

*By helping
with your prayers
and offerings
the Cause for
the Beatification
of the
Lily of the Mohawks,
you will be
helping
the Missions
all over
the world.*

WRITE TO KATERI, CAUGHNAWAGA, P. Q.



11



KATERI



Volume 12, No. 4
September, 1960

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



KATERI

Vol. 12

No. 4

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

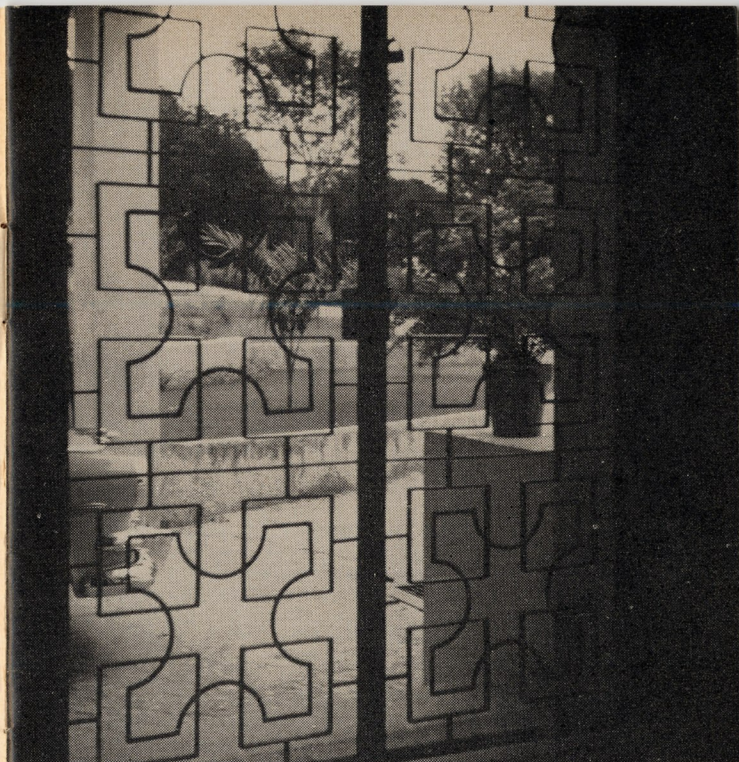
Your contribution (\$1.00 a year, as long as possible) enrolls you among "Kateri's Friends" for whom

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.

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SEPTEMBER, 1960
Published with Approval of
the Ordinary and Permission
of Superiors

Caughnawaga, P. Q.



OPEN WIDE

Several years ago, the internationally known Chinese legislator and diplomat to the Vatican, Dr. John C. Wu, informed me that he had placed a small statue of Venerable Kateri Tekakwitha in his room. Both he and Madam Wu have great devotion to the Lily of the Mohawks. Dr. Wu, who has been called "the man beyond east and west", clearly understands the significance of this "first non-martyr in the history of the Missions to have practiced all the Christian virtues to a heroic degree."

Kateri's Beatification and subsequent Canonization will be a highly important contribution to the Missions, much like the recent election of many Cardinals from Africa and the Far East.

Officially October is the month of the Missions. Every month of the year could be Mission month for you. One of the best ways to promote the foreign Missions is to help Kateri's Cause by the daily recitation of at least a decade of your rosary and by a contribution, renewed as often as your means allow, to defray the mounting expenses of the Cause. The sacrifices entailed by your giving of both alms and prayers, will plead with the Heart of Jesus to grant Kateri the glory of the altars in the near future.

As early as 1949, the Postulator General of Venerable Kateri Tekakwitha's Cause, the Reverend Charles Miccinelli, S. J., deeply aware of her importance to those distant lands long ripe for the harvest, wrote to me from Rome:

"The Venerable's clients must multiply their prayers and organize under the direction of the worthy editors of this Review, a holy offensive to obtain the desired Beatification. From this Beatification would result great joy not only for Canada and the United States and for all Indians, but for the entire world, which, according to an elegant design of Providence, would be taught with authority, by a young Maiden of the Redskins, the virtues it badly needs!"

How true.

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

A letter of thanksgiving for a favor granted through the intercession of Kateri! I was much worried about the outcome of a blood count I had taken—it was satisfactory. I also ask Kateri to intercede for my sister who is ill in the hospital. (Redwood City, Calif.)

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

I am enclosing an offering for Kateri, which I had promised. It isn't much, but I am not forgetting her. Another will soon follow . . . (Quebec.)

✧ Kateri's smile upon you, Sister Mary Kateri, O. S. F.!

Early this month, I received my Masters' Degree from Catholic University, Washington, D. C. I'd like to share part of the money I received for graduation with Kateri . . . that Her cause may move forward. I pray for this and for you, Her vice-postulator. Currently I'm supervising a 28-bed psychiatric unit. This is very challenging and interesting. I have a grand staff to work with and their feelings toward the patients are most therapeutic.

We're in the "storm season" here on the Minnesota-North Dakota border. We have terrible electrical and wind storms. Last year 140 windows were broken in our hospital by hail, and tornadoes hit this area periodically. Being new in this setting, I sense a deep concern among the people here when a storm is threatening . . . (Moorhead, Minn.)



Kateri's Vice-Postulator is out for . . . PRAYERS!

Three Centuries Ago...

In 1660, when Tekakwitha was four years old, she was stricken with smallpox. Father Claude Chauchetière, her spiritual director tells us the story:

"An epidemic of smallpox caused the death of many adults and children . . . Kateri's mother died and left two small children, regretting only that she had to leave them unbaptized. It was said that she was a good Christian, that she prayed until her death, and that perhaps her prayer obtained the grace of Baptism for her daughter, and, for us, the grace of possessing a saint. The other child died and only Kateri remained. It was thought that she too would die at the age of four, because she had an attack of smallpox. This, in the course of time, obtained for her the blessing of virginity. Her face, which was formerly pretty, became ugly; she almost lost her eyesight, and her eyes were so hurt by this disease that she could not bear a strong light. This obliged her to remain wrapped in her blanket, and favored her wish to

remain unknown. She often thanked Our Lord for this favor, calling her affliction a blessing, for if she had been pretty she would have been more sought by the young men, and so might have abandoned herself to sin . . ."

The time would come when she would be radiantly beautiful again. But all in all, humanly speaking, Tekakwitha could have said with Galsworthy: "Life is a tough job." For this Iroquois maiden it began to be tough at a very tender age. Under the guidance of the Holy Spirit, however, and of her confessors, she quickly learned that joy is achieved through the Cross, and not despite it. On the other hand, all this suffering enabled her to understand others and to sympathize with those who bow under the burdens of physical pain and of spiritual anguish. The following letter just received from Miss R. D., will show you what I mean—

"On July 17th I had the honor of visiting Kateri's Shrine. About 1934 I was given a pamphlet with her picture and a short prayer which I memorized and say immediately after the Morning Offering every day. I was told one day she would become a saint, and while I said the prayer every morning since that time, I never asked her intercession.

"We have a 'problem nephew'—age 18, father deceased; mother and stepfather alcoholics. We had not heard from him for a week and the CYO where he rooms said he had not been there for three days. I immediately began praying to Kateri to intercede for us and about three p. m. yesterday afternoon he came; my sister called me at work, and we both thank God and Kateri."

Kateri Badly Needs...

The Jesuit Relations.

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

INDIA

Xavier House
Sahibganj, P. O.
Loop Line E. Rly.
Santal Parganas
INDIA

... With regard to Venerable Kateri's Cause, at times I wonder what is holding it up, after so many years of hard work. I wish and pray that she may soon be declared BEATA and then SAINT by the Church. What a power for good she would be not only in the West, but especially in Africa and Asia. Her holiness of life would certainly appeal to the mind of old and new Christians, and her intercession in heaven would bring about the conversions of many souls like hers, and of those who have to fight the evils and inroads of paganism, not only in Mission lands, but even in the so called Christian countries.

Before ending this letter, may I ask you to kindly recommend me and the needs of the Santal Mission to the intercession of Venerable Kateri ...

Very Reverend J. PORTELLI, S. J.
Superior of the Santal Region

Aishabai Building
Lady Jamsedji Road
Mahim, Bombay
India

... I was rather surprised to read a fairly large article in one of the secular papers here about Kateri Tekakwitha.

Of course, I am not totally ignorant of her as I have read many times about her in the life of the North American Martyrs ...

Now that this saintly girl may be beatified soon, I ask you for the love of God to please send me some pictures with relics and prayers ...

I am a Catholic convert from the Parsi religion. I am intensely interested in the Catholic faith and in Catholic reading.

May God hasten for His greater glory, the day when we may see Kateri Tekakwitha raised to the Altars. I have been praying for the last number of years for the Beatification of this holy girl. I now have doubled my prayers for her to learn that she is on the way to sainthood. May God be praised!

May I recommend myself and my wife and children to your prayers and Holy Sacrifices ...

Mr. F. A. C.

KATERI'S CONTEMPORARIES
STEPHEN TEGANANOKOA

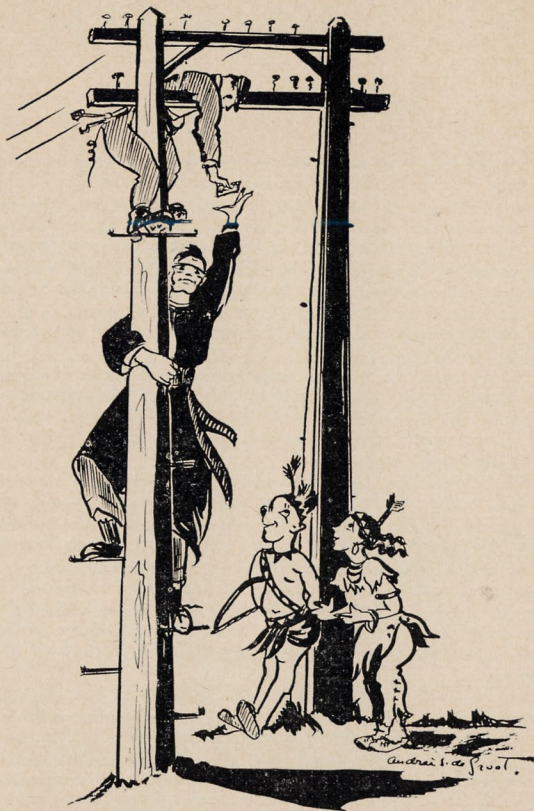
Strong in Faith...

Tegananokoa was about thirty-five years old when he came to live at the "new" Mission of St. Francis Xavier at Sault Saint-Louis, on the south bank of the St. Lawrence, facing Montreal. He was a Huron of the dispersion, who apparently had been adopted by the Mohawks, since he was married to a native of Agnier, also known as Gandaouagué. His wife, six children, and a sister-in-law accompanied him. His gentleness and his conjugal fidelity even in pagandom, where one changed one's wife nearly as often as a mother changed her baby's napkin, are adduced as proof of his high morality.

The newcomer at once earnestly requested to be received into the Church. After the customary probation, the nine were baptized;—he took the name of Stephen and his wife, that of Ann. They were a family after the Heart of God, edifying the entire Mission by their virtues.

With a zeal that time left unabated, Stephen took in hand his little ones' upbringing—a task generally reserved among the Iroquois to the distaff side of the family. Morning and evening he sent them to church for the prayers and the instructions destined to the young. As a father, however, he was convinced that a cup of good example is worth a barrel of fine words: frequently he received Holy Communion and never missed the community exercises of devotion. As a result, his virile attachment to Our Lord, not unworthy of his patron, St. Stephen, edified all who knew him.

Ann, his wife, it must be added, belonged to the group of extraordinary women who lived in close companionship with the Lily of the Mohawks as she burst into full bloom. To be sure, some of them at times flung aside all restraint in their search for perfection: a word from their confessor and moderation came into its own once again. In the stark cold of winter, having broken the ice of the river with their hatchets, they dipped themselves up to their necks in the icy waters. Ann was not content with this penitential bath for herself, but she also plunged into



HOT ASHES: Kateri's Vice-Postulator certainly goes places...
FIREBRAND: ...to get Kateri out of debt!...

the freezing depths her little daughter, Marie, aged three, and pulled her out half dead!

Understandably Father Peter Cholenec, S. J. gave her a good talking to. What motive, he wanted to know, had led her to do it? "She answered simply and in good faith, that she feared that when the child grew older she would become slack and fall into sin, so she had forced her to do penance in advance!"

The mere account of these frightful penances leave us non-plussed today. Is such the ingredient of which holiness is made? The missionary clearly analysed the situation: "... I admit," he wrote, "that these excesses are not always a sure mark of sanctity, as vanity and self-love may creep into them. We have, however, reason to believe that in our Christians they were a true mark, *since they persevered for the rest of their lives.*" And he added quite appropriately: "All we could do in these cases was to prevent a repetition of these excesses which the good intentions and lack of understanding of the new Christians rendered somewhat excusable."

As Martin Skandegorasken and many others of the Mission, Stephen's love for Christ welled over into a flood of zeal. With the Great Mohawk and another from the Sault, probably the catechist Kinnouskouen, he set out to convert the Mohawk Nation. To all appearances, they undertook this trip in 1677, the very year Venerable Kateri Tekakwitha ran away from Gandouagué with the assistance of her brother-in-law, of an unknown Huron, and of Hot Ashes. It seems that Stephen was then a *dogique*, or a prayer-chief, in other words a catechist, but a catechist invested with considerable authority.

They entered the gates of Candouagué, the capital of the Canton on July 15, "feast of St. Bonaventure" as liturgically minded Father James Bruyas noted. A timely arrival, indeed, for the three heralds of Christ were met by friends who were to return with them to the Mission of St. Francis Xavier at the end of the month. Eight days later many of these braves would have been away on a raid!

"I wish", wrote Father Bruyas to Father Cholenec, "for the consolation and the advancement of this Church, to receive such visits often. I tried to make their stay as comfortable as possible in our poverty."

Stephen and Kinnouskouen immediately set to work. To prepare his two friends' coming, the Great Mohawk doubtless took

the direction of the other villages of the Canton: four fortified, and one that was not. In Gandouagué, the two men labored day and night. From one longhouse to the next, in the hope of meeting the aged, the sick, or the warriors, who would not condescend to till the soil, they made their rounds, preaching to everyone Christ crucified.

At twilight, the two lay missionaries welcomed the well-disposed, including pagans, who submitted their many problems to them. Later in the evening and far into the night Kinnouskouen assembled the Christians, preached to them and taught them hymns.

This apostolate, which they carried on at Candouagué, and at the other towns of the Mohawks, was not without its perils. The annual drinking bouts had begun. Some were often known to have been killed or hurt when the carousing was at its height. When they said good-bye to Father Bruyas and to Father James de Lamberville, a young Christian maiden, Kateri Tekakwitha hummed the new hymns she had learned from them. More than ever she wished to flee northward to the Christian village on the St. Lawrence, there to serve God in peace and joy. During the autumn, she followed their trail to the distant Mission of Sault St. Louis.

Before the end of summer, the three companions were home again. Already the cooler winds from the great river, with just a hint of autumn in them, had swept away the myriads of shad-flies, which in early July filled the air with the buzzing of their win's. Stephen resumed the good life, lived in the company of his beloved ones. The days sped by, swifter than a young brave on the war-path.

Venerable Kateri Tekakwitha's saintly death at the Mission on Wednesday of Holy Week 1680, saddened and gladdened the hearts of Stephen and his family. Along with the other faithful, they began to have the greatest esteem for her, and confidence in her, "when scarcely a year after her death there began a series of favors and miracles, especially cures, which were attributed to her intercession . . ."

In 1684, the chiefs of the Caughnawagas repeatedly discussed the rumors of wars which flew thicker than gunshot in an ambush. The ill will of the Five Nations fed on the conversion of hundreds of their people to Christianity and their subsequent removal to Canada, thereby lowering their fighting-strength. Stephen Tegan-

anokoa and his family offer a notable example of the long string of so-called "deserters" to the Sault.

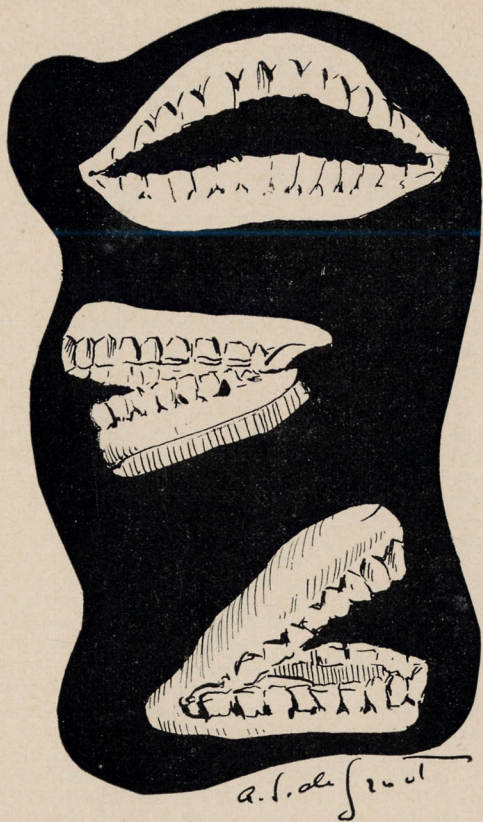
Every means has been taken to induce the converts to return to their homeland. Pressing invitations coupled with gifts had failed. The same year as Stephen's trip to the Mohawk country, a new stratagem was developed in this cold war of long ago. The pagan Iroquois, came up from the south to hunt in the vicinity of the Mission of St. Francis Xavier. Like grasshoppers, they fell in swarms upon the village, where the laws of hospitality forced their Christian hosts to feed them. They filled themselves up on the corn offered to them and accepted as much as propriety would allow for their provisions. So much so, in fact, that little remained for seedtime. The general scarcity of food brought the inhabitants of the Sault to near-starvation during the winter months, and many went to bed on empty stomachs. Another happier result were new adhesions to the faith and more and more neophytes at the village, all this brought about by Stephen and his fellow-Christians' fervor in the recurrent famines.

The exasperation of the hostile chiefs knew no bounds. Threats were hurled at the Indians who make-the-Sign-of-the-Cross from the distant council-fires in the Iroquois confederation: if the Christian Indians persisted in not returning to the Five Cantons, they would no longer be considered as friends and relatives, but as bitter enemies. And these threats had bite as well as bark to them.

In consequence, to protect the village, all the able-bodied men of the Mission worked at erecting palisades, a pentagon (already!) with five bastions. It was completed at the beginning of 1685. The French Governor of Montreal gave them a large iron cannon which they quickly installed. Unfortunately, the workers were thus diverted from the hunt, and most of them, young and old, did not batten any on the little food they had, during the succeeding months.

The same year, the new Governor of Canada, the Marquis de Denonville, disembarked at Quebec, firmly resolved to bring the Five Nations to heel. A punitive expedition met with some success, and had it not been for the treachery of the Huron chief, Kondiaronks, who desired the complete extermination of the Iroquois Confederacy, peace would have been agreed upon.

(To be concluded.)



Even at night, they say: "HELP KATERI'S CAUSE!"

VIETNAM

CARMEL DE BELLE-CROIX,
DANVILLE, P. Q.

... I am happy to let you know that our monastery pledges itself gladly to pray specially for the wonderful Cause of Kateri, who interests us so much. You will doubtless be pleased to know that this devotion to this dear little maiden has been practiced among us for a long time, even when we dwelt in our Carmel of North Vietnam. Our Vietnamese Sisters admire this young Iroquois Virgin and pray to her with all their hearts. Henceforth our prayers will be offered in common ...*

The Vietnamese Carmelites
of Danville.

* To which St. Thérèse of Lisieux wanted to go.

✿ **Kateri's smile upon you, Sr. D., I. G.!**

Since my wife and I visited the Mission at Caughnawaga in 1954, we wanted to do something for Kateri's cause, but everything has been getting worse in my country and now, . . . most of us are in great danger of losing everything we have and maybe our own lives . . . Always I have in mind to settle down when retired, but I am still separated from my family . . . Do you think Kateri will help me in getting a job in which I will be near my lovely family? Herewith I am sending you a money order for \$5.00, money I wanted to send you so long ago . . . (La Habana, Cuba.)

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

Many thanks to Kateri for a favor obtained through her intercession. My brother had had his teeth out and for a week after he constantly hemorrhaged. A short prayer to Kateri and the bleeding immediately stopped! This little lover of Jesus now has a big place in my heart . . . (Montreal.)

✿ **Kateri's smile upon you, Mrs. A. J. L.!**

May I thank you for a favor received in the form of a vocation for my daughter. She was enrolled in the Kateri's Guild by her Aunt Mrs. C. K. . . . May Kateri get to be known all over the world! (Vernon, B. C.)

HAITI

The present devotion to Kateri has for some time been attracting more and more new friends in Haiti. This country recognizes in Kateri someone akin to its own soul, as she lived on the same continent, in God's beautiful out-of-doors, in all simplicity, far from every deceit. Wisdom and prudence safeguarded Kateri's innocence, which today draws Haiti to her! Ever since the Church officially proclaimed the heroicity of Kateri's virtues, my prayers for her Beatification are simply an expression of the sincere good wishes of the population of the "Black Pearl of the Antilles." Her Beatification will be one more token of the universality of the Church and of its profound humanism, capable of winning men of every nation and of every period. I am sure that Haiti, thanks to the Kateri Center, will know the Lily of the Mohawks better and will find in her a protectress.

The people of Haiti have great devotion to Our Lady of Perpetual Help. This affection for her goes back to the last century, when through Mary's intercession, Port-au-Prince was manifestly saved from the bubonic plague. Haitians have never forgotten this favor from heaven.

Their gratitude to Mary, now draws them to Kateri. Whatever recalls Mary's kindness does not leave the Haitians indifferent. As a living copy of Our Lady in this world of ours, Kateri inspires them to pray to her as their authorized intercessor.

Venerable Kateri Tekakwitha, protect Haiti and its people!

Rev. Jules LEFORT, S. J.
Professor of Moral Theology
At the Major Interdiocesan Seminary
of Port-au-Prince.

CHINA

In 1957, a book of 135 pages came off the press. Written in French, it was my privilege, as Kateri's vice-postulator to edit MON T'ANG-LI, Father Armand Proulx' autobiography. If any white man knows anything about China, he does. For twenty-four years he lived among the Chinese and loved them. In 1930, he was first stationed for several months at the Mission of St. Francis Xavier in Caughnawaga. There he got to know and to love Kateri.

Father labored in China during the Sino-Japanese War, and being an American citizen, served as civilian chaplain to the American aviators stationed in Hanchung. He later spent 43 months in a Communist jail: brain-washing was tried, unsuccessfully, upon him. After a six months' rest in Canada during the winter of 1955, he begged to return to his beloved Chinese. He is now stationed in Free China—on the island of Formosa. The following lines are excerpts from his letters:

"After God, Kateri must owe many of the graces she received to the missionaries. It would be quite natural and perfectly supernatural for her to help us obtain numerous missionary vocations . . ."

Speaking of present conditions in Formosa, Father later wrote:

"Under Kateri's patronage,—I often told her story, even in prison—I do not doubt that all things will come out providentially A. M. D. G. What a blessing, if missionary vocations could be obtained through her. The communist peril is no myth. It will be interesting to see how the Master draws good from evil and sustains his witnesses in more ways than one . . ."

* The price of MON T'ANG-LI is \$1.60 post paid. There is no English edition.

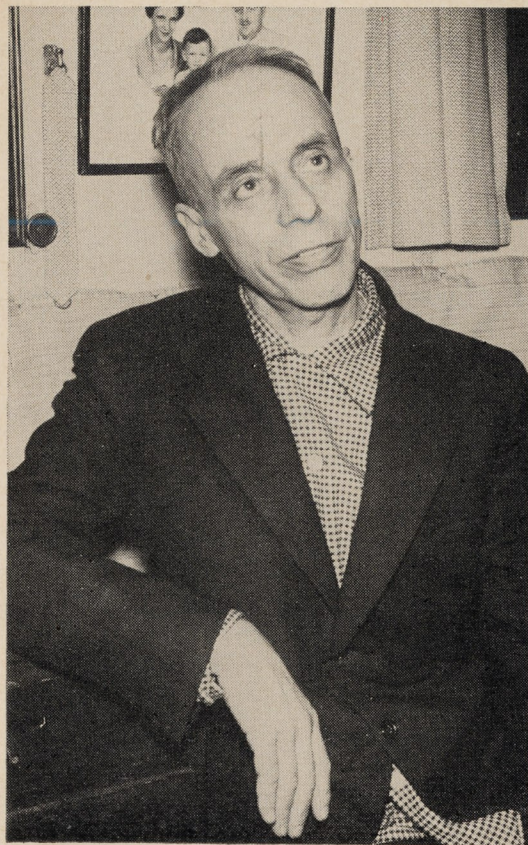


Photo: Canada Wide.

Father Armand Proulx, S. J., after 43 months in a Red prison on charges of espionage . . .

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

I am sending you five dollars... for Kateri Tekakwitha... (Lac Guindon.)

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

Enclosed, you will find five dollars for the Cause of Kateri, to help it progress rapidly!... (Lacolle.)

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

My prayers have been answered. I have obtained my 3rd Class Stationary Engineer papers... (Hamilton, Ont.)

✿ **Kateri's smile upon you, Dr. and Mrs. E. C. G.!**

... Kateri Tekakwitha has answered our prayers many times and recently in solving a very difficult situation which we never expected to turn out right. We are most grateful... Would like thanksgiving published sometime, if you can... (Altoona, Penna.)

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

May I thank Kateri for having helped me dispose of some property?... (L'Ange Gardien.)

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

I am sending you five dollars to help Kateri's Cause!... (La Sarre.)

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

... I am very grateful to Kateri for a great favor obtained and I am asking her to help me live the last years of my life and to pray for the sanctification of all the youth of today... (Marieville.)



Photo: A. Landry

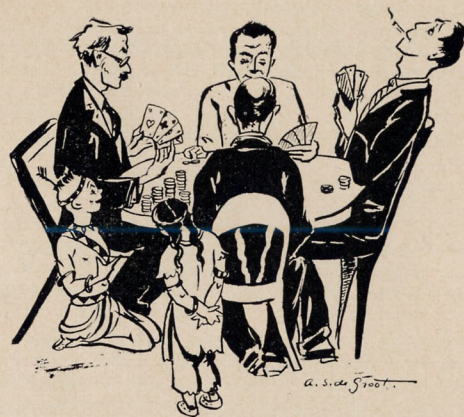
A Lady in Waiting... When will Kateri be officially honored within the Mission Church of St. Francis Xavier?... This is the monument to Kateri erected in 1954 at Caughnawaga thanks to the generosity of her friends.

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 Tekakwitha
A. D. 1684 (Cont'd.)

No one can doubt that the way of life of some of our Indians has brought many blessings from God upon the Mission. Among these I reckon the exemplary deaths of several persons like that of a little girl of ten, called Catherine Onannonkwe whose deeds have been recorded. The way these Indians die at the Mission is so consoling that nobody fears either death or sickness. The sick person himself anticipates those who are about him, and often prays to be told the hour of his death. They fear that they will be deceived [as to their condition] and that tidings which cause all to tremble will be hidden from them. They are mindful to receive Extreme Unction before they lose the use of their senses. God is so wonderful and so liberal with regard to these new Christians that He gives to some the presentiments of their impending death. Some have been found who foretold the exact hour of their death. God often has them retain their reason and speech until their last breath. There are others who a moment after having recited their angelus aloud breathed their last while saying good-bye as if they were going on a trip. There are some who died while praying and on their knees; there are some who expired while making the Sign of the Cross. As they are about to die, they briefly and touchingly exhort those who are not Christians or who live wrong or who have relaxed from their initial fervor. They speak of their own death while distributing their little belongings as if they were not ill. They taste in advance the pleasures of the other life, founded on the promises of Our Lord.



HOT ASHES: The winner is going to give all his money . . .
FIREBRAND: . . . to Kateri's Cause!

All those who have seen people die here, are quite consoled as eyewitnesses of what occurs.

Those who examine more closely this perseverance of the Indians say that God grants them these final graces because no one in this Mission has not given up all things for God in leaving his country for His sake. Thus not one has yet been seen dying who at death did not give strong evidence of predestination, although the number of deceased is already very large and amounts to nearly one hundred and forty. The faces of the dead have nothing frightful about them; on the contrary, they inspire devotion. Compared with the good lives of the persons who have dwelt here, can it be that persons who frequent the sacraments, who go to confession often, who never leave the village for the chase without going to confession, who immediately on their return prepare themselves to go to confession, who offer, in every

different occupation of the day, their work to God, who practice carefully the pardon of offenses, who go to confession every fortnight, who often examine their consciences, who accuse themselves of the slightest distractions and who live as angels,— could it be that such persons do not come to a good end? Such is the primitive Church of the Iroquois. This year in church, they began public examination of conscience, which some are since practicing like religion.

So many people were seen commending themselves to the late Kateri Tekakwitha, so many good Indians were seen taking up this devotion, and found themselves in such necessity this year to address themselves to her, that it was obviously an obligation to honor her virtue by removing her remains to the new church from the cemetery, where a year before a little monument was erected to her memory.

On this point everybody was unanimous. This transfer, however, was accomplished during the night in the presence of the most devout. Indians have since been seen praying where she lies, who had already begun to go to visit her on the very day she was buried. This year the custom was introduced of preaching little sermons on the Passion of Our Lord each Friday of Lent.

During the entire summer in Canada nothing could be heard but the commotions and rumors of war; these having come to the ears of the Indians, served only to make known their fidelity. Who would ever have said that the faith and religion had so well united them with the French as to cause them to take arms against the Iroquois and their own nation? This, however, they did, as we know, and we are beholden to the captains, who knew so well how to direct the matter that the men and women preferred to die rather than to lose their faith. The matter was proposed to them in open council, in three ways, offering them the choice. They were first told that they might withdraw to their own country if they wished; secondly, that if they remained, they could stay in their village; thirdly, that they could, after all, go with the French. The first suggestion did not please them at all, and they said that to withdraw from the French and to lose their Christian faith was one and the same thing. As for the second, they said the French would mistrust them too much. The third proposal pleased them.

(To be concluded.)

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.

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"The Visions of Bernard Francis de Hoyos, S. J." by the Vice-Postulator: \$3.90.

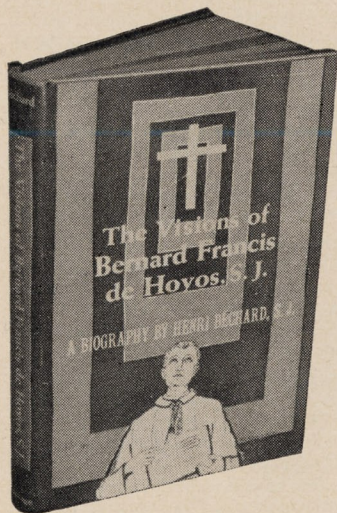
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The Visions of Bernard Francis de Hoyos, S. J.

by Henri BÉCHARD, S. J.

\$3.90 postpaid

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LAY OR CLERICAL
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Proceeds, if any, go to
KATERI.

THE NATIONAL MAGAZINE
OF THE CATHOLIC WOMEN'S LEAGUE
OF CANADA
LOOKS AT

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

—a biography by Rev. Henri Béchard, S. J., Reviewed by Mary U. McDonnell, B. A., Smithers, B.C.

This biography of the young Spanish mystic, who died in 1735 at the age of 24, was written with a purpose. The author, Father Béchard, is stationed at the Iroquois mission of St. Francis Xavier near Montreal, and is Vice-Postulator for the Canonization of the Venerable Kateri Tekakwitha. Mindful of Our Lord's fourth Promise to St. Margaret Mary in favor of those devoted to His Sacred Heart "I will shower down abundant blessings on all their undertakings", he has presented this very acceptable story of the young apostle of the Heart of Jesus. The well assembled material including the foreword, glossary and bibliography, is 178 pages with good print, wide margins, excellent paper, a sturdy cover, and a bright jacket with a fine review and a portrait of the author.

The interesting foreword explains the author's purpose and a bit about the subject. The very necessary, but oft omitted, glossary defines the mystical terms used by young Bernard in describing his ecstasies. Instead of the couple of dozen interesting black and white illustrations gathered handily between pages 30 and 31, the book would have been more enhanced by colored reproductions.

The brief glimpse of his boyhood in Chapters 1 and 2 reveals a lovable, enterprising, bright lad, who needed all

his persistence, initiative and charm to gain admission to the Jesuit novitiate at the age of 14 years and 10 months.

Unlike so many of the saints, who were tried by cold and unsympathetic superiors, he met kindness, understanding and good counsel from the authorities. His visions commenced within two months of his entry into the society and continued at intervals until his death. Our Saviour appeared to him many times to tell him he was to be the means of spreading the devotion to the Sacred Heart of Jesus throughout Spain, which he did in the three years before his untimely death. Our Lady, his guardian angel and favorite saints manifested themselves for his encouragement in times of temptation. Father de Hoyos' cause is now being examined by the Sacred Congregation of Rites.

This book would be inspiring reading at meetings of the Promoters of the League of the Sacred Heart, at table in religious communities and boarding schools, for prizes and gifts for teen-agers—boys too, Bernard was no sissy—as well as for general reading. In our cold, mundane existence the description of the interior life and amazing accomplishment of the unknown, unassuming young Spaniard jolts us to a realization of our first purpose in life—to know God, with the logical sequences, to love Him and to serve Him.

[May, 1960]

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.

JAPAN and HAWAII

Wailuku, Maui, Hawaii
July 6, 1960.

Dear Father:

Your name has been referred to a Japanese friend of mine as one who would be able to procure some dirt from the grave of the Venerable Kateri Tekakwitha. My friend is eager to obtain this earth in the hopes of effecting a miracle through its use. The Rev. Louis A. Devaney, S. J. said that you had access to this grave. Also, if any relics are available she would be grateful for it (or them), also pictures or whatever objects for devotional use you may have for those who visit her grave. To obtain these she is enclosing a bank draft . . . She knows, dear Father, that relics are not sold and neither is the dirt, but this is an offering for the favor she wishes you to do . . . She has been much impressed by a book on the life of Kateri and she feels that a young woman here, the mother of a lovely family, who is dying of cancer, could be cured by Kateri's intercession . . .

Sister Antoine Marie.
July 31, 1960.

Dear Father,

My wonderful little friend Miyoshi (Theresa) H. has been doing a bit of campaigning for you so you will find enclosed a few requests for relics, medals, and pictures of Kateri . . . These people who are sending donations are not rich. Old Mr. H. has spent a good deal of his life in a sanatorium. Miyoshi also has been in the san, but was miraculously cured through the intercession of St. Therese, a real miracle attested to even by the Protestant physician—she is a convert. The X's also, are not rich, but Miyoshi is hoping for their conversion . . .

Sister Antoine Marie.

November is Close !

"Life is changed, not taken away!", joyfully sings the Preface of the Mass for the Dead. Our dear ones, however, may be detained in the cleansing flames of Purgatory for their wedding garments may have been soiled by the dust of this world. Their raiment must be spotless to enter into the wedding feast prepared for those who love Him, by Our Lord and Savior Jesus Christ.

Towards the end of July, my hospital and boarding bills had run up so high that I was unable to meet them. I sent you an appeal as you were KATERI'S subscribers and members of her Guild.

Thanks to your response, I was able to pay my hospital and doctor's bill as well as my bed and board up to the first day of August.

Ever since you became members of the Kateri Guild, you have been remembered daily in my masses and prayers. But to show my appreciation for your kindness, I want to do something special for you. If you simply forward me the names of your departed ones, and the dates of their deaths, I will remember them each day of November at Holy Mass! This is not a disguised plea for offerings. It's my way of saying "thank you." So do not hesitate to send in the names of your beloved departed ones as soon as possible. Make out your list and send it to "Kateri" at CAUGHNAWAGA, P. Q., Canada.

❖ **Kateri's smile upon you, Mr. A. D.!**

I am very happy to answer your appeal for Kateri's Cause and to help you a little in paying your debts. When you have time, please say a word to Kateri for my nine children, a few of whom (this is my earnest wish!) may become priests or religious. I have three boys and six girls. If I could send more, I would do so with great pleasure and contentment! (Parent.)

❖ **Kateri's smile upon you, Mother Superior, R. H. S. J.!**

We are sending you a modest offering . . . May we recommend to Kateri the conversion of our sick who are in danger of death, here at the hospital? . . . May we also commend to Kateri the finding of subjects for our novitiates in order to answer the great appeal coming from the Missions? (Windsor, Ont.)

❖ **Kateri's smile upon you, Mr. H. B.!**

. . . Here are twenty dollars for Kateri's Cause! (Caughnawaga.)

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

My husband and I have been married nearly five years and while we have very much wanted a family it seemed as if our desire for one would not be granted. I had nearly given up hope and then decided to turn to Kateri. I began making a daily novena in her honor with the promise that if my request was granted, I would acknowledge it, and do all I could to make her cause known, and last of all to name our baby "Tekakwitha". I am happy to report that within a month after making this novena, my request has been granted. We are expecting our first child in January . . . (Burlington, Vt.)



For the Love of Kateri!

At the Mission, this July, the annual nominations for the Jesuit Lower Canadian Province, sent Fr. Ernest Lalande, S. J., who had been our "Father Minister" since 1957, to old St. Marie's College in downtown Montreal, where he will occupy the same position. A native of Prince Edward Island, Fr. Francis Arsenault, S. J., who recently completed his theology in Toronto, has been assigned to the post of Father Minister at Caughnawaga. ❀ News from Rome: Father Carlo Miccinelli, S. J., Kateri's Postulator General, underwent a serious operation, complicated by a touch of pneumonia. Father Miccinelli, aged 86, is, from recent reports, coming through with flying colors. Please remember him in your prayers. Kateri, I believe, is keeping him with us, for her Beatification!... ❀ At Quebec City, from April 7 to 9, I gave the Spiritual Exercises of St. Ignatius (my doctor informs me it will be my last preaching for an indefinite period of time) to a group of Sodality, whose headquarters are at the old Jesuit Residence (14 rue Dauphine) where St. John de Brebeuf's skull may be venerated. During the retreat, I stressed the connection between the Solidarity and the Holy Family Association to which Kateri Belonged. ❀ On Saturday, May 21, in Lewiston, Me (where I was born more than half a century ago), as guest speaker at the 61st annual meeting of the *Société historique franco-américaine*, I spoke of the pine-tree State martyr, Fr. Sebastian Rale, S. J., apostle of the Abénaquis, killed by the Puritans in 1724. Incidentally, the Lewiston Dominicans have a summer camp for youngsters, and the name is, of course, Camp Tekakwitha. ❀ I attended a reception of the *Immaculate Heart of Mary Mission Club* in West Quincy, Mass., on Thursday June 9, at the home of Mr. and Mrs. S. Gosselin. The next morning, for the members, I offered the Holy Sacrifice at St. Mary's Church, where, years ago, I first learned to serve Mass. Kateri's Cause is especially indebted to this wonderful group of mission-minded women. ❀ Saturday morning, in nearby Wollaston, I blessed the marriage of a cousin of mine, Mr. Francis T. O'Brien to Miss Dorothy Frances White. ❀ That same day, at Mr. Herman Hetzler's invitation, I flew to Rochester, N. Y. In the evening,

The oldest statue to Kateri in New York State.
Property of the School Sisters of Notre Dame, at
891 Jay St., in Rochester.

I spoke briefly at the dedication ceremonies of the site of the chapel of St. Michael, founded in 1656 by Fathers Joseph Chau-
monot, S. J., and James Frémin, S. J.—both intimately connected
with Venerable Kateri in later years. Two beautiful bronze
markers were unveiled to their memories. The presentation of
the chapel land was made by Mr. Hetzler to His Excellency the
Most Reverend James E. Kearney, D. D., Bishop of Rochester,
who, in turn graciously acknowledged the deed to the property.
At the time, Mr. Hetzler was very ill, and on August 9, he died
after weeks of intense pain. Mr. Hetzler erected a monument to
Hot Ashes, the courageous neophyte who helped Kateri escape
to Canada and who was killed in battle in Western New York,
a plaque to Fr. Claude Dablon, S. J. and to many other heroic
missionaries of New France. To Mrs. Hetzler and to all the family,
I wish to express my heartfelt sympathy and the promise of my
prayers for the repose of Mr. Hetzler's soul. ♣ On my return trip,
I stopped at the breath-taking Shrine of Our Lady of Martyrs,
at Auriesville, where St. Isaac Jogues, St. René Goupil and St.
Jean de Lalande died for the faith, and where Venerable Kateri
Tekakwitha was born. The Very Reverend William J. Schlaerth,
S. J., Rector, and the Reverend Louis Devaney, S. J. Director
of the Shrine, were perfect hosts. The next day, the Very Rever-
end Thomas Grassman, O. F. M., Conv., very kindly showed us
around St. Peter's Chapel at Fonda, N. Y., and the interesting
Mohawk-Caughnawaga Museum, the result of years of dedicated
work on his part. ♣ It was my special privilege to spend the after-
noon of June 14, at the Mater Christi Seminary in Albany, N. Y.,
with His Excellency the Most Reverend Edmund F. Gibbons, D. D.,
with whose approbation I was named, in 1949, Vice-Postulator
for Kateri's Cause in Canada. ♣ The Mission suffered a great
loss in the death of Attorney Lawyer Norman Saylor, Q. C., a
Caughnawaga Indian. Mr. Saylor was a benefactor of Kateri's
Cause, and President of the Indian choir for many years. He was
the first Iroquois to be admitted to the bar in Canada, the first
to be made Queen's Councillor. He was co-editor with the late
J. B. Crankshaw, Q. C., of several editions of *Crankshaw's An-
notated Criminal Code*, the criminal lawyer's bible. R. I. P. ♣ Just a
mention about the tremendous drive for Kateri in the 33 recrea-
tional diocesan centers of St. John's in Quebec. More about this
in the next issue.



André de Groot

Everybody loves Kateri !