly pleased the Indians. Even the *Life of Our Lord* had been imported and made into small books which the Indians carry with them to the hunt and thus instruct themselves. We have thus put before them in writing the sacraments, the seven capital sins, hell, the Judgment, death and some devotions, such as the rosary and the ceremonies of the Mass.

From autumn, they worked at rebuilding the chapel. When the workman began, the Indians began to work in concert—some by their gifts and others by their prayers. They did their utmost

to help the workmen. When the logs were squared, casting was out of the question; but the Indians carried pieces sixty feet in length and proportionately thick, and thus got together all the timbers where the building was to be hewn. There was nobody who did not work according to his strength. The women and children all carried their pieces of timber; several went about it with so much fervor that they hurt themselves and were sick for a long time. But the most admirable of all was the workman who having never studied, became a master architect.

This year ended with the change of governors and another change which concerned the mission; for it was favored by the very men by whom it had been persecuted. At the same time, the mission experienced the liberalities which the king had extended to it, especially as regards the restoration of the chapel.

1684

There has not been a more perilous or more honorable year for the mission than this one, during which all Canada was embroiled as we shall tell. When spring had come, our people began to erect the chapel which had been hewn into shape during the winter in the woods. The plan had been to draw the planks over the snow and thus to transfer all the pieces to the place where the building was to be erected. The workers were foiled for the snow melted sooner than they thought. No one knew what to do and no one wanted to leave the building until the following year. The village is ordinarily deserted in the months of March and April: only a few women and children are left in it. These women undertook to transport all the timbers. The posts and beams are clumsy and heavy as one may imagine since the timbers of a building sixty feet long and twenty-five wide are not light.

It was first proposed to these carriers to make a road by land, half a league in length, from the place where the timber was to be taken to the one where the chapel was to be built. It was necessary to fell and cut great trees in order to make the passage. When one or two days were thus employed, the snow failed and the labor was lost. They had not but one resort, difficult and dangerous enough. This was to throw the timbers into the water and convey them by means of a little brook which bypasses the place where the village and the chapel now stand. They dangerously risked

drowning or freezing. However, the Indian women alone, animated with the spirit of devotion and with the desire to have a chapel, did wonders on this occasion. They first helped to make a road and to cut some trees which had fallen into the brook. It was necessary to go into the water up to the waist and to remain there an entire day. When the road was done, they exhorted one another, and divided themselves into different bands. The little girls and the old women carried the lightest pieces by land; the young women and those who were not burdened by pregnancy, went along the brook with poles to guide the timbers through the turns. The most vigorous and those who in the Indian tongue are called "good Christians," or in French "the devout ones", followed the timbers in the water, having, in a spirit of penance, chosen this most difficult part of the work. They were quite hard pressed, and to top it all off, they had to make great efforts to drag the timbers out of the water. But as the undertaking was done to honor God and in a spirit of Christian faith, everyone was content with whatever might befall her. It is customary to note great joy in this mission when the people join in public works for the honor of God or for the service of the poor or the sick. *(To be continued.)*



HOT ASHES: It's not Kateri's fault if he lost his ball . . .
FIREBRAND: . . . so why doesn't he help her Cause?

St. Pius X and Bernard de Hoyos, S. J.

Decree concerning the Beatification and Canonization of the Servant of God, Father Bernard de Hoyos, Professed Priest of the Society of Jesus.

Bernard Francis de Hoyos was born on August 21, 1711, from honest wedlock, in the Spanish town of Torrelabaton in the diocese of Palentine and the Province of Valladolid. When the waters of Baptism had poured new life into his soul, his parents, Emmanuel [de Hoyos] and Francisca de Seña Faica, placed him under the special protection and patronage of Saint Francis Xavier. He received his primary education in his native village and as he grew older, he studied the humanities in two of the colleges of the Society of Jesus—first in Augusta Emerita, then in Villagarcia.

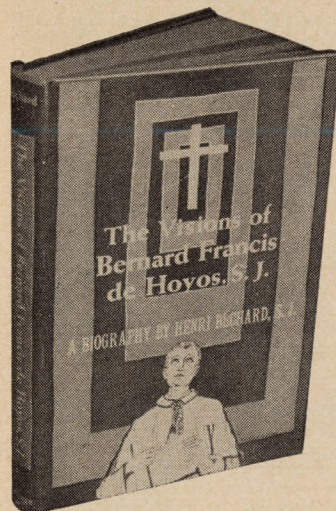
The most Blessed Virgin Mary assisted him to overcome all obstacles in responding to the divine call to the state of perfection and his desire was fulfilled when, at the age of 14, he was received into the Society of Jesus. He set before himself John Berchmans as a model to imitate. When he had completed his novitiate training and had pronounced his simple vows, he zealously entered upon first, the philosophical and afterwards the theological course of studies.

Then, more assured of the divine will, and led on by obedience, he received Holy Orders on January 2, 1735. With consolation and peaceful fervor, he celebrated his first Mass at the college of St. Ignatius, the second college mentioned above.

He was called by God to propagate devotion to the most Sacred Heart of Jesus in Spain. So faithfully did he carry out the task which was entrusted to him that, within a short time, after he had overcome extremely difficult obstacles with the help of God, the Divine Heart was honored throughout all of Spain. The result was a remarkable profit for souls.

After such a successful beginning, the young saint seemed destined for even greater things. But unexpectedly, on November

*The first Life in English
of a great apostle of the Sacred Heart*



The Visions of Bernard Francis de Hoyos, S. J.

by Henri BÉCHARD, S. J.

\$3.90 postpaid

16, 1735, he was stricken with a fatal disease which gradually grew worse. After having received the sacraments of the Church with great devotion, at the college of St. Ignatius in Valladolid, he went to rest in the Lord on the 29th day of the same month. Though he had scarcely completed his 24th year, he was far further advanced in merits than in years.

Meanwhile, under the authority of the Bishop, inquiries for information were held concerning the reputation which the Servant of God had for sanctity in his life, and which, after his death, has continued to grow even to the present day. This in-

formation was presented to the Congregation of Sacred Rites. Consequently, and with lawful order, at the urging of the Very Reverend Father Camillus Becarri, Postulator General of the Society of Jesus, after having received the postulatory letters of certain Most Eminent Cardinals, and also of several Most Reverend Bishops of the Cathedrals of Rome as well as the letters of the major superiors of orders and congregations, the Eminent and Most Reverend Cardinal Jerome Gotti, promotor and director of the cause, proposed to the Ordinaries of the Congregation of Sacred Rites assembled at the Vatican on the undersigned date, the following question for discussion:

'Considering the case and the end which it sets forth, is the Commissio [authorization] of the introduction of the cause to be signed?'

After the Most Eminent Promotor had posed the question, the Most Eminent and Reverend Fathers, whose charge it was to protect the Sacred Rites, considered what the Very Reverend Father Alexander Verde, Promotor of the Holy Faith, had said and written. Then, when they had weighed all the evidence with careful consideration, they assented that their decision be recorded in this way:

'We answer affirmatively; that is, the authorization of the introduction of the cause is to be signed, if it is pleasing to the Most Holy Father.' February 10, 1914.

All these proceedings were reported to our Most Holy Father, Pius X, by the undersigned Secretary of the Congregation of Sacred Rites. His Holiness affirmed as valid the decree of the same Congregation and, on February 11, 1914, found it fitting to sign with his own hand the Authorization for the introduction of the cause for the beatification and canonization of the servant of God, Bernard Francis de Hoyos, professed priest of the Society of Jesus.

Fr. X. Cardinal Martinelli, Prefect,
†Peter La Fontaine, Bishop of Charystien, Secretary.

Acta Apostolicae Sedis.



Let's help one another help Kateri's Cause!

Kateri's Apparitions

... The apparitions I am referring to here are so important and clear in detail that I do not see how they could be reasonably called in question. Though the incredulous will always remain so, God will be no less glorified in His Servant, and virtuous people will find in these marvels new motives to love and bless Him, on seeing how liberal He is in rewarding the services rendered to Him, even by the poor Indians.

The sixth day after Kateri's death, that is to say, the Monday after Easter, a person of virtue and worthy of belief [doubtless, Father Chauchetière], was praying at four o'clock in the morning when Kateri appeared to him surrounded by glory, with majestic bearing and shining face lifted toward heaven as if in ecstasy. This marvelous vision was accompanied by three circumstances that made it seem more remarkable. In the first place, the vision lasted for two whole hours, during which this person could contemplate her at leisure and did so with a joy and pleasure difficult to express, Kateri wishing by so marked a favor to acknowledge the great service she had received from him during lifetime. Moreover, this same apparition was accompanied by several prophecies, and by as many symbols which might be seen on both sides of Kateri in her ecstasy. Some have not yet come to pass. For instance, on her right a church was seen turned over on its side, while on the left there was an Indian tied to a stake and badly burned. These events occurred in the month of April, 1680, and in 1683.

The night of the twentieth of August, there was a terrific storm with such lightening and thunder that it could only have been caused by the evil spirit; it hurled the Church of the Sault sixty feet, breaking it into pieces; took it, I say, with such violence at one corner that, though it may seem improbable, it was turned over on the opposite angle and shattered.

Two of the Fathers, who were in the Church, were lifted into the air with the pieces. Another, who had come from

the house to ring the bell, felt the cord pulled out of his hand and was lifted as the others. All three found themselves on the ground under the debris, whence they were extracted with much difficulty. They thought their bodies would be severely injured by such a violent shock, but they merely had some slight wounds. This they attributed to Kateri's prayers and when all three of them met, one said: "As for me, I said Holy Mass in honor of Kateri this morning." "And I," said another, "went to her grave this morning to recommend myself to her in a very special manner." "For over a year," added the third, "I have had an insistent idea that some accident would happen to the mission, so during all that time and even today I went to Kateri at her grave to deliver us from it. Besides, I have not ceased to importune the Superior of the Mission to have her bones translated to our Church, without knowing why I did so."

So much for the destroyed Church; as for the Indian burning at the stake, who was seen in the apparition, this came to pass a few years later when an Indian of this mission was burned at Oneida, as were also two women in the following years. We do not doubt that Kateri, who had prophesied this a long time before, obtained for these Indians the invincible courage that they displayed during their torture.

Peter CHOLENEC, S. J.,

in "The Life of Kateri Tekakwitha, First Iroquois Virgin" (1696).



Still Harping! . . .

Still Harping!

At the death of her father, Miss Patricia Smith of Quincy, Mass., thoughtfully offered Kateri a beautiful gold paten, a gift of relatives and friends. Father Jacques Bruyère, S. J., who once devoted himself to Kateri's Mission, and who is now a missionary in Formosa, will be the happy beneficiary. Miss Smith, also gave nearly a hundred dollars in alms to Kateri's Cause for the repose of her father's soul. Please remember Mr. Smith in your masses and prayers as well as all Kateri's departed friends. ❀ Two pages of the French June "Kateri" were sponsored by Kateri's clients at \$20.00 a page. Each page of the September issue, it is hoped, will be thus paid for by her votaries. ❀ When I first began the publication of the Kateri bulletin twelve years ago, Miss Loya of New Orleans bequeathed \$500.00 to Kateri's Cause. Perhaps her example will inspire others to do likewise. ❀ Pilgrimages to the Mission of St. Francis Xavier, where Kateri's relics may be privately venerated, will soon begin. May I suggest that the pilgrims leave an offering for Kateri? Please mention specifically that the offering is for Kateri. You will thereby be helping the Mission, since Kateri's Cause owes it over \$600.00. ❀ On New Year's Eve, I gave a series of talks to the Holy Cross Sisters from New Hampshire at the Provincial House of the Sisters of the Good Shepherd at Bayview, Me. Who will blame me for having spoken of Kateri? ❀ At Caughnawaga, Sunday, January 11, 1960, at a Communion Breakfast for the Holy Name Society, I spoke of Kateri to her people. ❀ The Reverend Horace Labranche, S. J. lost his mother on January 20. Father Labranche has been Superior of the Mission, since the illness of the Reverend Martial Caron, S. J. Fortunately, Father Caron remains with us at the Mission. For three years, the present Superior, a member of the Far East Province of the Society of Jesus, has been stationed at Caughnawaga, most of the time as Pastor. To Father Labranche and to all his dear ones, our prayers and sympathy! ❀ Kateri made some friends January 23 to February 4 during a retreat I gave to the Grey Nuns at Giffard; March 7 to 10, to the graduating class of Savaria High School in Lachine; March 13 to 17, to the English speaking parishioners of St. John Vianney at Chateaugay.

THE VICE-POSTULATOR.