

*In this issue
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The Faith of Tekakwitha

Built in 1717

A Friendly Couple

"Come il Vesuvio!"

For Kateri's Sake!

Kateri's Smile . . .

Write to the

KATERI CENTER

Caughnawaga (Quebec)
Canada.



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IMPRIMERIE DU MESSENGER, MONTRÉAL



K A T E R I

Summer Issue



Volume 15, No. 2
June, 1963

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



KATERI

Vol. 15

No. 2

AIM

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

CONTENTS

Each issue of "Kateri" contains:

1. One or several pages on Kateri's life and virtues;
1. 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.

JUNE, 1963

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of the Ordinary and Permission
of Superiors

Caughnawaga, P. Q.

"The Lady (Too Long) in Waiting!"

SEVERAL YEARS AGO, Father Daniel Lord, S. J., after a visit to the Mission of St. Francis Xavier, wrote an article on the Lily of the Mohawks. He called it "The Lady (Too Long) in Waiting". That wonderful Lady, the Venerable Kateri Tekakwitha, is still waiting.

In truth, there were two Ladies in waiting. On the monumental bronze doors of St. Patrick's Cathedral in New York, one could see and one can still see four saints: St. Joseph, patron of the universal Church; St. Patrick, patron of the diocese; St. Isaac Jogues, the first saint of the State; and St. Frances Cabrini, the first American citizen to be canonized. Then, the two Ladies in waiting: Elizabeth Ann Bayley Seton and Kateri Tekakwitha.

To our great joy, to the joy of all America, last March, Pope John XXIII beatified the first native-born American citizen, Blessed Elizabeth Seton. She first saw the light of day in New York on August 28th, 1774. At the age of twenty, she married a wealthy merchant, William Magee Seton. She lost her husband in Italy, on December 27th, 1803. With her five children she was cordially received by the Filicchi family.

Thanks to these kind friends, she saw the Catholic Church with new eyes. On March 14th, 1805, in New York, she was received into the Church by Father Matthew O'Brien.

Four years later, the Superior of St. Mary's College in Baltimore, Father du Bourg, had convinced Blessed Elizabeth that she would do well to found a community of Sisters, taking for their rule that of St. Vincent de Paul's Sisters of Charity. Over the years the foundation spread prodigiously and today, Blessed Elizabeth Seton may be considered as the foundress of the parochial school system in the United States. She died on January 4th, 1821.

Only one "Lady in waiting" now looks out from the bronze doors of St. Patrick's Cathedral — the Venerable Kateri Tekakwitha. Our earnest prayer is that she, too, in the very near future, will be declared "Blessed". Twelve thousand Sisters of Charity throughout the United States, worked and prayed for Blessed Elizabeth's glorification. Kateri's community — the Catholic laity of Canada, the United States and Latin America, and her friends in every land, must do likewise.

Blessed Elizabeth Seton, won't you deign to plead with the good Lord, that your companion in bronze at St. Patrick's be promptly declared your companion among the Beatae? Amen.

❖ **Kateri's smile upon you, Caughnawaga Knights of Columbus!**

We're enclosing our check for \$200. which we know you badly need . . . (Caughnawaga, P. Q.)

❖ **Kateri's smile upon you, Mrs. V. D.!**

Kindly accept \$7. for the cause of Kateri. She often answers my prayers . . . I hope you are fully recovered from your operation. Please remember me and my children in your prayers . . . (Caughnawaga, P. Q.)

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

Last spring my son, who has five children and lives about fourteen miles from his work, needed a new car. I prayed to Kateri and sent \$1. as an offering. Two days later he found a car that he could afford and one that was not expensive to run. Last week one of the necessary parts of the car wore out and since the make of the car is not common around here, he was having a very difficult time finding the much needed part . . . Kateri came through again. After calling garages in several towns in this area, he found that his next door neighbor had the part in his garage. Otherwise he might have had to buy another car which he can ill afford. Many thanks to Kateri and you for your prayers. In return I'm trying to get other people interested in Kateri's cause . . . Before Christmas I ordered pictures of Kateri for my class in school. They are in third grade and were very interested when I told them I saw Kateri's relics on my visits to your lovely little shrine . . . (St. Mary's, Pa.)

❖ **Kateri's smile upon you, Mr. and Mrs. H. S.!**

Enclosed you will find \$10. for Kateri's Cause! . . . (Caughnawaga, P. Q.)

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

Here's hoping that you are better. I'm enclosing \$100. for Kateri's Cause . . . (Caughnawaga, P. Q.)

For serious research concerning her times,

"KATERI" NEEDS...

A History of New France (Six volumes).

John Gilmary Shea Edition.

Recently reprinted (\$25.)

A Handbook of American Indians in Two Parts. — Edited by
Frederick Webb Hodge. (Washington, 1907.)

A History of the New York Iroquois by William M. Beauchamp, S. T. D. (Albany, 1905.)

A History of the Devotion to the Blessed Virgin Mary in North America by Xavier MacLeod. (Boston and Providence, 1880.)

Please make the Kateri quarterly known to your friends.
If you have any suggestions to help us better it, won't you
let us know? . . .

Write to the
KATERI CENTER
Caughnawaga (Quebec)
Canada.

FROM AN EYE WITNESS

Father Jacques de Lamberville discovered Tekakwitha in 1675. He instructed and baptized her. Later on he helped her escape from pagandom to the Mission of St. Francis Xavier where, according to him: "During the 3 years that she spent in this mission, she made so great progress in virtue that she deserved that God should glorify her . . ." Kateri's friends will read with interest this first-hand testimony on the life of the Lily of the Mohawks.

1677

When Kateri left Gandahouagué for the Mission of St. Francis Xavier on the St. Lawrence, the missionary gave her a letter of introduction for Father Pierre Cholenec, S. J. Here it is:

Kateri Tekakwitha is going to live at the Sault [Lachine Rapids]. Will you kindly undertake to direct her? You will soon know what a treasure we have sent you. Guard it well! May it profit in your hands, for the glory of God and the salvation of a soul that is certainly very dear to Him.

1682

This account of Father de Lamberville's dealings with Kateri dates back to about 1682. Father Cholenec may have written to his confrère for details concerning Kateri's life on the Mohawk, shortly after her death at the Mission of St. Francis Xavier in 1680.

Kateri Tekakwitha was of a sweet and peaceable nature, inclined towards good and with an extreme aversion to all sorts of evil. Not only could she not bear the impurities of the members of her tribe, but she also detested the sins which are there ordinarily committed, drunkenness, belief in dreams, and superstitious feasts. Before she became a Christian she had been married twice [once at the age of eight and when she was somewhat older], but she had so conducted herself with her two husbands, one after the other that she lived in perpetual virginity . . .



For several years I did not know her, but one day, having found her in her cabin where she was confined through some foot-trouble, I spoke to her of Christianity and I found her so docile that I urged her to be instructed and to attend chapel, which she did with wonderful assiduity after she had been cured. When I found her so faithful I inquired as to her conduct in the cabin; all spoke well of her. In fact, I noticed that she had none of the vices of the girls of her age; this encouraged me to instruct her regularly. Finally after having taught her her prayers, and seeing she was resolved to live in a Christian manner, I gave her Baptism on Easter Day itself in the year 1676.

Since that time I can say I have found nothing in her which she would seem to have relaxed in the slightest degree from her first fervor. I regretted only that so pure a

soul and one so disposed to receive the impress of the Holy Spirit should remain in a land subject to all sorts of vice, and where the mere effort to resist the attacks of the enemies of Christianity is no mean achievement. I spoke of this to her sometimes, especially when she came to complain to me of the displeasure shown her by those of her cabin, for after trying to console her I told her of the peace enjoyed by the Christians of Sault Saint Francis Xavier—peace in which, were she there, she would find more sweetness in a day than she could enjoy in a year by remaining here. All these reflections disturbed her spirit, but God who wished to bring her into a place of security, broke her bonds in the manner which I shall relate.

Among some of the Christians of the Mission of Sault Saint Francis Xavier who came to the Iroquois to see their relatives, was one of the most important of the Oneidas called Ogenheratarihiens. He entered my cabin, where forthwith a crowd of people, as is the custom of the country, came to greet this newcomer, and among them Kateri. This man, seeing them assembled, began to talk to them of Christianity and of the happiness of those who had come to live at Sault Saint Francis Xavier. Kateri alone, as if God had addressed to her the words of this preacher, was touched by them. She sought me out and told me she was determined to carry out what I had so often advised her. She begged me earnestly to take proper measures to restrain her relatives who wished to stop her. I put her under the care of Ogenheratarihiens who strongly confirmed her in her resolution. This fervent Christian and another Mohawk Indian who was related to Kateri, conducted her escape very skillfully. Some one had gone to warn one of her uncles, the most important man in the village, who was utterly opposed to any of his compatriots going to the Mission of the Sault. He was then with the Dutch, neighbors of the Iroquois, where she should embark; nevertheless he could not find her in spite of his diligent search.

1696

Father Jacques de Lamberville spent the last years of his life at the Mission of St. Francis Xavier. In 1696—

twenty years after Kateri's baptism—he mentioned her again in one of his letters:

God continues to honor a pious maiden, an Iroquois by birth, who died and was buried in this mission. Heaven grants a great many favors to those who implore her assistance. Both ecclesiastics and laymen come hither on pilgrimage, to thank God for the favors which they have received through her intercession. In token of their gratitude to God, presents are sent to the church wherein her body lies. Entire parishes come to it in solemn procession on the anniversary of her death, to give thanks for the various results of her protection. To cure the diseases which ordinary medicines cannot relieve, they swallow in water or broth a little dust from her tomb. Monsieur de Champigny, the Intendant in Canada, had lost his voice for a year; at the end of that time, Madame the Intendante had a novena made, and he completely recovered his voice. He has caused many small pictures of this pious Indian maiden to be made, which he distributes. These are kept through esteem for the holiness of the Iroquois Virgin who preserved her innocence in the very midst of all the riotousness of impurity. During the 3 years that she spent in this mission, she made so great progress in virtue that she deserved that God should glorify her by many miraculous cures obtained from him through her instrumentality. Monsieur du Luth, a captain in the navy, himself relates that, after suffering greatly from gout and for many years, and finding no relief for his disease, he had a novena made in honor of this good Christian, whose prayers obtained on the 9th day, the complete cure of his gout.

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last renew your subscription
to "KATERI"?*

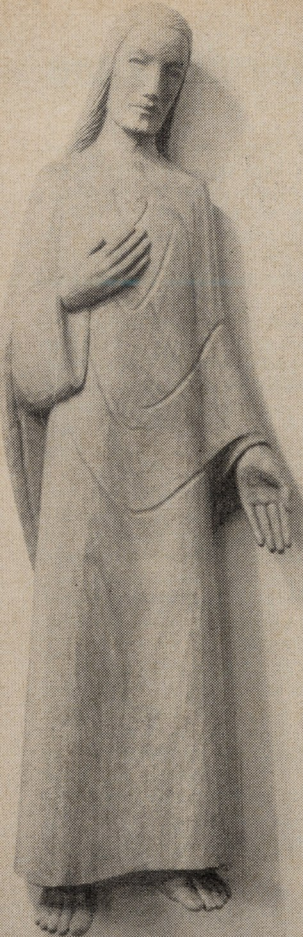
A Few Thoughts for June

Through the radio, television and cinema, never in history as much as today has the human heart been called to everybody's attention. A century ago, Newman chose for his motto *Cor ad cor loquitur: Heart speaks to heart*. Long before the saintly cardinal, the Old and New Testaments continually referred to the heart as to the seat of the emotions. Jeremiah's mention of the exchange of a heart of stone for a heart of flesh was inspired by the Holy Spirit.

Lo and behold! now we are told that the Sacred Heart no longer has any appeal for this world of ours. Simone de Beauvoir foully interprets the Sacred Heart and the Most Precious Blood in her own peculiar perspective. William James tried to impugn St. Margaret Mary Alacoque, the popularizer of this symbol, without taking the trouble to read her writings. This sad little tune is also played in Germany. Last year, in a series of essays, officially honored by the Province of Quebec, an author came out with the following brain-wave: *Sacré-Cœur. L'humanité divine au siège de l'angine: Sacred Heart. The divine humanity in residence at the seat of angina [pectoris]*! At Toulouse, forced to conform to the trend, the *Messenger du Sacré-Cœur* has just shoved its reference to the Heart of Jesus to the top of the cover (in small print) in exchange for a new title: *Prière et Vie: Prayer and Life*. Of all persons, a fine Irish boy, out of Eire, told me not so long ago, that he could not stand such "muscular devotion"!

The Heart of Jesus, as Pius XII taught in his Encyclical *Haurietis Aquas*, symbolizes Christ's threefold love—His human love, sensible and spiritual, and the divine love which He has in common with the Father and Holy Spirit. Essentially the cult of the Sacred Heart is the worship of the divine and human love of the Second Person Incarnate and also that love by which the Father and Holy Spirit love mankind. A symbol understood by the untutored as well as by the literary mandarins.

Why then all this reserve and coldness with regard to the cult of the Sacred Heart, pierced by the lance as St. John tells? Without a doubt, the theology of the Sacred Heart has not yet been worked out in all its details to the satisfaction of specialists. But the same



In perfect taste, a new statue of the Sacred Heart, carved by Fernand Paquette of the Beaux Arts of Montreal, for the Sacred Heart Convent of the same city (Atwater Street).

Photographer : F. J. Topp.

may be said of many other teachings of the Church, to which this generation must bring its share of the final solution, if not the solution itself.

In this pleasure-loving age of ours, the Sacred Heart's call to penance and reparation is bound to meet with disfavor in certain quarters, even supposedly very religious.

Writers are often thin-skinned in relation to their fellow writers. Even when they grow older, they wish to appear as angry as the next man. Lacking individuality, many, trailing along their coteries, will follow the leader on condition that he be anyone else than the Holy Father.

No doubt about it, wretched religious art, resulting in over-sweet statuary, is in part responsible for this attitude. Too many portrayals of the Sacred Heart make us wonder if Our Lord, before sitting for the artist, did not stop at a beauty-parlor for some make-up and a permanent.

Perhaps, and this is serious, there is too little true love in our hearts with a consequent lowering of the Christian mentality. "The Son of man, when he cometh, shall he find, think you, faith on earth?" (*Luke*, XVIII, 8.) What we need is simply meekness and humility of heart, unspoiled by an overdose of Descartes. Thus we would have the ears to hear Pius XII's admonition, coming after that of Leo XIII and Pius XI, that the Sacred Heart is the perfect expression of the Christian religion and of strict obligation for all the faithful.

Nearly fifteen years ago, when I first began my work towards Kateri's beatification, I entrusted it to the Sacred Heart of Jesus. In other words to His divine and human Love. To call down His blessings on my undertaking, I recently wrote a book on an apostle of the Sacred Heart, unknown in the English speaking world: *The Visions of Bernard Francis de Hoyos, S. J.**

During the month of June, if all the readers of "Kateri" prayed to the Sacred Heart for the Lily of the Mohawks' speedy beatification and canonization, her cause would rapidly be brought to a head. A daily prayer for this intention, to the Heart of Love, is this asking you too much?

* Obtainable at the Kateri Center, Caughnawaga, P. Q., Canada (\$4. postpaid). It is also yours for five new one-dollar subscriptions to "Kateri".

THE FAITH OF KATERI TEKAKWITHA

Sainte-Beuve did not dare accept the splendid risk inherent in faith when, in 1853, he wrote: "My opinions are always in the neighborhood of the rock of faith, dashing upon it like waves, rather than setting foot upon it like a castaway who arrives at last." Faith is a divine grace, but it is also a theological virtue, a conquest. Christian faith is not for the spineless, the deliquescent, the panders, or at least for those among them who intend to stay so.

Faith Crucifies . . .

"All Catholicism," wrote Julien Green, "is true . . . if it crucifies the natural man, if it clashes with his affections, if it is difficult, if it is vehement . . . All Catholicism is suspect if it does not disturb the life of whosoever practises it, if it does not mark him out in the eyes of the world, if it does not weigh down upon him, if it does not make of his life a passion renewed each day."

Kateri was a staunch convert; she totally adhered to the Catholic faith. On Sundays, for instance, she never consented to work and her relatives insulted her right and left. Christianity had softened her, according to them, and accustomed her to an idle life. They left her nothing to eat on Holy Days, hoping thus to force her, at least through hunger, to follow the pagan women and to help them in their work. Kateri preferred to do without nourishment. In truth, her Catholicism disturbed her, marked her out in the eyes of her tribe. Her steadfastness, which nothing upset, vexed her people more and more. As she went to church, the village drunks threw stones at her all the way. Indeed, her Catholicism weighed down upon her. Adults as well as children pointed her out, yelled at her and derisively called her "the Christian".

Faith is a Commitment

German philosophers or those inspired by them such as Heidigger, Jaspers, Sartre and Merleau-Ponty and, among Christians, Gabriel Marcel and Maurice Nèdoncelle, recently popularized the necessity of commitment and of fidelity to this commitment. According to them, this double experience reveals being. The

modern concept of this notion, taken broadly, differs little enough from that of generosity. It is essentially the *gift of self* to God, to one's neighbor, to a party, to a cause.

Eugene Joly, in his book, *What is Faith?*, shows that Catholic life is a matter of commitment. To die with Christ in order to rise with Him. Neither more nor less. To surrender oneself totally to God. To renounce oneself. Especially at the start, this is hardly a comfortable experience. Our knowledge of God is the result of an intimate moral experience and not of a syllogism or of any sort of induction or deduction. This experience of Love Itself carries us little by little, but surely, to light.

If Kateri Tekakwitha achieved such a deep knowledge of God, though she had no college degree, it may be attributed to the fact that she realized totally and faithfully, to the last hour of her mortal life, this gift of herself to our Lord. This giving of herself projected her outside the Indian pattern with regard to the primitive religion of the Iroquois. She could never return to it since she had unreservedly pledged her loyalty to her Creator. And she thereby brought upon herself the enmity of her own. At the same time, she built up her faith and her knowledge of the infinite Master of the universe.

Faith is an Encounter

When Father Jacques de Lamberville entered the long house of young pagan Tekakwitha, then nineteen or twenty years of age, she sensed that in the person of this priest, God had come to her. The first encounter.

The experience of faith, all the more marvellous as it is deeper, more "committed", implies an initial encounter with others to follow. But they always presuppose a divine invitation: "Come, follow me!" Kateri did not turn a deaf ear to it. She was present and attentive whenever our Lord spoke.

For Kateri, too, faith meant an encounter with the God of love, and then another, followed by still others . . .

"I do renounce!"

Kateri's faith did not consist simply in an intellectual adherence to certain revealed truths. The great Christian dogmas overflowed into all the faculties of her being, vitalized her entire existence and, by a normal return, rendered her commitment more complete and more intimate her encounters with God.



"If you don't help Kateri's Cause, I'll shoot! . . ."

She repudiated the religion of her forebears and its recourse to witch-doctors and to their rites, with their offerings to false deities and with their dream cult.

Witch-doctors and their rites. In times of disease and of epidemics the Iroquois like most of the Amerindians solicited the aid of the medicine men. In Ottawa, Mr. M. Barbeau has a fine collection of masks worn by them. With incantations, weird dances and bedlam, they were said to expel the evil spirits causing the sickness.

Offerings to false deities. To the maleficent genii, tobacco was offered, or fish or meat. For instance, when the Iroquois hunters rowed by a slate deposit in Lake Champlain, recognized as a dangerous spot for their elm canoes, they threw tobacco into the water.

The dream cult. Nowadays, Freud and Jung down to the splinter groups of their followers, explain to countless patients

the meaning of their dreams rising up from the depths of their subconscious. Among the Mohawks of long ago, it was customary to carry out any dream, no matter how absurd it might be. To do so, an Indian woman walked six or seven hundred miles through the winter snows to Quebec, in order to lay her hands on a dog seen in her slumber.

Kateri no longer believed in the primitive religion of her group and she renounced all their strongly rooted practices. Such a step demanded a Christian faith deeper than the slate deposits of Lake Champlain.

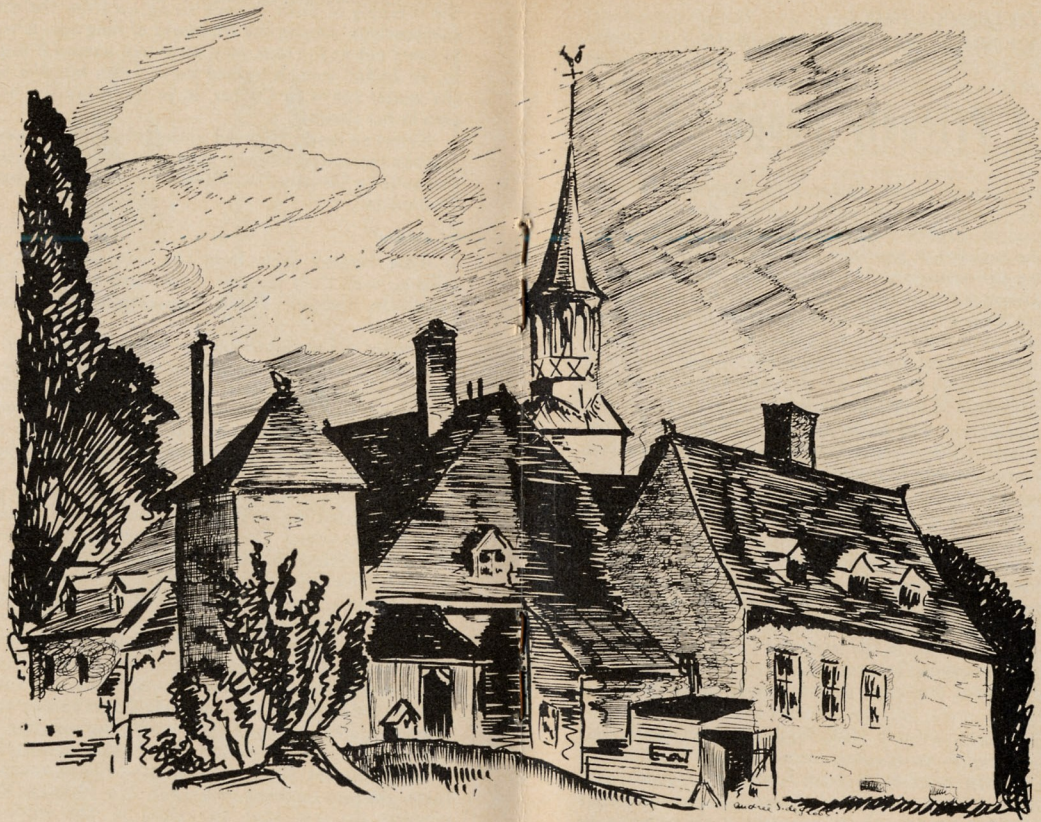
"I believe!"

After turning aside from the worn-out paths of her tribal religion, with their peculiar beliefs and customs, Kateri did not substitute, instead, a few vague principles upholstered with religiosity.

Neither did she abandon her belief in the Great Manitou nor in the evil genii of her people nor did she give up her faith in the Happy Hunting Grounds to replace it all by adhering to an impersonal God, a sort of vast, greyish cloud, floating high above, at an infinite distance from this earth of ours. A nebulous God who is not interested in humanity and in whom humanity need not be interested.

Seventy-five years after the death of the Lily of the Mohawks, Voltaire created the myth of the "good Indian" spoilt by civilization. He was wrong. Civilization never spoilt anyone. Its excesses and its sophistication, assuredly, but not civilization itself. Kateri, had she known them, would have laughed at Voltaire's theories. At Rousseau's, too. She did not believe in man's innate perfection even when she was a pagan.

Of a keen intellect multiplied tenfold by faith, Kateri, with her whole being, believed in original sin, in the Incarnation and Redemption; she also believed in all the other Christian truths such as the indwelling of the Holy Spirit in any soul alive with grace. St. Paul taught them to the dockers and stevedores of Athens. The missionaries of New France preached them to the first inhabitants of North America. Kateri made the most of them. And on January 3rd, 1943, His Holiness Pope Pius XII officially declared that this child of the wildwood practised heroically all the Christian virtues and that she was entitled to be called "Venerable".



The Jesuit Residence built in 1717

A Friendly Couple

Despite a pronounced squint, Father John Baptist de la Croix Chevrières of St. Vallier was clear-sighted enough during his visit at the Mission of St. Francis Xavier in the autumn of 1685.

"The persons engaged in marriage", he wrote, "do not belong less to God than the unmarried: the common life of all the Christians of this mission is not at all common . . . As they have taken leave of the conveniences of their land to ensure their salvation in the neighborhood of the French, they all seem to be given over to the practice of the most perfect detachment and they observe amongst themselves such method for their sanctification that it would be difficult to add anything to it."

These lines bring out well an Indian couple living at Kahnawaké since at least 1679: Francis Tsonnatowan, called Big Log by the whites, and his wife Margaret.

When we meet them for the first time, they are newly-weds of about twenty-one years of age. Francis had already built himself a reputation as a good warrior and a fine hunter. Kateri Tekakwitha had just pronounced, on March 25th, 1679, her private vow of perpetual virginity in the world. An article, recently published in a European review, speaks of "the spiritual fecundity of virginity according to the Spirit." Without any preaching, the maiden Kateri Tekakwitha, in the profound peace of her radiant joy, begot holiness among her people. After the widow Marie Therese Tegaiguenta, here is a young couple to follow in her footsteps.

Towards the month of April, 1679, Francis and Margaret, who admired Kateri, wanted to question her concerning the life that an upright Christian must lead. Such freshness of youth that confusedly sensed the importance of divine love in order that human love might have some lasting worth! Such maturity in these two souls, that, still quite young, understood the meaning of life! No fools, Francis and Margaret: they felt that if they

bombarded Kateri with questions concerning the interior life, behind the fortress of her humility she would retire forever. They chose to invite her to their home and, with her, Marie Therese Tegaiguena. The young women accepted the invitation and both made their way at the same time to the bark-covered long house of the friendly couple.

When the four found themselves together in Francis' lodge, he shut the door to show that there was a secret, an important secret to be kept by them all. As master of the dwelling, he was the first to utter a word. He told Kateri and Marie Therese that he was aware of the lives both were living and of their desire for holiness. Francis and his wife relied on the surprise effect of this declaration to make his guests advise them. He admitted that Margaret and he, also, wished to be the best possible Christians and that they hoped to surrender themselves totally to God. What they wanted to know was how to proceed.

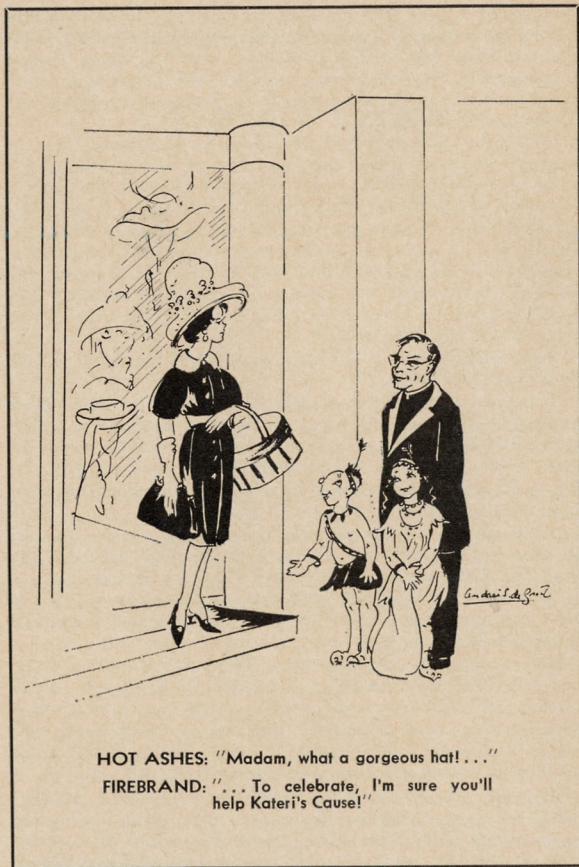
And silence fell upon the little group, stretching into the half light of the long house.

Taken by surprise, Kateri succeeded in mastering her emotion and asked Marie Therese to speak for them both. After which, they all talked a long time about what they thought would be most pleasing to God. But these prudent women were careful not to play the role of spiritual director. They advised their hosts to see the missionary and to reveal their plans to him.

Although Francis Tsonnatowan was a young married man, he thought of living with his wife as with his sister. He longed to atone for the sins of the flesh he had committed before baptism. In truth he thus lived for many years in succession and would have continued to do so until his death, had not one of the priests counselled him to do otherwise.

In 1681, the year following Kateri Tekakwitha's death, Francis was afflicted by what was then known as the king's evil. It was scrofula, an inflammation of tubercular origin, generally affecting the lymphatic glands of the neck. This malady, which was to hold him in its grip for fourteen years, harassed him so that often he could neither walk nor, from pain and weakness, sit up.

His response was worthy of Kateri. Since her visit to his long house, he always took her for model, particularly during the never-ending hours of his worse attacks. Beside him, he kept her picture, painted, we know, by Father Claude Chauchetière.



Around his neck, he wore a few relics of the Mohawk maiden. Small beads, also, that he liked to call "Kateri's beads", made up of a cross on which he recited the *I believe in God*, of two other beads strung next to the cross for an *Our Father* and a *Hail Mary*, and, finally, three more beads for three *Glory be to the Father's*. He was found of saying these beads to thank the Blessed Trinity for the graces showered upon Kateri Tekakwitha during her lifetime. His kind-heartedness, mellowed by grace, inspired him with such considerateness.

From time to time his wife, a truly devout Christian, jibbed at the wear and tear of incessant poverty. Francis cheered her up with a kind word, better still, with his enduring patience, his hard work and good example.

His sickness occasionally allowed him some respite. When he could move about, he did so with the help of a stick. He even succeeded in hunting and in toiling in the fields with the women. As he was adroit with his fingers, he fashioned small articles such as Indian clay pipes, chests and boxes, sleds and toboggans. At times he mended cauldrons. On his bad days, when he was unable to go about, the general esteem in which he was held because of his virtue, brought him many alms.

As Hot Ashes, he owned a picture book with the most important scenes of the Old and New Testaments, followed by a series of engravings on the different vices and virtues. He also had a series to explain the Mysteries of the Rosary and many others to illustrate similar subjects. His little talks, his good example and his engravings all taken together lured on souls. He took them one by one and gave them to God. His catches were not with nets heavy to the breaking point. His talent was a more modest one. Very effective, however. And the success that was his, he attributed to Kateri Tekakwitha, "for he felt indebted to her for whatever he had become, as compared with his previous life."

His first concern was his family, above all, his children. He had them pray regularly and taught them their catechism. He would open his religious books for them to explain a page or so each day. As he truly loved his little ones, on occasion he corrected them. Often a simple observation was enough; now and then he was obliged to resort to the switch. He always had a provision of them in his long house and the children knew it. This frequently dispensed their father from being forced to use them.

A member of the Confraternity of the Holy Family, Francis faithfully attended the special Sunday afternoon instruction. Later on, the bell called him back to church for the adult catechism classes. He never missed. Sometimes the missionary instructed the congregation alone; at other times, the faithful proposed their doubts and difficulties which were solved on the spot; and at still other times, the Indians questioned one another and carefully weighed the answers they received. This last method must have pleased Francis most. The purity of intention and the simplicity of heart of these Christians certainly took the place of the modern techniques of group dynamics, hence producing the maximum of effectiveness.

Thus, for Francis and Margaret, the years dropped away, filled with work, prayer and suffering. His scrofula relentlessly kept taking toll of this man, still not advanced in years. Never did he complain, never did he show any impatience during the endless weeks and months and years of searing pain. Francis tenaciously worked towards the full achievement of his being in Christ, without, of course, the slightest knowledge of such terminology.

It was in April 1695, at approximately thirty-seven years of age, that Francis Tsonnatowan died. In the same month as his model Kateri, in 1680. The Canadian spring had come, sunny but somewhat cold, the slow awakening of nature with Easter, the anniversary of the Savior's Resurrection. The people of the village said that he died "as one of the elect" and that he had "taken leave of his wife with extraordinary piety." The archaic language and the pious cliché seem to be hand in glove to obscure the splendor of his death.

Father Claude Chauchetière to whose notes on Francis Tsonnatowan we are indebted, prepared them in 1695. The date of Margaret's death remains unknown though she was still alive at the time of their writing. The Blackrobe concluded: "Francis has merited to have his place in Kateri's life, since it was her exhortation and example he had put before himself in his sickness. It was the prayer of this holy maiden that has raised him to perfection." For the same reason Francis and Margaret Tsonnatowan's story has been told in your "Kateri" magazine.

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

Enclosed find a check (\$10.). I'm straining a point for Kateri. So sorry to hear of your operation. Thank God and Kateri: I know they must be taking care of you. I also have a heart condition and cannot work. My daughter who is in the Army sends me an allotment. She has been doing this since my husband died fourteen years ago. She is very good to me. Please ask Kateri to watch over her. She has high blood pressure and had a stroke two years ago because she works very hard . . . (West New York, N. J.)

❖ **Kateri's smile upon you, Miss K. R. C.!**

Enclosed is a widow's mite towards Kateri's cause. I pray daily for her beatification. (Cleveland, Ohio.)

❖ **Kateri's smile upon you, Mr. and Mrs. L. N.!**

Enclosed find check for \$10. towards the beatification of Kateri Tekakwitha. I'm asking her to intercede for our boy Peter . . . As in former years we are again bringing a group of pilgrims on July 28th . . . (Buffalo, N. Y.)

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

I was pleased to receive your recent letter as it reminded me of an idea I have carried in my mind for some time past. I intended to send the \$26. "commemoration" offering in response to your previous appeal, but my health has not been as good as usual since Christmas, and "extras" in any direction were discouraged by my doctor. Now that I am better (and I am sure Kateri helped), I am glad to be able to give something to the Cause. Please accept the enclosed cheque for fifty dollars to include my annual subscription to "Kateri" and a request for remembrance of my dear husband's anniversary and that of my father . . . I was so sorry to hear of your operation and anxiety and I pray your recovery will soon be complete . . . (Peterborough, Ont.)

"Come il Vesuvio!"

Very few outsiders knew old Brother Fiorenzo Basiglio, S. J., who died on September 17th, 1962, at the Jesuit noviciate of Our Lady of Montserrat (St. Jerome, P. Q.). Of his fifty-two years as a religious, he devoted thirty to the Indian missions at the Industrial College of Spanish, Ont., at Wikwemikong, Ont., at St. Regis, P. Q. and at Caughnawaga. His work was as humble as it was useful: he was alternately cook and gardener. He had a green thumb, and flowers sprang up, so it would seem, at his bidding, in his gardens right out of the Arabian Nights.

As fiery as the Vesuvius of his native land, with God's grace, he mastered his emotions, and little by little, peace and joy took up their abode within him. Brother Basiglio had only one love—our Lord and Savior Jesus Christ. I remember having surprised him, at one o'clock in the morning, in adoration before the Blessed Sacrament. He did this regularly without neglecting whatsoever his daily tasks.

Old and broken by rheumatism, he spent the last ten years of his life in a wheel-chair before the tabernacle. He had been officially assigned "to pray".

After giving the best years of his life to the Indians, he must have prayed countless times for Kateri's beatification.

For the prompt success of Kateri's cause, you, too, could perhaps add your prayers to his. And, also, your alms, according to your means.

On January 1st, 1963, Kateri's cause was weighed down with a debt of \$10,438.10. Despite help from our friends, new expenses, though carefully screened, keep us marking time . . .



Photo: A. Landry.

Brother Basiglio will not use them any more!...



*If you love
Kateri,
if you love
a thing
of beauty,
such as a
Dresden or
a Royal Doulton
figurine,
you will enjoy
the new
delicately tinted
Italian
wood-carving
of the
Lily
of the Mohawks.
Fifteen dollars each
at the*

KATERI CENTER
Caughnawaga, P. Q.
Canada.

Photo : Jean de Groot.

✻ **Kateri's smile upon you, Mrs. D. J. P.!**

Our doctor has told our eight year old daughter, Alison Marie, about the Venerable Kateri and we have been saying special prayers to her. He also gave Alison, who is eight and a half, a set of Kateri cutouts. We believe Kateri has helped Alison so far and we would like to know more about her as we continue our devotion to her. Alison had a sarcoma removed from her pelvic bone on January 3rd and has been undergoing X-ray therapy ever since. We have great faith that she will recover eventually with God's help. We also feel that Venerable Kateri has been interceding on her behalf, also... Enclosed is a check which we hope will be of some help to you and would appreciate any booklets or information or pictures of Kateri which Alison could use... (Elmhurst, Ill.)

✻ **Kateri's smile upon you, Mr. J. G.!**

Please accept my humble contribution of \$2. to the cause of Kateri and may God give you strength and health to continue the good work you are doing on behalf of Kateri and the missions!... (Hines, Ill.)

✻ **Kateri's smile upon you, Miss R. C.!**

Enclosed is my check for \$5. to thank Kateri for a favor granted. The need was great and, as usual Kateri came to the rescue. One of my friends was trying to find a suitable nursing home for her aged father. She had filed an application with a very fine home, but the waiting list was long and the chance of early admittance was slight. Her father's condition became acute and she was unable to care for him properly. On Saturday I asked Kateri for help and on Sunday evening the admitting officer at the home phoned that accomodation would be available on Monday. Many thanks to Kateri! (St. Louis, Miss.)

✻ **Kateri's smile upon you, Miss M. A. D.!**

Enclosed money order in the amount of \$10. to help you defray subscription losses and also your deficit. (Chicago, Ill.)

For You and Yours!...

Medals

1. Obverse: Kateri; reverse: Mission of St. Francis Xavier. Silver-plated: 15c each—\$1.50 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.
A wood carving 6 ½": \$15. (Only 100 available.)

Books

"Kateri Tekakwitha, Mohawk Maid" by Evelyn M. Brown: \$2.10.

Kateri Sympathy Cards or Kateri Birthday 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.)

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

This is the balance of a promise of \$20. for my wife's cure. I do hope Kateri will be a good doctor... (Foley, Ont.

✧ **Kateri's smile upon you, Mrs J. D. and S.!**

Hope you are better by now. Take care of yourself and Happy Easter! Enclosed \$5. for Kateri. (Brooklyn, N. Y.)

✧ **Kateri's smile upon you, Mr. J. A. W. C.!**

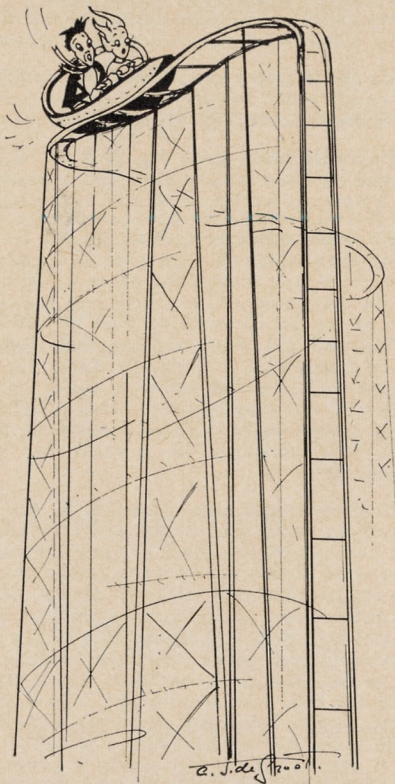
Please find enclosed my donation (\$50. towards Kateri's cause). I trust you will find it helpful... (Lachine, P. Q.)

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

A few months ago, my children were all ill and as I have a family of seven, it seemed that there would be no end to all the sicknesses. One child had me especially worried as he got so rundown that he had no more resistance and got every disease that came along. Finally in desperation I turned to Kateri for help... I'm happy to report that within a week, the children were all well and they haven't missed a day of school since. So thanks again to Kateri for another big favor received. I'm enclosing \$5. towards her cause. (Norwood, Man.)

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

Sorry to hear about your illness and I am sure Kateri will do her best by you. As I told you before, Mrs. N. told me about Kateri nearly seven years ago. I really believe she has obtained "miracles" for me. After being told for twelve years I could have no children, I adopted a little girl from P. E. I., Canada, who is now six. I did carry a child four years later after visiting Kateri's Shrine in Kennebunk, Maine. He is now a very active two-year old boy. Four months ago, I gave birth to a little girl. Kateri has filled our home with blessings, securing work for my husband. I wouldn't think of letting a day go by without saying a prayer for her beatification. I do have her statue and the children call her Lily. I do hope she will keep you well and strong so you may see her canonized soon... Enclosed \$5. ... (Sommerville, Mass.)



"It may be a little late, but we would like to help Kateri's Cause!..."

Kateri's smile upon you, Sr. M. C.!

I'm enclosing one dollar towards Kateri's cause. (This lonely dollar was a gift to me to use for anything I wish. Sorry it was not more.) If I succeed in getting more subscriptions, I'll send them. Sorry you were ill and will help with my poor prayers for your recovery... (Lorain, Ohio.)

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

I have owed Kateri five dollars for a long time and am sorry about not sending it. I promised it if my sisters and her husband had a safe trip. Last September they took a trip across the United States, the Canadian Rockies, the Seattle World Fair down the Pacific Coast to San Francisco and the Southern Route home. I am sorry you have been so sick. I will remember you in my prayers and will offer my communion and Easter Mass for your special recovery. Please take care of yourself so you will be able to give many more years to Kateri. I'm sure she will help you meet the deficit... (Runnemedede, N. J.)

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

Many thanks for all past favors and since the Vice Postulator insists, please accept my donation. Also I wish to offer many prayers for his complete recovery to health. In petition I ask your continuous help as my guide and for protection in temptations and difficult situations and particularly your help in the missions. Begging the Sacred Heart of Jesus to greatly favor your cause... (Washington, D. C.)

Kateri's smile upon you, Mr. E. B.!

Please accept the enclosed check as sort of an Easter gift for the Kateri cause. May your mail be filled with many donations and your Easter be a joyful one! (Brookline, Mass.)

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

Please find herewith enclosed a money order for \$50. in settlement of a promise which I made some time ago for favors received, and also which I hope to receive in the future. (Sherbrooke, P. Q.)

For Kateri's Sake!

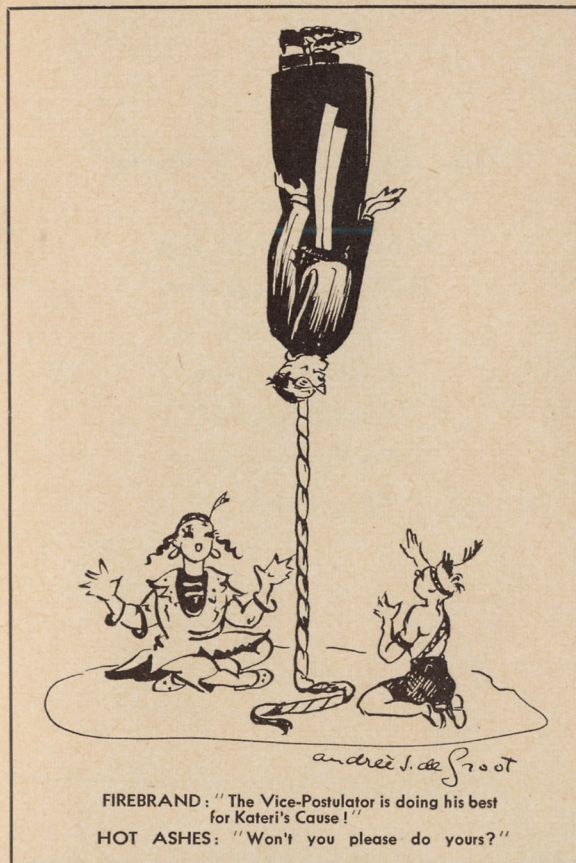
From November 28th to December 8th, at the Mother House of the Sisters of Bon Conseil in Montreal, I gave the Spiritual Exercises to thirty religious. It was pleasant to notice in this progressive twenty-five year old community great devotion to Kateri. ❀ On December 19th, at the Jesuit noviciate of St. Jerome, P. Q., died Brother Fiorenzo Basiglio, S. J., a veteran of the Indian Missions (see p. 26). ❀ I spent the Christmas holidays in Biddeford, Me., where I met many friends of Tekakwitha. ❀ The January 3rd issue of *Todo*, a Mexican magazine with a large circulation, carried Senorita Angeles G. de Torres' lengthy and well-informed article on Kateri. ❀ The following details are simply added to answer many kind inquiries about my health. On January 13th, I was rushed to the Montreal Hotel Dieu where I was operated on for gall-bladder, followed by a long convalescence necessitated by a previous heart condition. To Kateri's friends my heartfelt thanks for their prayers for my health and, also, for help in paying my hospital bills. ❀ This summer do you intend to visit the Mission of St. Francis Xavier at Caughnawaga, P. Q.? If so, after privately venerating Kateri's relics in the little room off the sacristy, may I request that you leave an envelope with an offering, clearly labeled: "For Kateri's Cause" on the outside, and your name and address inside? Kateri, to say nothing of the Vice-Postulator and his staff, will be delighted.

The Iroquois recordings (45") of The Caughnawaga Mixed Choir

Hymn to Kateri Tekakwitha
Ave Verum Corpus

Easter Hymn (Haendel)
Lauda Sion Salvatorem
Introit of Midnight Mass
Hymn to Christ the King

\$3.50 postpaid.



FIREBRAND: "The Vice-Postulator is doing his best
for Kateri's Cause!"

HOT ASHES: "Won't you please do yours?"