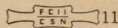


*In this issue
you will read...*

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Write to the
KATERI CENTER

Caughnawaga (Quebec)
Canada.



K A T E R I

Summer Issue



¹⁶
Volume 18, No. 3
June, 1964

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



KATERI

Vol. 18

No. 3

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 subscription (\$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, 1964

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Published with the Approbation
of the Ordinary and Permission
of Superiors

Caughnawaga, P. Q.

When You Pray...

When you pray to Kateri, your prayer, if it is well inspired, will lead you to Our Lord. The reason is quite simple: true devotion to the Saints is rooted in the reality of the Mystical Body of which they are the most glorious members. Well understood and well practised, devotion to the Saints is nothing else than devotion to Christ growing to full stature throughout the centuries until the end of time.

Even before her canonization by the Church, your devotion to the Venerable Kateri Tekakwitha must lead you to a deeper love of Christ. From June onward, turn to the Sacred Heart of Jesus and beg of Him to hasten Kateri's beatification and canonization. Your prayers, added to those of others will be heard. Better still, they will deepen within you a new awareness of the Sacred Heart of Jesus.

On the Sacred Heart

... If the evidence on which devotion to the wounded Heart of Jesus rests is rightly weighed, it is clear to all that we are dealing here, not with an ordinary form of piety which anyone may at his discretion slight in favor of other devotions, or esteem lightly, but with a duty of religion most conducive to Christian perfection.

For if devotion, according to the common theological definition which the Angelic Doctor gives, "is apparently nothing else but the will to give oneself readily to things concerning the service of God", can there be a service to God more required and necessary—and at the same time nobler and more pleasant—than that which pays homage to His love? For every service freely rendered is in a sense a gift, and love "has the nature of a first gift in strength whereof all free gifts are given."

That form of religion must be held in highest honor by which man honors and loves God more and more easily, and by which he more readily consecrates himself to divine love, which Our Redeemer Himself deigned to propose and recommend to Christianity and which the Sovereign Pontiffs have defended in their writings and extolled with highest praise. Therefore, whoever considers of little value this outstanding gift of Jesus Christ to His Church, does a rash and harmful thing and offends God Himself...

We cannot refrain from extending Our paternal congratulations to all, both of the clergy and of the laity, who have actively contributed to the spreading of this devotion...

Pius XII



GOD IS LOVE

St. John

Sacred Heart — Woodcarving by Claude Barré — Photo Hervochen
Pradines Abbey Edition (Loire) — Printed in France

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

Enclosed please find \$5. Please re-enroll me for another year to "Kateri". Also send me a box of Kateri sympathy cards. The balance, I hope, will help for a few stamps and paperclips you use in your office. With every best wish for your success in working your way out of a job . . . (Rochester, N. Y.)

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

Enclosed is a check for twenty-five dollars. I made a promise to give some money to charity if a house were sold. It has been two years or so that I have been trying and finally sold it at auction. Your cause—Kateri—has been one of the promises. I know of your great need and am doing what I can for the missions . . . (Philadelphia, Pa.)

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

Enclosed please find Money Order for \$2., as an offering for the cause of the Venerable Kateri. I also enclose twenty addresses and promises. (Pembroke, Ont.)

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

My wife just gave birth to a fine boy. I put everything in Kateri's hands and her smile was with us. Thank Kateri and thank God! (I'm sure you can put the \$5. to good use.) . . . (Verdun, P. Q.)

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

Just about this time last year, I made a promise to send \$10. for Kateri's Cause. My husband had something that looked like a wart on the side of his nose. This would bleed quite often and needless to say we were quite worried.

At that time, my husband was a non-Catholic, but we both made novenas to Kateri and the first thing we knew it had disappeared. My husband has since then become a Catholic . . . (Schumacher, Ont.)

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

Enclosed find \$1. in cash as my last payment of \$5., promised some time ago for favour received. Too, this small donation will help the Cause of Venerable Kateri. Thanks to Kateri, my wife is in good health and able to get around and do her work comfortably . . . (Val Laurin, Laval County, P. Q.)

Something Else ?

"I have up to the present," said Father Claude Chauchetière, S. J., in 1685, "written of Kateri as a lily among thorns . . ." He was referring to Kateri's life at Ossernenon and at Gandaouagué on the Mohawk.

But perhaps there were not only thorns in these Indian castles of long ago. To make sure, it is necessary to make a survey of the writings of the Jesuit missionaries acquainted with the Mohawks from 1655, the year before the Lily of the Mohawks' birth, to 1677, the year of her flight to the Mission of St. Francis Xavier on the St. Lawrence, "the garden of flowers."

On the next page begins the first of a series of articles on something else than thorns.

Flowers, Also ?

On September 17, 1655, Fr. Simon Le Moyne visited the village of Agnié. After holding council with the Iroquois chieftains of the castle, he determined to push on as far as New Holland, ten or twelve leagues beyond. On the way, a Huron woman, for five years a captive among the Iroquois, was waiting for him. She brought him a little child to baptize, whom God had given to her in her captivity.

Upon his return to Agnié, Fr. Le Moyne met a Huron Christian, captured in 1654. Unfortunately the latter had his head split open simply because he was suspected of revealing to the priest certain plans of his hosts that they wished to conceal from him.

The following year, an Iroquois told Fr. Le Moyne the wonder he had felt as a Huron was put to death in the village a short time before. This man was a Christian of long standing "who really possessed the faith both in his heart and on his lips; he was full of affection for the Blessed Virgin, of whose Sodality he was a fervent member.

"We have never seen anyone," said the Iroquois to the missionary, who loves the prayer [religion] like that man. He prayed to God continually on the scaffold, and lovingly exhorted his fellow-captives to think of Heaven and of God, who awaited them there. 'My brothers,' he called out, speaking to the Huron Christians, 'remember that all the French assemble today in church to offer the sacrifice to God. They pray to God for us; let us do the same on our side. If our enemies do not permit us to say our prayers aloud in the usual way, . . . let us all at least pray in the secret of our hearts. For my part, I fear neither their firebrands, nor their hatchets heated red-hot; they shall never prevent me from speaking to God, to beg him to have pity on a poor man who has so greatly and so frequently offended him.'

"In fact, added the Iroquois, 'there was something more than human in that man. We tortured him, to force a cry

out of his lips; but, on the contrary, he never ceased to sigh gently, and always kept his eyes fixed on Heaven as if he were speaking to someone. We could not distinctly understand what he said; but he often repeated these words: 'My brothers, I am going to heaven, where I will pray to Him who has made all your salvation.' In short, up to the last sigh that we drew from him by the violence of the tortures, he spoke of nothing but Paradise."

Fr. Le Moyne commented: "Such an example, and such many other similar discourses that the Iroquois have frequently seen and heard, would be sufficient to soften their hearts and to incline them to the Faith . . . We hope . . . that the continual efforts which are made for their salvation will have their effect in due time; and that grace, falling drop by drop on their hearts . . . will finally produce the impression that we desire; for as the poet says, *gutta cavat lapidem, drops wear the stone hollow* . . .

During the spring of 1657, the Iroquois sent a delegation of one hundred young braves to Quebec, requesting that the Hurons, who, after their defeat at the Island of Orleans in May 1656, had promised to go live among them, keep their word.

One of the delegates harangued the Hurons in these terms: "My brothers, it is to you that my words are addressed. Four years ago, you did beg me to take you by the arm, to raise you and to bring you to my country. You did sometimes withdraw it when I wished to comply with your request; that is why I struck you on the head with my hatchet. Withdraw it no more; for I tell you in earnest to get up. It is time for you to come. Here take this collar to assist you to arise!" [This was a present of wampum that he gave them.]

"Fear not," he said; "I no longer look upon you as an enemy, but as my relative; you shall be cherished in my country which shall also be yours. And, that you may not doubt it, take this other collar of wampum as a pledge of my word."

The delegate then turned to Governor de Lauzon, with presents in his hand and said:

"Onontio [the Governor's official Indian name], open your arms and allow your children to leave your bosom; if you hold them so closely any longer, it is to be feared



that you may be wounded when we wish to strike them when they deserve it. I know that the Huron loves prayer, that he invokes Him who has made all, that he clasps his hands when he asks anything of Him. I wish to do as he does. Permit Father Ondessonk [Le Moyne] to come with us and instruct us in the Faith. And since we have not enough canoes to carry so many people, lend us your shallops. Here is something to attach the Blackrobe and to put the canoes in the water." With this, he offered the Governor several fine wampum collars.

After this first council meeting, each group withdrew to its own quarters to deliberate. The Huron, of course, would have liked to go back on their word, but it was now impossible to do so. The entire night passed in consultation. Opinions were divided: the Cord Clan refused to leave Quebec and the French; the Rock Clan was ready to go to Onondaga, while the Bear Clan chose the Mohawks. After this decision was reached, the head chief of the Huron, Le Plat [The Dish] informed his people of their decisions and the general council assembled once again.

Father Le Moyne was the first to speak in the Governor General's name. In Iroquois, he said: "Onontio loves the Huron. They are no longer children in swaddling clothes, but are old enough to be out of tutelage. They can go where they wish, without being hindered in any way by Onontio. He opens his arms to let them go. For my part, I am quite prepared to follow my flock, when he who governs me permits me to do so. I shall teach you also, my Mohawk brother, how to obey God and how to pray to him. . . As for our shallops, we cannot lend you any; you see very well that there is not one in our ports; they are all needed for the trade, and for proceeding to meet our new governor whom we expect." This speech was appreciated by the Iroquois who cried out their thanks.

When it was the chief of the Bear Clan's turn to speak, he made his short harangue in a loud voice:

"My brother," he said to the Mohawk, "it is decided; I am at your service. I cast myself with my eyes shut, into your canoe, without knowing what I am doing. But whatever may happen, I am resolved to die. Even if you should break my head as soon as we are out of range of the cannon here, it matters not; I am quite resolved. I do not wish my cousins of the two other Clans to embark with me, in order that they may first see how you will behave towards me."

Another chief, a great friend of the one who had just spoken, immediately cast before him these presents, to beg the Iroquois to treat his friend well on the road:

"Take care," he said to him, "that my brother Atsena, who gives himself to you, does not fall into the mud in disembarking; here is a wampum collar to make the earth firm when he will set foot on it. When he disembarks, do not allow him to sit on the bare ground; here is something with which to make a mat for him on which he may rest. And that you may not laugh at the women and children when they weep at seeing themselves in a strange county, here is the handkerchief that I give you to wipe away their tears and the sweat from their brows."

A third chief who was unwilling to go, plainly told the Iroquois what he thought:

"I see the whole river," he said, "bristling with long and great teeth; I would put myself in danger of being bitten, were I to embark at present. It will be for another time."

When the Iroquois saw they would not obtain any shallows as they had requested, they set to work at making canoes, and they worked so fast that in less than six days, there were enough for themselves and the Huron who were to accompany them.

All worked at the canoes during the day, but the nights were spent in holding farewell feasts. The chief of the Bear Clan gave the most splendid one to take leave of the Governor, of the Blackrobes and of the Huron who were to remain.

"Take courage, Onontio," he said; "take courage Ondessonk. I leave you, it is true, but my heart does not leave you. I am going away, it is true, but I leave you my cousins who are better than I am. And to show you that Quebec is always my country, I leave you the large kettle, which we use in greatest rejoicings."

Father Ondessonk in turn paid him his little compliment:

"My brother," he said, "my heart is sad at seeing you depart. Were it not that I hope to see you soon in the place to which you are going, there would be no potion fit to cure my affliction, and all my life my heart would be heavy and my countenance downcast. As for you, take courage; you shall see me at every stage of your journey, in every place where your cabin will be erected, at every spot where you shall disembark. For Ondessonk has been everywhere; he has kindled a fire everywhere; he set up his camp everywhere. If the fire be extinguished, here is something with which to rekindle it; if the mat is removed, here is something to replace it with, on which you may repose safely."

Father Le Moyne offered this worthy man some presents to ease his sorrow. The feasts and farewells lasted a long time, and all went to bed very late. The next morning, however, at an early hour the Huron of the Bear Clan were ready to embark with the Iroquois, commencing at that moment to form one people with them.

In 1656, from Kateri's birth on, a good segment of the Mohawk population were made up of praying Indians. (To be continued.)

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

I am enclosing an offering of \$1. which I promised Kateri for a favor received. I hurt my back while playing and I asked Kateri's help so I would not have to go to the doctor and I received the favor . . . (Cha-teauguay Center, P. Q.)

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

. . . This is an afterthought. Perhaps you remember M. O'R., the Scranton U. teacher who visited the Mission with me several years ago . . . I still yearn to hear the choir sing in Iroquois, even though my own may be doing our mass in English sooner than we all expect. Believe me, the visit we made is still fresh and wonderful in my memory . . . I owe \$5. to Kateri for our last show, so here it is. May the \$5. promised for the success of our present show be not so long in coming. As you know, I rely on her to "put things in order." She does out of the theatrical chaos . . . (New Brunswick, N. J.)

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

My sincere thanks and appreciation of your kindness in sending me a copy of "The Visions of Bernard Francis de Hoyos, S. J." It was indeed a substantial reward for my modest interest in the cause of Kateri. While long interested in Spain and its affairs, I must confess that my knowledge of the Hoyos and of other mystics, is indeed scant, and I will endeavor by faithful reading of your volume to repair that ignorance. While stationed in London during the early thirties, we had planned journeys to Spain and on each occasion revolutionary troubles caused cancellation of our plans. While I have not been in Caughnawaga for some time, I retain pleasant memories of the mission, the community and of several of its good citizens, particularly through the medium of the Holy Name Society . . . Again, my most sincere thanks and be assured of my continued interest in the advancement of the cause . . . The enclosure (\$10.) is for any purpose you may see fit. (Montreal, P. Q.)

The Holy Souls

Question:

"Just a suggestion: in your little magazine why not now and then have an article on praying for the Poor Souls as an all year around thing instead of just the Month of November? How deserted they must feel the other eleven months, especially those who have no one else on earth to pray for them! Let everyone practise the greatest virtue of all—charity. Let us not forget the faithful departed so that some day we may not be forgotten . . ." Mrs. L. H. (St. Mary's, Pa.)

Answer:

Each day at holy mass, all the priests of the Church pray for all the departed. A community of Sisters, the *Helpers of the Holy Souls*, active in social work, also offers up all its merits for the dead. However, Mrs. L. H.'s idea is excellent. May I suggest that all enroll in the Kateri Guild their deceased friends and relatives or the most abandoned souls? Those who have recently gone on, or those who have died long ago.

KATERI SYMPATHY CARDS

SPIRITUAL BENEFITS

1. A High Mass sung each week at Kateri's Mission, as well as a daily memento in the Vice-Postulator's mass for deceased members.
2. Participation in the good works of more than 35,000 Jesuits throughout the world.
3. Participation in more than 15,000 masses read each month for the benefactors of the Society of Jesus, both living and dead.
4. Participation in the merits gained in helping the cause of the Lily of the Mohawks.

One dozen cards: \$1.00. For each enrollment in the Kateri Guild:
\$1.00 yearly

(Ask for a sample card, which you will receive free of charge.)

Shocking Figures Revealed

Imitation of Kateri Sorely Needed

Cardinal Denounces Society

Cardinal Léger said last night that "our society is rotten."

Addressing the Northend Businessmen of Montreal and a group of volunteers from his own *Fame Pereo* charity organization, he said: "When we hear on a TV program that homosexuality has become a sociological phenomenon and that there are 50,000 homosexuals in Montreal alone I tell you, gentlemen, that we are heading for moral bankruptcy and that our society is rotten."

He cited figures showing 7,046 crimes were committed by Montreal juveniles between 7 and 17 years of age last year alone.

In this figure there were 1,542 thefts, 1,235 car thefts and 941 break-ins, not including damage to property, debauchery, personal attacks and assaults, immoral conduct, illegal possession of arms.

He also noted that last year there were in that age group five suicide attempts, 25 armed robberies and two murders.

The cardinal then stressed the soundness of investments in charitable institutions, particularly in those which concern themselves with problems of youths . . .

Montreal Gazette, April 8, 1964

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

Joe and I both know that Kateri helped us. I asked her help in our own language (Mohawk). It's a long story. Enclosed \$5. for any reason you see fit . . . We wanted to see you when we were home (Caughnawaga) . . . (Brooklyn, N. Y.)

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

Just have to let you know the good news. Sharon has a baby girl. Both are well and doing fine. I prayed to Kateri and she helped us, I'm sure . . . Enclosed \$5. . . (New York, N. Y.)

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

The enclosed \$10. completes my promise of \$25. for Kateri's cause. While I have not yet received the favor, Kateri has always been so good to me that I am glad to help her cause, even though I can do so in only a very small way . . . (E. Liverpool, Ohio.)

✧ **Kateri's smile upon you, Mr. and Mrs. J. H.!**

Since the year 1958, when we visited the church and town of Caughnawaga P. Q., we are on your list of subscribers. During all these intervening years, we have received your "Kateri" regularly. Reading and getting to know about this wonderful Indian girl, Kateri, is a blessing in itself. We consider it a privilege to help your work as subscribers to your bulletin "Kateri".

We are very sorry that we have to notify you that we are leaving in May the United States to return to West Germany for retiring. Your prayers and the prayers of the Society of Jesus for our intentions will be much appreciated. Enclosed \$5. for your fine work. God's blessing to you and to your Indian folks up there . . . (New York, N. Y.)

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

Ten dollars for Kateri's cause! . . . (Brooklyn, N. Y.)



"She didn't subscribe to 'Kateri'! . . ."

One of Kateri's Own

Over a quarter of a century ago, Miss Jeanne Bouvier of Brookline, Mass., at her own expense, prepared a film on the Lily of the Mohawks. Father John J. Wynne, S. J., the first vice-postulator for the beatification and canonization of Kateri Tekakwitha, advised her in this venture. At Caughnawaga, where most of the film was shot, she met many of Kateri's people. She discovered an ideal "Kateri" in Miss Evelyn Montour.

For several weeks the little cast worked hard. Evelyn did a fine job as the Mohawk maiden of long ago. Later on, Miss Guilberte Bouvier utilized her sister's film to illustrate her biography of the Lily of the Mohawks, one of the last books Pope Pius XI read before his death.

In 1953, photos of girls from Caughnawaga and from St. Regis were sent to Sculptor Emile Brunet in Paris. A statue of Kateri was to be erected in her mission. Mrs Evelyn Montour Cook was the one that inspired him most. So much so that her friends recognize her quite clearly in the bronze monument.

After acting the rôle of Kateri, Evelyn Montour, even lived the life of Kateri in her vocation as wife and mother. In 1944, she married air force Capt. William Cook, an Indian from the American section of international St. Regis Mission, close to Massena, N. Y. God blessed the young couple with four children.

Joyfully and courageously she accepted the joys and sorrows of life. The Venerable Kateri Tekakwitha was known for her smile. "I can't think of Evelyn", one of our Caughnawaga women said, "without remembering her smile."

Kateri was noted for her charity to others; so was this young Indian widow of our times. Her thoughtfulness and kindness are well appreciated. No one was surprised that, at her funeral, the Mission Church of St. Regis was packed.



Kateri Tekakwitha loved Our Lady. So did Evelyn Cook. And she did all she could to make others love the Blessed Virgin as she did. In particular, she was instrumental in launching and maintaining the Holy Rosary Society in her parish.

Much like Kateri, even as a child, Evelyn was often ill. First, from rheumatic fever and then from heart trouble, doubtless an after-effect which was to follow her to the end. A heavy cross was the death of her husband in a plane crash in 1952. She became both mother and father to her children. Letters to her daughters, the day before she underwent complicated heart surgery, from which she never recovered, show her great tenderness and Christian fortitude.

As the widow of an American serviceman she had the right to government hospitalization. She was told her condition was critical and that her operation could only be performed in a hospital in Texas. So, after a fond farewell to her children, she left for the distant State. Mr. John Glenn was being treated at the hospital when she arrived, but she did not see him. For several weeks, her doctor tried to build her up for the operation. During the last days, her two sons were beside her. When she came to, after the surgery, she was unable to speak, but managed to smile at them. She died on April 9, 1964, at the age of forty-two.

On Tuesday morning, April 14, at St. Regis, Quebec, the solemn requiem mass for the repose of her soul was offered by the Iroquois Jesuit and Pastor, Father Michael K. Jacobs. Nine priests, both diocesan and religious, attended the service as well as a Brother of the Christian Schools. The Caughnawaga Indian Choir, of which, years before, she had been a member, sang the mass in the vernacular, in Iroquois, Kateri's language. The distaff side of the Veterans of Foreign Wars from Caughnawaga were also present.

Thus lived and died one of Kateri's own. Had Evelyn lived in 1680, she would have surely been one of the Lily of the Mohawk's close friends!

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

Please accept the enclosed offering (\$5.) from the Ottawa Legionaries (of Mary) to help advance the cause of Kateri Tekakwitha. We enjoyed our visit to Caughnawaga and the shrine, last month, very much, and were glad to learn about the wonderful Iroquois "saint". Moreover, it will be a very long time before we will forget the inspiring singing of the Iroquois Choir. Thank you very much for the opportunity—we will be sure to pray for Kateri Tekakwitha's beatification... (Ottawa, Ont.)

✿ **Kateri's smile upon you, Rt. Rev. Msgr. J. P. M.!**

My greetings from Denver. Sorry I could not make Montreal and Kateri last summer. I hope your health will improve... Enclosed find my mite towards the help you need. God bless you in your work. With kindest personal wishes... (Denver, Colo.)

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

Enclosed is a check for \$25. for Kateri's cause. I am sending it in memory of my parents... Please pray for their souls. We have eight children—all praying for Kateri's beatification. Our own little Kateri is now three years old. She was born on April 8 and baptized on April 17... (Johnstown, Pa.)

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

Enclosed is a check for \$100. for perpetual membership in the Kateri Guild with its corresponding spiritual advantages. I felt if I got a promotion at work, I would join the Kateri Guild for the advantages plus the helping of the cause of the Lily of the Mohawks. I hope Kateri will be canonized and that she will continue to intercede for me... (Niagara Falls, N. Y.)

A Christian of Long Standing

A Huron woman, Mary Skarichions, contributed her share to the spiritual life of Kateri Tekakwitha. She spoke to her of holiness, particularly as it was practised in the religious life. Mary had lived a long time in Quebec, perhaps even since 1650, when, quite young, she could have come from Huronia. If so, she would have grown to maturity on the Island of Orleans among her people, until the Iroquois attack of May 20, 1656. Sorely pressed, the Hurons asked for peace, which the victors granted on condition that they go live with them in the land of the Iroquois.

In 1657, the Mohawks demanded that the Hurons keep their promise. Only the Stone and the Bear Clans consented to leave their homes once again. The Cord Clan preferred to live on in the shelter of Fort St. Louis. Mary Skarichions must have belonged to this group. Then it was that she became acquainted with the Hotel Dieu of Quebec and the Hospitaller Sisters who ran it.

Between 1665 and 1668, more than two hundred Iroquois came to stay with the Hurons to prepare themselves for baptism under Father Chaumonot's direction. Afterwards, quite a few returned to the Five Nations, many remained with their hosts and a good number joined the Indians of St. Francis Xavier. Among them, Mary Skarichions certainly knew Catherine Gandeaktewa and her band of Oneidas. In April 1668, the Huron Mission of the Annunciation moved to Our Lady of the Snows in the direction of Beauport, a little less than a league from Quebec. The following spring, the Hurons, then numbering about one hundred and fifty, settled down at a league from Quebec at Côte St. Michel, already occupied by the French.

The two groups got along very well and together built a chapel. Within it they placed a statue in the round, of Our Lady, carved from the same oak as the miraculous statue of Notre Dame of Foy, a town near Dinant in Belgium. The devotion inspired by

this statue certainly moved Mary Skarichions. And, as a result, her Marian love must have later facilitated her relations with Kateri Tekakwitha.

At St. Foy, also, Mary doubtless knew another Huron woman, brought up by Mother Marie of the Incarnation and her Ursulines, and married to a Frenchman. This person had great devotion to what is known as the Marian servitude. She talked about it to her people and inspired them with such a desire to know and to practise this manifestation of love to Our Blessed Mother, that they importuned Father Chaumonot to teach them about it. As they loved Jesus, Mary and Joseph, the missionary prepared them to enter into the Holy Family Confraternity as "slaves" of the Blessed Virgin. Mary Skarichions most probably was a member. And this may well have been the origin of the Confraternity of the Holy Family and of the Servitude to the Blessed Virgin at the Mission of St. Francis Xavier.

In less than five years, the population of the Huron village soared to three hundred. The birth rate explained in part this increase; but one must also add the many Mohawk converts, emigrating from distant Tionnontoguen, the capital of their nation. These Huronized Iroquois compensated for the departure in 1657, of the Stone and Bear Clans for the Mohawk and Onondaga Cantons.

It was then decided to quit St. Foy to go live a league and a half farther on in the woods. Timber and new lands to grub were needed. The departure took place on December 28, 1673. It was soon decided to erect a chapel in honor of Our Lady of Loretto. Mary Skarichions certainly was present at the blessing of the cornerstone on July 16 and, on November 4, at that of the completed edifice. Like the Casa Santa in Italy, the little church was forty feet long, twenty wide and twenty-five high. During the seventeenth century, the Casa Sancta was still believed to be authentic and the Indians hoped to reproduce it as it was. Above the door in the lower gable, through which the angel was thought to have entered, a steeple was erected, and in a wall on the right side of the altar a cupboard. As the Mission owned none of the real pieces of earthenware discovered the previous century, and then thought to be those used by the Holy Family, others exactly like them were supplied after having been touched to and placed in the "Holy Bowls" of Loretto.

With what interest Kateri Tekakwitha must have listened to Mary Skarichions' description of the Canadian Loretto! And especially that of *Il camino santo*, the small recess behind the altar, where the Indians never entered unless they have received Communion. They call it *Marie etiondata*, "Mary's apartment". There it was, Father Chaumonot said, that the Blessed Virgin had her bed and where she often dressed and warmed her divine Child.

In 1676, Mary Skarichions was already established at St. Francis Xavier. That Christmas she gave herself up to penance at the foot of a big cross, close by the cemetery. Having thrown off her clothes, she exposed herself to the snow and to the icy air. She as well as her unborn child nearly died. She admitted it was simply to atone for her sins.

Four of her companions wanted to imitate her. In the middle of winter, two of them made a hole in the ice and plunged into it during the time it takes to slowly and calmly recite the rosary. One of them, not wanting to have her mortifications revealed on returning to the longhouse, did not dare change her clothes;



she retired for the night with lumps of ice adhering to her shoulders. The men did not let the women outdo them but the Blackrobes obliged them all to give up everything that was excessive.

Even if Kateri and Marie Teresa were not aware of all these mortifications, they knew Mary Skarichions was a Christian of long standing. Wishing to find an adviser younger than Anastasia Tegenhatsiongo, in 1678, the two friends asked Mary to join them. Thus they would not strive with uncertainty.

Marie Teresa had proposed Mary Skarichions to Kateri Tekakwitha. The first meeting of the three took place in the same spot where the two friends had first come to know each other, at the foot of the cross erected on the high bluff facing Montreal. Doubtless, the same spot where, in 1888, Msgr. Clarence A. Walworth and his niece erected a cenotaph to the memory of the Lily of the Mohawks. As Mary was the elder of the three, she spoke first. In Quebec, at the monastery of the Hospitallers died, in 1668, Catherine de Saint Augustin, renowned for her mystical gifts. She had held the charge of mistress of novices. Probably Mary Skarichions had seen her now and then. Be that as it may, the Hospitallers interested her very much. So Mary suggested, as means to attain perfection, to live after the fashion of these nuns. They must, she insisted, never part company, they must all dress in the same way, and, if possible, live in the same longhouse.

From the high bluff commanding the foot of Sault St. Louis, they could see Heron Island standing out like a ship. They thought that on it they could construct a little monastery like that of the Hospitallers in Quebec. The three discussed the project and finally adopted it. It must be said that none of them, not even Mary Skarichions, knew exactly what religious life was.

With tears in her eyes, Kateri thanked her new companion and begged her to reveal whatever she could do to be agreeable to God. The missionary to whom they submitted their project refused his assent. He found them much too young in the faith, Heron Island too far from the village and too exposed to the visits of the young men who continually shuttled back and forth between St. Francis Xavier and Montreal. They found the Jesuit's decision wise and thought no longer of their monastery on Heron Island. What with this scrapping of their plans, the three women did not give up their desire for holiness. The missionary, one may suspect, did not stint them of his advice and encouragement.

After Kateri's death in 1680, Mary's idea concerning community life grew deep roots. Several women promised God never to wear their fine dresses again, to abstain from using rouge, earrings and bracelets. Much better, they helped each other in the fields, depriving themselves of bread to give to the needy without any hopes of getting it back. Their distinguished bearing and their modesty in church excited the admiration of the French colonists. But the contrary was not true. The converted Indians, wrote Father Chauchetière in 1682, "no longer took pattern on the French, whom they had hitherto believed good Christians; but they now see very plainly that they are not such."

The same missionary praised Kateri Tekakwitha's prudence: "A third Indian, desiring to join her, perhaps in part to serve God, but also in part in a spirit of pride, she knew how to discern between her companion's [Marie Teresa] motivation, and this third person's, fearing hypocrisy and vanity..." Who was this third person? Could it have been Mary Skarichions?

By no means. The same Father praised her penances from 1676 on; twenty years later, he plainly stated that Mary Skarichions, as well as her friend Marie Teresa Tegaiguenta, had always persevered in the resolutions that they had taken of giving themselves *entirely* to God. Adverbs take precedence over verbs as Chancellor Gerson said a long, long time ago.

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The Iroquois and English
of

Hymn to Kateri Tekakwitha

(1-A, Recrd MG 1512)

(Music: Alfred Bernier, S. J.)

Seweniio (3).
Ne kwanekeennis kwawennarakwa.
Sheiatanoroust, sheiatanoroust
Kateri Tekahkwitha ne sheiarak
Tsini iesanornokwa.

Solo : Ne sheiarak tsini iesanonronkwa, tsini isoronkwakwe
nessiähsa nok isinon. Tsini iakotakatstáton ish nonwénton,
othenonteiaokiatóron.

Chorus : Kwanekwénnis, O Iesos,
Askionniaakhinakéren.
Sheiatanoroust, etc.

(Conrad Hauser, S. J.)

O Lord Jesus, Gracious Saviour,
Lord and God of all,
Whose love set her aglow with Thy pure flame,
Among the number of Thy Saints proclaim Kateri Tekakwitha,
The Mohawk maid who loved Thy Holy Name.

Solo : Remember how this Child of Thine,
In whom Thy grace appeared so divine,
Placed a guard of love-driven duty
Over her chaste soul's virgin beauty.

Chorus : Grant us the grace, O Jesus,
To follow in her way of devotion.
Among the number...

(James Shaw, S. J.)

(\$3.50 postpaid)

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

So sorry to hear of the flood damage. Enclosed is our check for ten dollars. Please offer a high mass in thanksgiving to Kateri for protecting us in all our travels and for all the wonderful favors we have received through her intercession; the balance of the check to be used for Kateri's cause. Father, we hope you are enjoying good health, and may God doubly bless all your endeavours for Kateri's cause . . . (Fairview Park, Ohio.)

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

. . . I am a writer and recently became interested in Kateri. One of my British editors asked me for a potted life sometime ago . . . I would be so enormously grateful if you could help me. I write for several Australian and New Zealand newspapers and also for several here and in Ireland as well as in a couple in the U.S.A. I have already had one article on Kateri published in England . . . I am so fascinated by Kateri . . . (Edinburgh, Scotland.)

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

I have been wondering if it is possible for you to send me a statue of Venerable Kateri. She is my daughter's patron saint and as she is making her first Holy Communion in June, I would very much like to give her a statue. I am not sure how, but I expect I can arrange for payment through one of the Canadian banks in London. I have a great devotion to her but I know so very little about her. I have a holy picture and that is all. Is there a book or any sort of literature about her? The reason for my interest is this. My two brothers went to Canada and soon after I became pregnant. I had already lost one child and was threatening to lose this one. I was very depressed and as a result rather unwell. My Brother sent a holy picture to my Mother. My Mother came to see me and said: "You are fascinated by Indians; why don't you make a novena to her?", which I did. I'm not claiming any miracles, but it lifted me out of my depression and I was soon up and about. I had a beautiful little girl and we call her Sidbhan Kateri . . . (London, England.)



Send your letters off in Kateri's care! Ask for as many sheets of the red seals as you can use. Without much trouble on your part, they will help to make known the Cause of the Lily of the Mohawks.

(One dollar a sheet)]

For You and Yours!...

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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.

Kateri Plaque

A four inch square enamel picture of Kateri on ceramic mushroom colored tile to blend into any background. By Daniel Lareau. \$2.25.

Novena

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

Statues

Colored 8½": \$3.75.

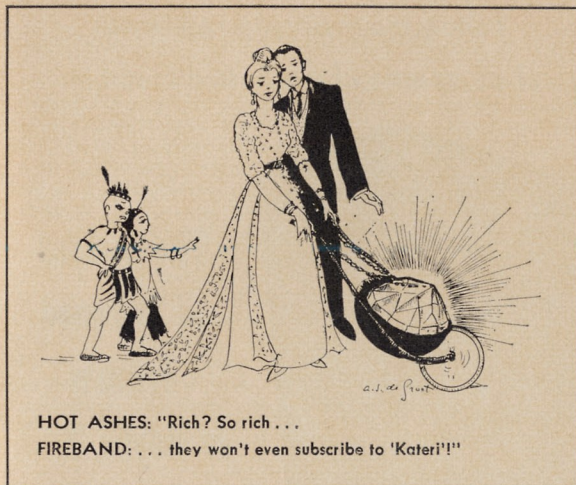
A wood carving 6½": \$15. (Limited supply).

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.)



HOT ASHES: "Rich? So rich..."

FIREBAND: "... they won't even subscribe to 'Kateri'!"

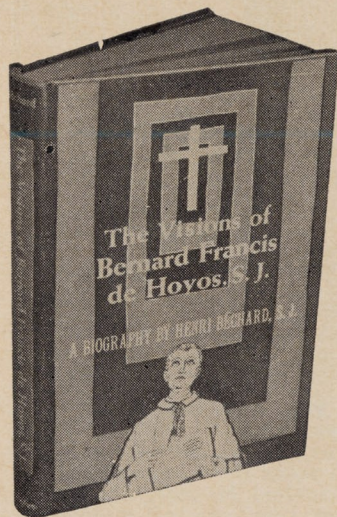
✿ Kateri's smile upon you, Rev. Bro. P. D.!

Kateri really has a sense of humor. I prayed to Kateri that the Maples Leaves win the hockey game and they did. Besides this, I would like to say my thanks to Kateri for many favors received. My prayers have been answered so many times. I am here in Canada since only three years, but I heard about Kateri long before I left my home in Switzerland... (Sherbrooke, P. Q.)

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

I am sending you fifty dollars for the Kateri Cause. This is in thanksgiving for my baptism as a Catholic 50 years ago! A Jesuit baptized me in the little chapel in St. Mary's College, on March 28th 1914. It is fitting that another Jesuit help me to thank God for this blessing. It took me quite a time to save it as I am bed-ridden and have only my pension. I am so glad to have the \$50. for the anniversary!... (Montreal, P. Q.)

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five one dollar subscriptions to "Kateri".

The Current Wheel

On February 5th, the choirs of the Union United Church (colored), the Spanish and Portuguese Synagogue, the Mission of St. Francis Xavier, the St. James' United Church and the B'nai B'rith, participated in the Annual Brotherhood Meeting of the Laurentian Chapter No. 250 of the B'nai B'rith Women, held at the Van Horne School in Westmount, P. Q. One of the results is that several members of the Caughnawaga Mixed Choir will fly to Israel this summer. ❀ On April 17, in Mexico City, Senora Dona Angeles García did not let the 284th anniversary of Kateri's death go unnoticed. She had a mass offered in St. Peter the Apostle's church for Kateri's beatification. She also had 5000 fly-bills printed and distributed to announce the mass. Such are Kateri's friends. ❀ The recent article *France* in the well known *Dictionnaire de spiritualité*, Vol. 5, Col. 785-1004, has just appeared in book form (1964) with the title *Histoire spirituelle du catholicisme en France et dans les pays de langue française des origines à 1914* (The Spiritual History of Catholicism in France and in French Speaking Countries from the Outset to 1914). In dealing with the spirituality of French Canada (pp. 785-1004) Fr. Jacques Lewis, S. J., does not forget to mention the Venerable Kateri Tekakwitha. ❀ In its March 1st issue, the internationally known *Revue des Deux Mondes*, in an article on *The Rôle of Women in French Canada* refers to the "Indian Saint", Kateri Tekakwitha. ❀ On May 8, *Pageant Press, Inc.*, 101 Fifth Avenue, New York, released Marion Bailey Stephenson's recent work, *Miracle of the Mohawks*, a brief, pithy biography of the Lily of the Mohawks. Priced at \$2.75. Order directly from the Editor. ❀ What would you think of changing the appearance of the Kateri bulletin? A digest format of thirty-six pages is being considered. The opinion of every subscriber on this matter would be appreciated. See address on cover. ❀ One of our volunteer secretaries is taking a world tour this summer; during August another one is going to the cool waters of the pine-scented Maine coast; the Center itself will close for the last two weeks of August: this will give the Vice-Postulator the opportunity to go away for his annual eight-day spiritual check-up. As usual, however, address all Kateri mail to the Kateri Center, Box 70, Caughnawaga, P.Q., Canada.

Post Scriptum

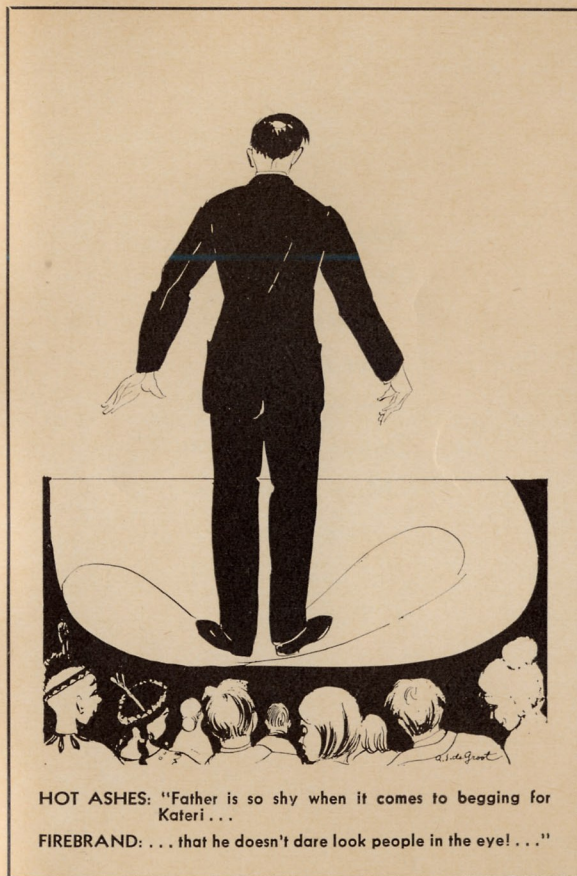
P. S. In Kateri's name and in my own, a very special thank you to all the friends who purchased the Kateri seals. Please keep on using them on all your outgoing mail and making them known to your friends.

P. S. From January to the middle of April, acknowledgments to Kateri correspondants were held up. The first inspection of our files by Postal Authorities in twelve years was responsible for the delay. Whenever you send an offering to Kateri or for her cause, or if you order some Kateri material, always add: "Please deduct the necessary amount for my subscription." Thus our second class mailing privilege will be maintained.

P. S. Have you renewed your subscription within the last two years? The subscription fee may not seem much to you, but it does to us. Each week, stamps alone cost over \$100. Every cent helps.

P. S. Kateri's smile upon you, each day of the summer!

The Vice-Postulator



HOT ASHES: "Father is so shy when it comes to begging for Kateri..."

FIREBRAND: "... that he doesn't dare look people in the eye! ..."