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BEST DONATIONS
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*Please help us to reach the 20,000
mark...*

Kateri's smile upon you !



11



KATERI



Volume 13, No. 2
March, 1961

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



KATERI

Vol. 13

No. 2

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 the Venerable Kateri Tekakwitha. It is hoped her Beatification will thereby be hastened.

2. It aims to increase the number of Kateri's friends and to procure from them at least a daily "Hail Mary" for her Beatification.

3. It seeks also your donations, for without them practically nothing can be done to make Kateri known and to have the important favors attributed to her intercession examined and approved.

CONTENTS

Each issue of "Kateri" contains:

1. One or several pages on Kateri's life and virtues;
2. News from Kateri's friends everywhere;
3. The account of favors due to her intercession;
4. News concerning the Indians of America, with special reference to the Caughnawagas and 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 35,000 Jesuits is opened;
5. Extra graces are merited by working for Kateri's Beatification.

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MARCH, 1961
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the Ordinary and Permission
of Superiors

Caughnawaga, P. Q.

1611

1680

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Three hundred

and fifty years ago,

the Jesuits

first set foot on

the soil of New France *

* New France: Canada, the northern New England States, and the Central States down as far as New Orleans.

The Greatest of Them All

As far back as 1604, Henri Quatre of France had requested from the General of the Jesuits, two of his priests to work at the conversion of the American Indians. An extraordinary move at the time, since all Catholic missions had previously been committed by papal bulls and treaties to the care of Spain and Portugal. The red-headed royal convert's request produced startling results: it was the first breach in the Iberian spiritual monopoly and the beginning of the brilliant French contribution to the world of Missions, culminating in the latter quarter of the century in the foundation of the Mission of St. Francis Xavier, on the south shore of the St. Lawrence, facing Montreal.

The founder of Montreal, Monsieur Jérôme Le Royer de la Dauversière, as a student at the Royal Jesuit College of La Flèche in France, became acquainted with Father Ennemond Massé, S. J., one of the two missionaries to sail for the New World. Monsieur Le Royer founded Montreal, or Ville-Marie as he called it, in honor of the Blessed Virgin, to aid in the conversion of the Indians. He wished to facilitate contacts between them and the Christians, particularly by the establishment of villages in the vicinity of the French town.

The little village of "praying Indians" was truly a "city of God". To this spot, inhabited by hundreds of saintly Indian converts, came the Venerable Kateri Tekakwitha in 1677. "It was the Mission of St. Francis Xavier", wrote Father Pierre Cholenec, S. J., "which schooled her in Christianity... The Mission was very fervent at that time; they spoke of God alone, they thought only of serving Him, and did not limit themselves to the mere obedience to the commandments of God, but observed even the practice of the Evangelical Counsels; in one word, everybody was living a life of holiness, the youngest as well as the oldest, each emulating the other, and almost all the lodges were schools of virtue and holiness."

Few historians, to my knowledge, have sufficiently stressed the importance of Caughnawaga as the crowning of the efforts and sacrifices of all the early Jesuits. Take Fathers Pierre Biard

1. In preparation: KATERI'S OWN, a study of the relatives and friends of the Lily of the Mohawks.

and Ennemond Massé and, later on, the eight Jesuit Martyrs and their less known but equally heroic companions, as well as Fathers Jacques Frémin, Claude Chauchetière and Pierre Cholenec at the time of Kateri's death.



Are you pleased, Father? We gave everything to Kateri's Cause!

And so the pieces fall into place: 1611, the arrival of the Jesuits; 1640-1650, the martyrdom of the Saints Jean de Brébeuf and Isaac Jogues and their Companions; 1667, the foundation of the Mission of St. Francis Xavier; 1680, the saintly death of the Lily of the Mohawks at the Mission; and 1961, the notable progress of the Venerable Kateri Tekakwitha's Cause. Perhaps, too, God willing, during, or not much later than 1961, will be declared Blessed this wonderful Indian girl of long ago, the greatest of all the converts made by the Jesuits in New France during the last three centuries and a half.

The Flow of Letters...

Since the news of the recent progress of Kateri's Cause was broadcast (see the Canadian Press release of January 23, the January 27 issue of *Time*) letters have flowed in to the Kateri office from every direction. Throughout Canada interest is growing fast as the following unsolicited mail clearly shows:

British Columbia (New Westminster): I am sending you a contribution to help with the beatification process of the Venerable Kateri. She visibly took good care of me during a 2700 miles auto trip through the mountains of British Columbia . . . Miss M. R. J.

Alberta (Edmonton): Included in this letter you will find an offering to hasten Kateri's beatification . . . Pray to Kateri for me, please! Mrs. R. V.

Saskatchewan (Richard): Here is my contribution for 1961! Rev. G. C., O. M. I. [A Missionary in need of funds, contributes to the Kateri Fund!]

Manitoba (Norwood): Since I began praying to Kateri twelve years ago, each day I recite the prayer for her beatification. I taught it, also, to my children, and now it's part of the prayers our family say regularly . . . Mrs. M. A.

Ontario (Toronto): I enjoy Kateri very much. People have been very kind to me this Christmas, and I pass on to your good cause a small donation to help in the good work. All the best in '61! Rev. K. J. S., S. J.

Quebec (Quebec): Inclosed, you will find my cheque for Kateri. Ask her to continue protecting us . . . Last October, I had the pleasure of visiting the Mission; I saw Kateri's relics in the little room next to the church . . . Mr. R. A. R.

New Brunswick (Tracadie): I am enclosing a small offering for Kateri . . . You may be sure that you have a good share of my prayers and communions . . . Dr. W. L.

Nova Scotia (Halifax): I enclose a list of twenty names of good zealous Catholics who will be interested in your cause . . . Mrs. D. MacK.

Prince Edward Island (Wellington): I believe that Kateri will soon be canonized. I am quite happy over this, for I believe that she is a saint . . . Mr. C. J. J.

Newfoundland (St. John's): Please renew subscription to Kateri for one year for Mrs. J. W. A. and for myself. The balance is for an offering to the cause of Venerable Kateri Tekakwitha in thanksgiving for favors. Rev. P. J. K.

Why don't you add your letter to theirs? Write to KATERI, at Caughnawaga (Quebec).

Kateri Says: Thank you to...

The Most Reverend Emilien Frenette, D. D.
Bishop of Saint-Jérôme (Québec)
for a recent issue of the
Nouveau Petit Larousse illustré
Librairie Larousse, Paris.

Mrs. William C. Van Horne
for **The Jesuit Relations**
in 3 tomes (Quebec Edition).

Kateri Badly Needs

The Jesuit Relations and Allied Documents
The Thwaites Edition,
recently rephotographed:
Approx. \$400.

The First of the Benefactors

Madame Antoinette de Pons, Marquise de Guercheville, first Lady-in-waiting to Marie de Medecis, Queen of France, was indeed a very special Lady. She was the first of the long line of benefactors, who for more than three centuries and a half, have been helping the Jesuits with their work in the far-flung territories of New France.

Her vivaciousness and beauty, her reputation of integrity in the dissolute environment of the Court, had already earned for her a place apart among Henri III's courtiers. Her dignity, her smiling self-reliance and her fidelity to her many duties were admired, though not always imitated by the other Lords and Ladies of the Realm.

After her husband's death, Henri Quatre, the Soldier-King who was too well known for his amative propensities, showered his royal attentions upon her. "Sire," she told him, "my rank does not allow me to be your wife, and my heart tells me not to be less than that!" Although she retired to her château of Roche-Guyon, thirty miles from Paris on the banks of the Seine, and later remarried the Duke de la Rochefoucault-Liancourt, Governor of Paris, the King always held her in high esteem.

After her remarriage, on returning to Court, she chose as her spiritual adviser Father P. Coton, S. J., and soon he had all he could do to properly restrain her enthusiasm for the conversion of the Indians of Canada. She it was, who provided for the needs of Fathers Ennemond Massé and Pierre Biard, the first French missionaries to the New World. Not satisfied with this, she organized a subscription at Court, and purchased the rights to the initial Port Royal expedition in Canada, at the price of 4000 livres. Thanks to the generous and beautiful marquise, the Jesuits were able to convert a grand old sachim, Membertou—the first of hundreds of Indians to follow in his footsteps, among them the Venerable Kateri Tekakwitha.

The Marquise de Guercheville was a very special Lady, a great Lady. Kateri's present-day friends, although a space-time interval exists between them and her, whether they have helped us in our work for her Beatification by prayers, or by contributions, or simply by disseminating information about her, are quite close to this gracious and saintly noblewoman of long ago.



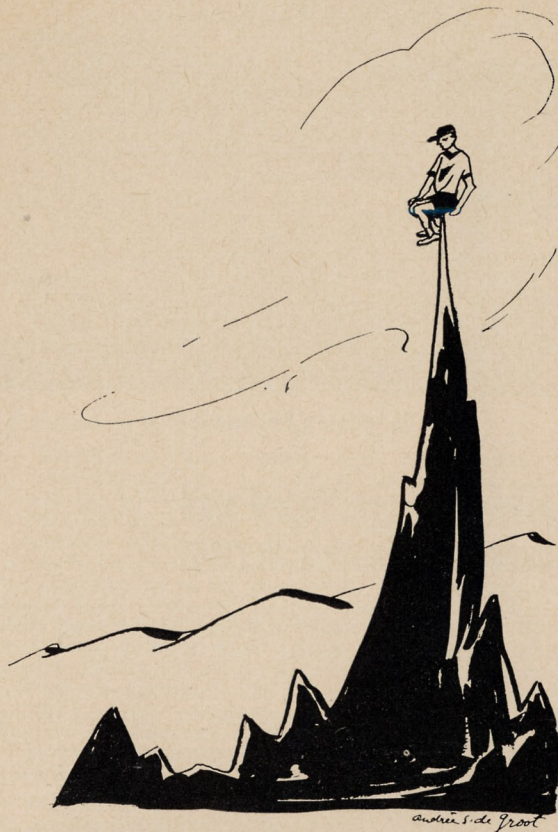
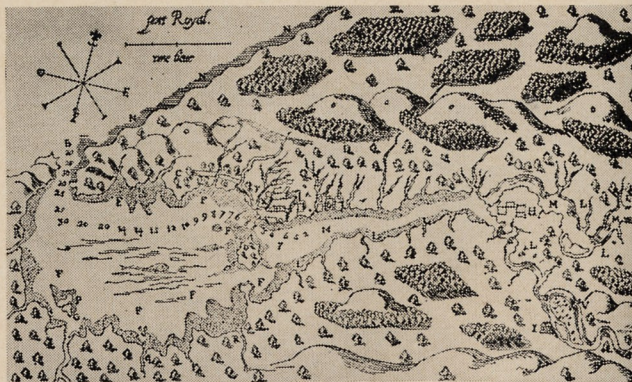
Fathers Biard and Massé

The first of a long line of French Jesuits, Fathers Pierre Biard and Ennemond Massé, sailed for the New World from Dieppe, on January 26, 1611 on the sixty-tonner *Grace de Dieu*.

After an extremely rough trip, they arrived at Port Royal (Annapolis Royal, N. S.), four months later, on the feast of Pentecost, May 22, 1611.

Here they were to come into contact with the Indians they had come to convert. The peninsula was inhabited by the Micmacs, a migratory tribe of the Algonkian people. From them, was to come the first great Christian Indian . . .

(Note A on the map: the dwelling-place or "habitation".)



An easier way to do penance, is to help Kateri's Cause !



The Entrance of Port Royal Basin.

Fathers Pierre Biard and Ennemond Massé's Arrival

When, therefore, by the diligence of Madame de Guercheville, the obstacles which delayed us had been removed, although nearly three months had been spent in equipping the ship, still in the eleventh year of this century, on the 24th day of January, we set sail under the leadership of God, from the shore at Dieppe; and, after a voyage lasting in all four months, arrived at Campseau harbor, on the Southern coast of New France; at a distance thence 120 leagues, either by sea or land, we joyfully entered Port Royal.

(BIARD, *Relatio rerum gestarum, Jesuit Relations*, Thwaites Edition, Vol. 2, p. 215.)

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

"When I entered the hospital last year, on October 20th, to have my tenth child, little did I know I would help to promote more devotion to Kateri Tekakwitha. I knew if the baby was a girl, I would name her Helena, but I couldn't find a middle name. After she was born, Kateri came to my mind, so she is called Helen Kateri. Being in a four-bed room, two other baby girls went home with the name of Kateri, and their mothers knowing the story of Kateri, as I sent them leaflet prayers through the mail.

"We learned of Kateri through the efforts of Mrs. H. B., the mother of our pastor, Msgr. F. F. B. We built a new church this year, after having the distinction of having the smallest parish church in the United States. Helen Kateri was the youngest member of the parish when the cornerstone was laid, so she posed with the cylinder that went into the cornerstone . . . (Mingo Junction, Ohio.)

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

"Kindly rush me some more of the bigger medals of Kateri right off, as my supply is completely exhausted and pity my poor customers with their aches and pains and no medals handy to issue to them and as Kateri's wonders continue to grow, so help me, you cannot let your apostle down at this moment. Witness the following: "Confirmation of the case of the Lutheran lady with gangrene in her leg. Saw her last Sunday. She was to have had her two legs amputated last year. Gave her the medal to wear and on Friday of that week, when she was to lose her legs in an operation, the gangrene was gone, and she thanks Kateri, Jesus and me. She is a devoted Lutheran . . ." (Chicago, Ill.)

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

"Enclosed, please find a cheque for \$4. representing pennies saved since June 1960. Please accept it as an offering and pray for a very special intention." (Verdun, Quebec.)

The Death of the First Christian Indian

... Then feeling the approach of the malady from which he has since died, he wished to be brought here immediately; and although our cabin is so narrow that when three people are in it they can scarcely turn around, nevertheless, showing his implicit confidence in us, he asked to be placed in one of our two beds, where he remained for six days. But afterwards his wife, daughter, and daughter-in-law having come, he himself recognized the necessity of leaving, and did so with profuse excuses, asking our pardon for the continued trouble he had given us in waiting upon him day and night. Certainly the change of location and treatment did not improve him any. So then, seeing that his life was drawing to a close, I confessed him as well as I could; and after that he delivered his oration (this is their sole testament). Now, among other things in this speech, he said that he wished to be buried with his wife and children, and among the ancient tombs of his family.

I manifested great dissatisfaction with this, fearing that the French and Indians would suspect that he had not died a good Christian. But I was assured that this promise had been made before he was baptized, and that otherwise, if he were buried in our cemetery, his children and his friends would never again come to see us, since it is the custom of this nation to shun all reminders of death and of the dead.

I approved this, and M. de Biancourt, for he is almost my only interpreter, joined with me, but in vain; the dying man was obdurate. Rather late this evening we administered extreme unction to him, for otherwise he was sufficiently prepared for it. Behold now the efficacy of the sacrament, the next morning



"... Our cabin is so narrow that when three people are in it, they can scarcely turn around ..."

(The Rev. Lucien Campeau, S. J., of the Institutum Historicum of the Society of Jesus.)

he asks for M. de Biancourt and me, and again begins his harangue. In this he declares that he has, of his own free will, changed his mind; that he intends to be buried with us, commanding his children not, for that reason, to shun the place like unbelievers, but to frequent it all the more, like christians, to pray for his soul and to weep over his sins. He also recommended peace with M. de Poutrincourt and his son; as for him, he had always loved the French, and had often prevented conspiracies against them. A few hours afterwards he died a christian death in my arms.

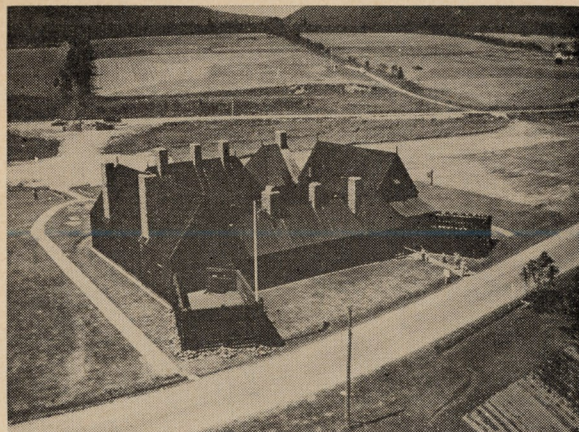
This was the greatest, most renowned and most formidable Indian within the memory of man; of splendid physique, taller and larger-limbed than is usual among them; bearded like a Frenchman, although scarcely any of the others have a hair upon the chin; grave and reserved; feeling a proper sense of dignity for his position as commander. God impressed upon his soul a greater idea of Christianity than he had been able to form from hearing about it, and he has often said to me in his Indian tongue:

"Learn our language quickly, for as soon as thou knowest it and hast taught me well I wish to become a preacher like thee."

Even before his conversion he never cared to have more than one living wife, which is wonderful, as the great sagamores of this country maintain a numerous seraglio, no more through licentiousness than through ambition, to the end that they may have many children, wherein lies their power; for fame and necessity, since they have no other artisans, servants, purveyors or slaves than the women; they bear all the burdens and toils of life.

He was the first of all the Indians in these parts to receive baptism and extreme unction, the first and the last sacraments; the first one who, by his own command and decree, has received a christian burial...

(BIARD, *Jesuit Relations*, Thwaites, Edition, Vol. 2, pp. 21-25).



The Dwelling-Place or "Habitation".

✠ **Kateri's smile upon you, Miss T. G. !**

"Find enclosed with these lines a money order for five dollars—this to help you to defray some of your expenses. I know it is not much, but if many respond to your appeal, I am sure with your confidence in Our Lord, the debt will be paid..." (Chicago, Ill.)

✠ **Kateri's smile upon you, Mother I. des A., O.C.D.!**

"Would you be kind enough to forward us the new Life of Kateri by Evelyn Brown...? I am enclosing a cheque for \$5. The balance will be for Kateri, whom, please God, will soon be placed upon the altars! And now, Reverend Father, perhaps you will have a special intention for a compatriot, who really pities you! and who would like to help you even more. Alas! Carmelite Sisters are not rich, but they pray for you and the cause of Kateri is of great interest to them..." (Montreal.)

The Two Jesuits Leave Port-Royal

"Unfavorable winds kept us about five days at Port Royal, and then a propitious Northeaster arising, we departed, intending to go to the river Pentagoet, to the place called Kadesquit [now called Kenduskeag—entering the Penobscot near the present city of Bangor, Me.], the site destined for the new colony, and having many great advantages for such a purpose. But God ordained otherwise. For when we were to the Southeast of the Island of Memaou [probably a misprint for Manano, now the Grand Manan Island], the weather changed, and there came upon the sea such a dense fog that we could see no more by day than by night. We had serious misgivings in this time of changes, because in this place there are breakers and rocks, against which we are afraid of striking in the darkness; the wind was not permitting us to draw and stand out to sea. We continued thus two days and two nights, veering now to one side, now to the other as God inspired us . . . In his goodness he hearkened to us, for when evening came on we began to see the stars, and by morning the fogs had all disappeared. We recognized that we were opposite Mount desert, an Island, which the Indians call Penetig [the Island of Mount Desert]. The pilot turned to the eastern shore of the Island, and there located as in a large and beautiful port [Frenchman's Bay], where we made our thanksgiving to God, raising a Cross and singing to God his praises with the sacrifices of the Holy Mass. We called this place and port Saint Sauveur . . .

(Biard, Jesuit Relations, 1616, Thwaites Edition, Vol. III, pp. 263-265).



Kateri Was a Member

Father Joseph-Marie Chaumonot, S. J., tells us the story, in his autobiography, of the foundation of the Holy Family Association. Three units of the original Confraternity still exist today: one at the Basilica of Quebec, and the two others at the Mission of St. Francis Xavier in Caughnawaga and at the Mission of St. Francis Regis near Cornwall, Ontario.

In 1663, Bishop de Laval and the Superiors sent this Jesuit "to assist the inhabitants of Montreal, who were in dire need of provisions". The Reverend Gabriel Souart and Dominique Galénier, Sulpicians, welcomed him at their residence. "We spent at least four months together", wrote the Jesuit, "always in such perfect harmony, that they could have been mistaken for members of the Society of Jesus, and I, for a member of the Society of St. Sulpice. On holy days and Sundays, we officiated each in turn and preached."

Thus this great apostle of the Indians (he was present in 1680 at the Mission of St. Francis Xavier when Kateri died) became acquainted with the French colonists at Montreal; at the same time he was ready to help any Indian who passed through the town.

Father Jerome Lalemant, S. J., Superior of the Jesuits of New France, had instructed Father Chaumonot, before his departure from Quebec, to do duty for him with Madame Louis Daillebout, widow of the Governor of Canada. The Jesuit struck up an acquaintance with this "virtuous and intelligent lady, blessed with qualities of leaderships". He discovered that she thought of reforming Christian families on the model of the Holy Family by means of a society or confraternity.



As for Father Chaumonot, for fourteen years he had felt inspired by a continual yearning to give Our Lady a host of spiritual and adopted children "to comfort her for the suffering she had endured through the loss of her Son Jesus."

One day, during meditation, as he communed with himself concerning this subject, he heard within his heart an "intellectual message" in the mystical sense of the term, assuring him of the satisfaction his desires procured the Blessed Virgin.

Soon after, he found in a book devotional exercises to the Holy Family in honor of the thirty years that Jesus, Mary and Joseph spent together. The following Sunday, with Curé Souart's permission, Father Chaumonot preached on this devotion which was well received by the faithful.

This was not yet the Holy Family Association. It was soon to be realized with the assistance of the Pastor, of Blessed Marguerite Bourgeoys, of Mother Judith de Brésolles, Superior at the Hotel Dieu, and of Madame Daillebout. They were more and more preoccupied with the thought of establishing a Confraternity of the Holy Family, whose aim would be the sanctification of all Christian families. It was decided to propose to the men the imitation of St. Joseph, to the women that of Mary, and to the children that of the Child Jesus. Father Souart, at the time Father Chaumonot's Spiritual Director, gave his blessing to the project. Moreover the authorization of the Bishop, the Venerable François de Laval, was needed, and if possible, indulgences from the Holy Father were to be obtained.

Father Chaumonot then suggested to his friends that they make a novena for the success of this undertaking. It was to be a novena to St. Ignatius Loyola. All agreed and on the feast of the founder of the Jesuits, July 31, 1663, each one promised to offer nine communions in thanksgiving. The founders of the Association also decided that all new members would recite nine times *Glory be to the Father*, etc., immediately after their reception, to thank God for this favor.

"Furthermore", wrote the Jesuit, "the Saint did not fail to make a success of the affair which we had recommended to him." At first, obstacles reared up. Such is the case in any good work

particularly dear to the Heart of God. The Holy Family Society made great strides when Father Chaumonot was recalled to Quebec.

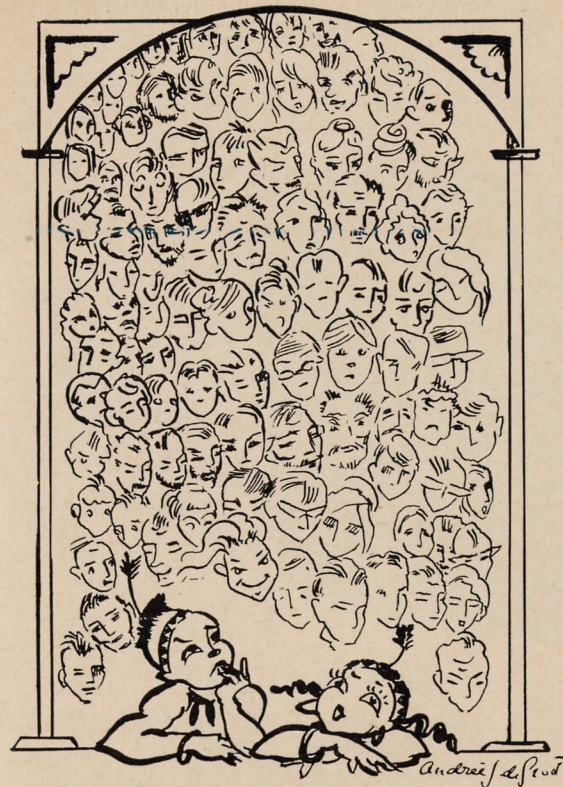
The missionary, who then was well aware of Madame Daillebout's deep spiritual life, invited her to move to Quebec, where she could work better at the founding of the Holy Family Association. Sister Morin in her *Annales de l'Hôtel-Dieu de Montréal* mentions this episode: Madame Daillebout left Montreal, "to obey a good Jesuit Father, her confessor, who believed that God wanted her in Quebec to help Monseigneur the Bishop of Petrea and himself in forming a Confraternity of the Holy Family . . ." She was to be the Society's directress for three or four years until it was well organized.

Before definitely approving the new organization, the holy Bishop thought it good to test it. The new group must not duplicate the Sodality of the Blessed Virgin, which was then exclusively reserved to men. Consequently the tentative Holy Family Society was restricted to the weaker sex.

The Venerable François de Laval, an ardent votary of the Holy Family, to whom he had dedicated his Seminary at Quebec, then contemplated attaching the new association to his cathedral. Father Chaumonot, not unwisely, thought that the Bishop could, much more easily than he, spread this devotion, and consequently handed over the direction of the Confraternity to the prelate. He requested at the time from his Bishop that this new society support the Sodality of the Blessed Virgin rather than diminish its fervor or the number of its subjects.

"Besides", wrote Father Chaumonot, "the Association of the Holy Family being like an imitation of the Sodality of the Blessed Virgin with respect to the religious exercises practiced in both, it was necessary only to model the one on the other; in order that they help one another as they are doing rather than to do one another harm. All Canada is witness to the many good works which are done, as in unison, by the Sodalists on the one hand, and on the other, by the women and girls of the Holy Family."

(To be continued.)

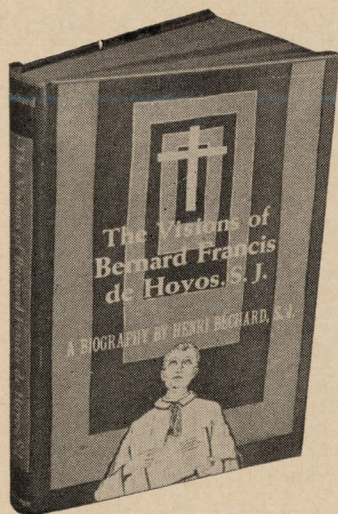


HOT ASHES: You don't need to be an egghead . .

FIREBRAND: . . . to help Kateri's Cause !

For Christmas — for Lent — for Easter —
for Pentecost — for the great feasts
of the year,

follow the mystical experiences of
an apostle of the Sacred Heart in :



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

by Henri BÉCHARD, S. J.

\$3.90 postpaid

**GIVE YOURSELF AND ALL YOUR FRIENDS
LAY OR CLERICAL
A COPY !**

Proceeds, if any, go to
KATERI.

From Rome

The Latin NUNTIUS APOSTOLATUS ORATIONIS, published in Rome at the World Headquarters of the Apostleship of Prayer, 5 Borgo Spirito, and destined to its Promoters everywhere, in the February 1961 issue, featured the following appreciation of "The Visions of Bernard Francis de Hoyos, S. J.":

This book is a brief biography of a young and admirable Father of the Society of Jesus, who is rightly proclaimed the Apostle of the Sacred Heart in Spain, even though he died in 1753, at the age of 24, the year after his ordination, and had preached only once the novena in honor of the Sacred Heart.

The title of the book is well chosen because, even if the exterior life of Father Hoyos does not rouse admiration, his interior life was a steady colloquy with God, the Saints and the Angels. By these visions, diligently examined, both by this Father and by other priests—during his life and after his death—he ascended the summits of holiness. Although he received ample favors from Heaven throughout his entire religious life, it was only during his last three years that he felt himself called to propagate the devotion of the Sacred Heart in Spain. After he became more certain of the divine Will, no difficulty could turn him from this resolution: the success of which is still easily verified today. We are happy to recommend this biography.

Just received from Eire:

Personal Consecration to the Sacred Heart

by

Rev. Florentino Alcaniz, S. J.

10th English Edition. 15c. postpaid.

Kateri's Contemporaries

Frances Gonannhatenha

In 1692, another of Kateri's acquaintances, Frances Gonannhatenha, died for the faith. She had been baptized by Father James Frémin, S. J., many years before, about the year 1657 in her village of Onondaga.

She probably became interested in the Mission of St. Francis Xavier as early as 1670 through Father Frémin, who was soon to be assigned as its Superior. Be that as it may, Frances subsequently found her way to the Christian village where she proved to be a fervent member of the Indian community.

Despite her riches, she was sorely tried. She lost her husband, thanks to whom she had been in comfortable circumstances. Later on she married a fine Christian, like herself, a native of Onondaga. For some time already, in 1692, he had been living in Chateauguay, nine miles above the Mission on the St. Lawrence River. He generally spent his summers there, busy at fishing either in the St. Lawrence or in the smaller Chateauguay River. He was thus engaged when the approach of a marauding party of enemy Onondagas, Senecas and Cayugas was discovered near the Mission of St. Francis Xavier. During November, the pagan Indians attacked the "praying Indians", their relatives at the Sault. They were repulsed.

Apparently, it was about the time of the attack on the Mission, that Frances with two other women, whose names are unknown, canoed from the vicinity of the present-day Caughnawaga site to save her husband. Deeply concerned as they were, the three must have vigorously paddled against the strong current above the Lachine Rapids. Each curve of the river, each island, each bluff could have concealed a group of hostile Indians. The trio of courageous women arrived in good time and Frances' husband jumped into the canoe with them.

On their way back, unfortunately, less than a mile from the palisaded mission walls, a host of brightly war-painted Iroquois fell upon them. They immediately beheaded the man and dragged the three women to their camp.

Frances and her friends soon understood that they had nothing to expect but the worst—even death at their captor's hands. During the following night, the warriors treated them brutally, entertaining themselves by tearing out the victims' fingernails and, as one early writer expressed it, "by smoking their bleeding fingertips in their calumets!"

According to custom in these circumstances, forerunners carried the news of their capture to their common destination, Onondaga, "where lay the unquenched brands of the Great Council Fire of the League of the Iroquois."

On their arrival at the head of the confederacy, at what is today Butternut Creek, N. Y., the three Christians ran the gauntlet. The victorious fighters divided the women among themselves: one to the Oneidas, one to the Senecas, and Frances, a child of Onondaga went to her own people. Her sister, highly respected in the castle, was given charge of her. She offered the captive woman no food—that would have meant that she was taking her under her protection—but abandoned her to the discretion of the ancients and to the braves, in other words, condemned her to death at the stake.

At first, Frances with her swollen fingers, her body bruised with the blows she had received, was forced to mount the scaffolding in the center of the town she had known in her younger years. Face to face with her stony-hearted kindred, she cried out in a loud voice that she was a Christian from the Mission of the Sault.

Five years before, one of Frances' relatives, present at her execution, had traveled to Canada to urge her to go back with him. He had endeavored with all the cleverness of his race to persuade the convert to leave the Mission. In vain, despite a thousand arguments he had put forth. Highly vexed, he had returned alone. Now her statement that she was a Christian from the Sault stung him to the quick. He leaped up to the scaffold, tore off the crucifix she was wearing around her neck, and with a knife clasped in his hand he cut out on her chest a double incision in the form of a cross.

"Behold," he said, "the cross you have such a high opinion of, and which kept you from leaving the Sault when I took the trouble to go fetch you!"

"I thank you, my Brother," answered Frances, "I could have lost the cross you have taken from me, but you have given me one which I shall lose only with my life!"

She then spoke about the mysteries of the faith with an impressive eloquence "beyond her scope and talents", said Monsieur de St. Michel, who, at the time, had been a prisoner at Onondaga.

In conclusion, this valiant Christian woman said: "However dreadful the torments you may have for me, don't believe that my lot is to be pitied. It's yours that calls for tears and moaning. This fire which you have lighted for my execution will last only a few hours; but for you, a fire which will never end is prepared in hell.

"However, it is still in your power to avoid it. Follow my example, become Christians, live according to the rules of such a holy law, and you will escape the eternal fire.

"May I say to you, moreover, that I wish no harm to those who are about to take my life. Not only do I forgive them, but I also pray to the Sovereign Disposer of life and death to open their eyes to truth, to touch their hearts, and to grant them the grace to die Christians as I am doing."

These words did not overthrow the wall of hate standing before her, towering to the very sky. The prisoner was taken down from the platform, and for three days, was dragged from one longhouse to the other to be cudgelled by the populace. On the fourth day, Frances was tied to the stake, a preliminary to the atrocious terminal tortures in store for her.

Her executioners applied to her body live firebrands and red-hot gun-barrels. For hours on end, they scorched and seared her limbs until she was a living mass of sores. She uttered not a word, not a sob. Her thoughts centered on God whom she would soon see.

Following this diversion, the fiends scalped her and poured hot ashes on her exposed and bleeding skull. Somebody looking for more excitement untied her from the stake. She would flee through the village, he hoped, and the frenzied mob would surge after her, yelling and beating her to its hearts' content.

Frances Gonannhatenah, a mere husk of her former self, threw herself upon her knees, looked upward and offered in sacrifice to her Maker the last moments of her life. A shower of stones washed down upon her. She slumped over. Her soul, which already in prayer and sacrifice, had achieved union with Our Lord, saw Him face to face.

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 4½": \$1.10.

Books

"Kateri Tekakwitha Mohawk Maid" by Evelyn M. Brown: \$2.25.
"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.)



The Vice-Postulator is doing his best !

What About the Cause?

At the public consistory held in Rome on January 19, culminating in the creation of four new Cardinals, the Dean of the consistorial advocates, Professor Camillo Corsango, requested Pope John XXIII to beatify the Venerable Kateri Tekakwitha.

The Cause for the Beatification and Canonization of the Lily of the Mohawks, officially begun in 1931, is forging ahead. With the prayers and alms of Kateri's friends, we may see Kateri's Beatification for 1962 or 1963. What a great joy, that would be, not only for you and for me, for the Indians of the Americas, for all Canada and the United States, but in particular for the Mission lands of the entire world!

Prayers: any prayer, but preferably the Holy Sacrifice of the Mass, with the reception of Holy Communion if possible, and the recitation of the Rosary.

Alms: "The research attendant on the gathering of necessary facts; the collecting, copying and photostating of documents; the publishing and printing of literature connected with the promotion of the cause, the many other items and duties pursuant to the handing of the cause—all these can hardly be accomplished without some financial outlay."

May I insist on the necessity of a tidal-wave of prayers and of donations in harmony with your means and the size of your hearts? During the next year or so, you won't mind will you, if I tug, even more than usual, at your heart-strings? This, for Kateri only.

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

Some time ago, I wrote you about my good husband's foot. We asked your prayers to dear little Kateri. Thanks be to God, his foot is on the mend now, healing slowly but with complete satisfaction. You asked us to let you know, so I am writing you to tell you the good news. Every time I dress that wound on his foot, I think of Kateri, our beloved Lily of the Mohawks . . . (Parma, Ohio.)

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

Enclosed find five dollars for the works of Kateri. Please publish this as I promised her five dollars and publication . . . Thanking her with all our hearts, as she has been so very good to my family . . . (Underhill, N. B.)

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

I am asking Kateri to pray for my nephew who has had serious operation on his back. I know little Kateri has helped me many times . . . (Ottawa, Ont.)

❖ **Kateri's smile upon you, Mrs. H. McI.!**

I went to see a friend of mine, Mrs. J. McE. in the hospital. She went under an operation with a cancer in her throat and also took radium treatments for three weeks. So one day, I saw her again and told her about Kateri and gave her a picture, that she might put the picture on her throat and say the prayers. The next morning she felt better and she also went up for another treatment. When the Doctor looked at her throat, he said: "What did you do?" He added: "You are cured; you need no more treatment." He called her the 'the miracle Lady'. She could not thank me enough . . . (Montreal North.)

To All Kateri's Benefactors...

You did not receive your KATERI quarterly before Easter. I am sorry. This little magazine was just about ready for the press, when His Excellency Gerard-Marie Coderre, Bishop of St-Jean-de-Québec, requested that I take a two-week trip to the Eternal City. ❖ This gave me the opportunity to see the Rev. Carlo Miccinelli, S. J., Kateri's Postulator General, who is enthusiastic about her. Among other things, he asked me to thank all Kateri's benefactors for their generosity and faithful collaboration, in particular Mr. Alexis K. Beauvais, a Caughnawaga Iroquois who recently donated \$1000. to Kateri's Cause, and the Indian members of the K. of C. at the Mission of St. Francis Xavier, who paid the Kateri phone bill for the current year (\$480.). ❖ In Spain, as I returned home, I stopped at the *Castillo de Javier*, during the Novena of Grace, and at Loyola, respectively, St. Francis Xavier's and St. Ignatius' birthplaces, whereas, while in Portugal, I was privileged to offer the Holy Sacrifice of the Mass at Fatima, at the spot where Our Blessed Lady appeared to the three children. At all these hallowed shrines, I specially recommended your intentions—the least I could do for such staunch friends! ❖ Other Kateri activities: a talk on February 2 to the 500 pupils of St. Ignatius School in Montreal. The pertinent questions asked by the youngsters proved their understanding of the Lily of the Mohawks and their interest in her. Two days later, February, another talk to the Sisters of St. Anne, many from out of town, at the Mission of St. Francis of Caughnawaga. On February 9, a one-day trip to New York to consult with Father Thomas Coffey, S. J., Vice-Postulator for Kateri. Finally on Thursday, February 23, at 2:30 P. M., as guest on "Time Out", a T. V. program at Station CBMT in Montreal, I was interviewed concerning the Venerable Kateri Tekakwitha.

To help Kateri's Cause
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