



COMPLIMENTS
of the
Caughnawaga
KNIGHTS OF COLUMBUS CLUB



KATERI

NO. 69

POPE PAUL VI AND THE HEART OF JESUS
FOR POLAND'S MILLENNIUM
THE KATERI SEALS
FLOWERS ALSO
THE HURONS AND THE CAUGHNAWAGAS
KATERI AND THE HURONS
JEUNE LORETTE AND ITS HURONS
A FIRST-RATE SOLDIER
CHIEF ANDREW TANAHOKATE DELISLE
TIDINGS GOOD AND OTHERWISE
THE HURON'S PRAYER

LILY OF THE MOHAWKS

Summer • 1966
Caughnawaga, P. Q., Canada.



The Venerable Kateri Tekakwitha

Kateriana obtainable from
Office of the Vice Postulation
 (The Kateri Center)
Box, 70, Caughnawaga, P. Q., Canada

Medals

Aluminum: 5c each — 50c per dozen.

Pictures (prayers in English or French)

1. Colored picture by Mother Nealis. 10c each.
2. Colored picture by Sister M. Fides Glass. Spanish prayer also. 5c for two.
3. New heliogravure picture of Kateri. 5c each.

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In French — "Kateri Tekakwitha, vierge mohawk", by Evelyn M. Brown, translated by Maurice Hébert of the Royal Academy of Canada, illustrated by Simone Hudon-Beaulac. \$2.25.
 — "Kateri, vierge iroquoise", by Pierre Théoret. \$2.10.
 — "La Vénérable Kateri Tekakwitha, jeune vierge iroquoise, Protectrice du Canada", by Canon Paul Thône. \$1.50.
 — "Kateri Tekakwitha, la petite Iroquoise", illustrated album by Agnès Richomme. \$1.00.
In Italian — "Caterina Tekakwitha", by Dr. Fernando Bea, 176 pp. \$3.00.
 — "Il Giglio degli Iroquesi", by Dr. Fernando Bea, 62 pp. \$1.50.
In Spanish — "¿Una India en los altares? Kateri de los Mohawks" by Maria Cecilia Buehrle, 180 pp. \$2.50.

Special

In English — "The Visions of Bernard Francis de Hoyos, S. J.", by Henri Béchar, S. J., 178 pp., profusely illustrated, \$5.00; or five one-dollar subscriptions to "Kateri".

Recordings

In Iroquois, Two records (45 rpm), of the Mixed Caughnawaga Choir. For both: \$3.50.

Film-strip

Kateri film-strip in color; four reels with captions in French. \$25.00.

Sympathy Cards

You will find the Kateri Sympathy Cards in perfect taste, beautifully printed and very convenient to have at hand. Try them and see. To the family of the bereaved the Vice-Postulator will be happy to send a personal note of sympathy. No soliciting of any sort will follow.

One box of twelve cards: \$1.00. Each yearly enrollment in the Kateri Guild: \$1.00.

Birthday Cards

Same conditions as for Sympathy Cards.



KATERI : No. 69

Vol. 17 : 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;
2. News from Kateri's friends everywhere;
3. The account of favors due to her intercession;
4. News concerning the Indians of America, with special reference to the Caughnawagas and 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 36,000 Jesuits is opened;
5. Extra graces are merited by working for Kateri's Beatification.

JUNE, 1966

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CAUGHNAWAGA, P. Q.

A Letter of His Holiness

POPE PAUL VI

to His Beloved Sons

Henry Systermans, SS. CC., Leonard Carrieri, M. SS. C.,
Joseph Van Kerchoven, M. S. C., Joseph De Palma, S. C. I.,
Armand Le Bourgeois, C. J. M., Peter Arrupe, S. J.

DEVOTION to the HEART OF JESUS¹

ELOQUENT SPOKESMEN as you are of the various Religious Congregations which you so diligently moderate, and on behalf of the other societies which equally receive their name and motivation from the Most Sacred Heart of Jesus, you showed Us your gratitude and the singular devotion of sons at the time of Our Apostolic Letter, "*Investigabiles divitias Christi*" [The Infinite Riches of Christ], which was sent to all the Pastors of the Church on the 6th day of the previous February, now that we are completing the second century since the institution of the liturgical feast of the Sacred Heart by the See of Peter. We were pleased and also deeply moved by this evidence of your devotion, as we read those words which came from your hearts; in them we realize with how much fervor you and the members of

your Religious families are drawn to the Most Sacred Heart of the Savior and to the mysteries of his eternal love, and with how much loyalty you desire to cling to that Name from which your Orders have derived their way of life, the motivation of their virtues, and the source and origin of the missionary zeal.

Now seeing that, as We explained in the aforementioned Letter, We greatly desire that "the cult of the Sacred Heart flourish more widely today and be considered by all as a significant and approved form of piety," we are especially happy when we contemplate your humble and generous subjects, who, at our instruction, have been a sturdy example and a model to the men of our day as to how they too should practise this devotion and from it draw the strength "to conform their lives zealously to the Gospel, soberly correct their ways, and put into practice the precepts of the divine law."

This then is your duty, this the role We think you should play: that following the sacred calling which you have voluntarily undertaken, you may constantly spread the love of the

Sacred Heart of Jesus and prove to all by word as well as example that the renovation of soul and way of life that we hope for, and the greater vigor and effectiveness of the practices of the Church, according to the mind of the Second Vatican Council, may draw their motive and inspiration from this source.

For, as is well known, this sacred Council looks especially to this, that the restoration of public and private fervor may be achieved in every aspect and area of Christian life, and for this reason the Council laid special emphasis upon the glorious mystery of our Holy Church. Surely this cannot be adequately understood unless the minds of men be directed towards the eternal love of the Incarnate Word, the shining symbol of which is his wounded Heart. In the *Dogmatic Constitution* of the Council we read (*On the Church*, ch. 3):

The Church, the kingdom of Christ present in mystery, has been visibly growing in the world by the power of God, and her origin and growth are symbolized by the blood and water that flowed from the sacred side of Jesus Crucified.

For the Church was born from the pierced side of the Redeemer, and it is from here that she draws her strength. For Christ "gave Himself up for her that He might sanctify her by the washing of water in the word of life" (Ephesians v, 25-26).

Hence it is imperative that Christians either by private acts of piety or by public cult venerate and worship that Heart "of whose

fullness we have all received," and from It learn how they are to regulate their lives that they might duly conform to the demands of our times. For here, in the Sacred Heart, can be found the principle and source of the Sacred Liturgy: for it is God's sacred temple from which the sacrifice of propitiation rises to the Eternal Father. "Hence He can save forever those that come unto God through Him" (Hebrews vii, 25). Indeed, from that Heart the Church received its primary impulse to utilize every help and instrument to the end that our separate brothers might come to the full unity of Peter's Chair, and further that those, too, who still do not share the name of Christian might with us come to "know the one true God and Jesus Christ whom He has sent" (cf. St. John xvi, 3). For pastoral zeal for souls and missionary ardor especially flourish when both priests and laity, out of a motive of promoting God's glory and with their eyes fixed on the example of eternal love which Christ showed us, expend all their energies that the infinite riches of Christ might be shared with all men.

It is clear to all that these are the most fervent desires which the Ecumenical Council has been nourishing in the hearts of the Faithful by its prudent wisdom, as well as under the instincts of the Holy Spirit. Hence, while we should make every effort that the Council's cherished hopes may become an actuality, we should also frequently beg light and strength from our divine Savior,

1. Every year, in June, the *Kateri* quarterly stresses devotion to the Heart of Jesus. From this Heart of love will come the grace of *Kateri's* canonization. We do not think this cultus and devotion are obsolete as some superficial Catholics do. This Letter may also serve as a yardstick to measure the love and obedience of the religious of the various Orders to whom this Letter is addressed.

whose wounded Heart offers us such an effective motivation to achieve this.

In revealing this to you and to your congregations with fatherly anticipation, seeing that you are bound to the Most Sacred Heart of Jesus by special religious ties, We urge you to pursue with vigor and perseverance the apostolic duties you have undertaken as your own in the Church, and to lend a helping hand in this great and admirable enterprise. We pray that the Most Sacred Heart of Jesus will nourish your holy resolutions, and that the Virgin Mary Mother of God, the Church's sweetest mother, may assist you, she who participates in

and is intimately linked with the work and mystery of the Redemption.

That these heavenly gifts may flow on you abundantly, We lovingly impart our apostolic benediction, the symbol of our affection, to you and all the members of the Religious families over which you preside, and to all the holy Sodalities both of men and of women who have taken their name from the Heart of Jesus or who venerate It in a special way.

Rome, at St. Peter's on May 25, 1965, the day of the Lord's Ascension and the second year of Our pontificate.

PAUL VI.

✱ **Kateri's smile upon you, Mrs. Y. B.!**

I am sending you \$5. for Kateri and \$1. for the seals. She obtained that a crippled employee where I work would retain her position . . . (Montreal, P. Q.)

✱ **Kateri's smile upon you, Mr. E. L.!**

I am sending you \$5. for a favor obtained through Kateri. I will continue to have faith in her . . . (Montreal, P. Q.)

✱ **Kateri's smile upon you, Mr. E. D.!**

I received the Kateri seals some time ago. Here is my dollar. I would so much want to do something really important for Kateri's cause. Just now I say the beads 3 to 5 times each day. I firmly trust to be able to do more . . . (St. Jovite, P. Q.)

✱ **Kateri's smile upon you, Mrs. I. C.!**

Enclosed you will find the sum of \$10. for Kateri's cause. I promised the sum of \$10. each season and I obtained my important favor. May I count on your prayers? . . . (Jonquière, P. Q.)

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

My husband was cured of a serious nervous breakdown through Kateri's intercession. I promised to place a picture of her in our home in a spot where everybody could see it . . . (Montreal, P. Q.)

FOR POLAND'S MILLENNIUM

its communist government vetoed any proposed trip of Pope Paul VI to that country. The Polish Embassy in U. S. A. refused visas to thirteen Bishops and two priests who were to lead pilgrimages to the land of St. Stanislaus and St. Andrew Bobola.

Kateri's Visit to Poland

A letter dated June 15, 1965, came to the Vice-Postulator's desk. The time has come to publish it with another interesting document written in 1948.

Dear Father,

Please supply me with a colored picture of Tekakwitha.

Here is my story. I took a tour of Poland and earnestly desired to see Our Lady of Bright Mountain in Czestochowa.

Czestochowa was to be the beginning of the tour. This served my purpose very well for I intended to leave the group afterwards and go to Germany. When I got to Poland, I discovered that Czestochowa would be the last city on the itinerary, which meant I could not make my flight connection to Germany. This disturbed me for then I would not be able to go to Czestochowa. To make a long story short, I quit the group and, with a cousin, I set out for Czestochowa. After visiting the miraculous shrine, we were to proceed to Warsaw on the last train. My cousin made some inquiries and we were able to board an earlier train. During this trip, a lady on the train asked me if I were a Canadian and if I had a picture of Tekakwitha. I told her I could obtain it for her since my sister had played the part of Tekakwitha in her senior year. I questioned her about this interest of hers in Tekakwitha. She explained: "I am a retired art and religion teacher. I want to paint her. For years, I have been asking everybody if they had a picture of Tekakwitha but no one was able to help me. Finally I decided to pray to her, telling her I couldn't find anyone to help me and that if she wanted me to paint her, she must find some means of obtaining her picture!" Then she told me the story of a writer who, with his family, was to be taken prisoner. He had a dream in which he saw an Indian maiden who said to him: "I am Tekakwitha and I want Poland to know about me for I want to help her!"

This is where I come in. The lady was so glad when I promised to get her a picture of Tekakwitha that she opened her suitcase. She was on her way to another town to attend her nephew's First Communion. She had painted a picture, "The Baltic Sea", and had it framed for her nephew's First Communion gift. Instead she gave it to me.

Strange as it may seem, had the tour, as originally planned, been carried out, I would not have met her and she would still be in search of a picture of Tekakwitha to paint. She was so happy that she promised me that she would paint a copy of her own picture of Tekakwitha for me. She kept asking me what the color of her attire was as she wanted her work to be completely authentic...

Mrs. C. O.
Detroit, Mich., U.S.A.

The Reverend Father Kowalski, O. M. I., former Pastor of the Polish parish of the Holy Spirit in Winnipeg, in a letter dated June 24, 1948, Poznan, Poland, relates the following facts:

A few days ago a Polish author requested some information on Tekakwitha and told the following story:

"I had never heard speak of Tekakwitha and I knew nothing about her. Now in January or February 1941, with my wife, my brother-in-law and an elderly man of seventy-five years, we were slumped on our travelling bags as we waited for the Gestapo - Nazi police -, who were to take us into exile. We were dressed, since Hitler's henchmen could arrive at any moment to arrest us. I was the only one to fall asleep and I slept like a dead man until seven o'clock the next morning.

"The angel of sleep carried me in spirit to Canada, to the vicinity of Caughnawaga, near Montreal, on the banks of the St. Lawrence. There to my astonishment, was enacted a veritable scene: it was the life and customs of the Iroquois and of the Algonquins, and the introducing of the Catholic faith among them. It was during this scene that I heard for the first time in my life the name of Tekakwitha; some called her Takaia.

"At last, with a very sweet and pleasing voice, she spoke to me in just about the following terms: 'I am Tekakwitha, and I am also called Takaia. God has granted me the bliss of heaven. At the foot of his throne, I intercede for my Indian compatriots and for all those who need God's grace. Make me known in Poland, your country; make known that I stand before the throne

of God and that, with your holy Polish patrons, I intercede for you. Remember me and keep in your heart our Divine Savior Jesus and his Immaculate Mother. God will comfort and help your country; but don't forget this if you wish to avoid the ruin of your country'."

With this he awoke, quite comforted and assured of the Divine Protection. As a matter of fact, this family did not suffer exile.

This person wished to know who could tell him if there really was a St. Tekakwitha, but no one could give him any information. He was advised to write to the Bollandist Fathers in Brussels, but it was impossible to write to Brussels in 1941.

He began to pray to this patroness, asking her to help him find some information concerning her. Shortly afterwards, he had the impression that someone had whispered in his ear: "Write to St. Boniface's in Paterborn, and to the Pustat Editions in Regensburg!" He immediately wrote to these two places and in less than eight days he received, brief and precise, the information he desired...

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

A few weeks ago, I asked you to place an intention before Kateri for me—which was to avert a strike at my husband's employment. And Kateri has come to me again. The strike was settled. I will continue to spread her devotion as much as I can... (Sommerville, Mass.)

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

Enclosed find a check (\$100.). I promised to Kateri I would send it if I sold my property. I sold it and received a fair price. Would you please say some prayers for another favor?... (Penns Grove, N. J.)

✧ Kateri's smile upon you, Mrs. V. A. W.!

May I please request one low mass (my offerings of \$5. enclosed herewith) in honor of Kateri for her powerful intercession in behalf of my brother Joseph, who has been suffering from an unknown and baffling malady for over seven years. He has sufficiently recovered so that he is back to work at his former occupation. I thank the good God and pray he will cure Joseph completely... I will do anything I can to promote Kateri's Cause... (Swoyerville, Pa.)

The Kateri Seals



A HEARTFELT, resounding thank you! Thank you to all who acknowledged the sheet of Kateri seals and the accompanying letter.

Far more important than the financial is the spiritual aspect of the seals. Thanks to the Kateri seals you have the opportunity of making Kateri known to countless would-be friends, Christians and otherwise. Of the 45,000,000 Catholics in North America, a little more than 10,000 are members of the Kateri Guild. With 20,000 members, it would obviously be possible to make her better known. The aim of more subscribers is more prayer in view of the beatification of the Lily of the Mohawks. "Jesus,

Mary and Joseph, hasten Kateri's beatification!"

As 'Kateri' readers know, the Center labors under a heavy liability. With the seal returns, it was possible to pay off the last issue of 'Kateri', a little more than \$2,000.00, thereby not increasing the debt. You will be interested to know that 24% of our subscribers answered our appeal, many of them with contributions exceeding the dollar that had been suggested. Perhaps, if circumstances permit, the remaining 76% of the Kateri Guild membership will send in their dollar with a little note: "For the Kateri Seals!" Please address your letter to the Kateri Center, Box 70, Caughnawaga, P. Q., Canada.

One dollar for the seals of my little Kateri and another one for someone who cannot afford them . . . (Mrs. M. G., Montreal, P. Q.)

*

Thank your for your clever letter along with the sheet of Kateri seals. Anyone who would not respond to your short, to the point appeal just doesn't have a heart. Enclosed you will find one dollar . . (Miss S., Cleveland, Ohio.)

*

We received your letter with the Kateri seals. Glad to have them. I am sending you \$10.; do the best you can with it . . (Mr. and Mrs. L. R., Montreal, P. Q.)

(X)

Her life rather than her faith !

Flowers Also

THIS Christian Indian¹, who had pertinently answered that she never honored Mary as God, went into a deeper explanation of her devotion to her: "As the Lord was willing to make himself man for our salvation," she continued, "and he chose Mary to be his Mother, isn't it reasonable that we should honor her in that capacity? If Jesus Christ, her Son, has himself honored her, if the angels and saints pay her their respects in Heaven, why shall we not render her our homage on earth? As for the rest of your reproaches, this rosary that we wear aids us in paying to her daily a fixed number of acts of devotion. Her image, which we have so often before our eyes, recalls her to our minds and renews in our hearts the love, the trust and the respect that we ought to have for our Savior's Mother."

Another convert, Marie Tsiaouentes, successfully argued with some inhabitants of New Amsterdam who did not approve of her wearing a crucifix at her neck.

"You are very simple minded," they said, "to believe it necessary to pay honor to wood and brass as if they were the masters of our lives."

1. Name unknown. See Kateri, no. 68, Spring 1966, p. 12.

Marie made answer as follows :

"When we pray, prostrated before the Cross, we do not address ourselves to this piece of wood or copper, as to him who has made us what we are; for we know too well that God, who is the author of our lives is a pure spirit who cannot be seen with the eyes of the body, and whom we shall not see as he is, except in Heaven. We are not ignorant that wood and copper are far inferior to ourselves, and that they have no power; but we wear this crucifix because, at the sight of it, we are reminded that Jesus Christ was fastened to a cross, that he died there, to give us life and earn Paradise for us. That is why we love and adore him on this cross, as we adore him in Heaven."

Many Dutchmen found that this Indian had spoken well.

The most fervent of the praying Indians, Marie Tsiaouentes, hoping to prevent them from further attacks against her religious practices, boldly took them in hand :

"You urge us not to listen to the voice of those who bear the word of God. Should we listen to you?—to you, I say, who have never taught us anything but wrong-doing? You, who are interested only in our beaver

skins, and not in the salvation of our souls? You, who even drive us out from the place of your worship as if we would profane it? You, in fine, whom your advantage alone attracts to this country, and not the zeal for the Faith? The Fathers who instruct us, having come to our country only to teach us the truth and the way to Heaven, left their country and their friends simply to work for the salvation of our souls. And that is what they want solely, never speaking to us of beaver or wampum or anything we value most highly, except to persuade us to despise these things and to value Heaven alone.

"It is with this in view that they tell us often that all good things of this life are of little stability and that we shall be forced to give them up at death, and that we must desire only eternal life and the blessings of Paradise, which we will never lose.

"They even treat us with respect and are never more pleased than when we go to chapel to receive instruction. Therefore, as they give us the good things of Heaven, without asking us for those of earth, it is clear that we are bound to give our entire trust to them, rather than to you. We are resolved to obey them and to believe all they shall tell us, because they will tell us nothing that is not for the salvation of our souls, and because we wish to be blessed with them in Heaven."

Marie's conclusion, to say the least, was rather strongly worded:

"As for you people," she said, "you will all be damned; for I know that you are worthless, and that you try only to corrupt us. Know then that, after your death, hell will be your lot..."

However Marie Tsiaouentes proved to be more ecumenically minded than her peroration would have led to believe. As they continued their debate, the bell rang out for divine worship. Marie followed the Dutch into their meeting house, knelt down and began to recite her rosary. After the sermon as she saw people putting their offerings on the plate, she did likewise.

After this discussion, the Dutch took her into their hearts. Some begged her to teach them her way of praying and others asked her to sell them the little statue of Our Lady which the Superior of the Ursulines in Quebec had sent. But she would not be parted from it. After some urging she told how she honored the Blessed Virgin :

"This is what I say to her," she said. 'Mary, you who are a Virgin, who have Jesus Christ as a Son, urge him therefore to grant us what we ask of Him.' "Observe", she added, "that by this I do not say that she is God, but only ask her to pray to God for us in order that he may grant us the grace of a good death. Now God will not refuse her anything, because she is His Mother, and a Mother whom He loves more than all people taken together. And so Mary addresses her Son Jesus Christ and says to Him : 'My Son, I wish to do a kindness to those who are im-

ploring my aid; that is why I pray to you to grant me what I ask you in their behalf.' Then the Son says : 'My Mother, dispose of my favors for the benefit of whomsoever you shall desire; all is yours.'"

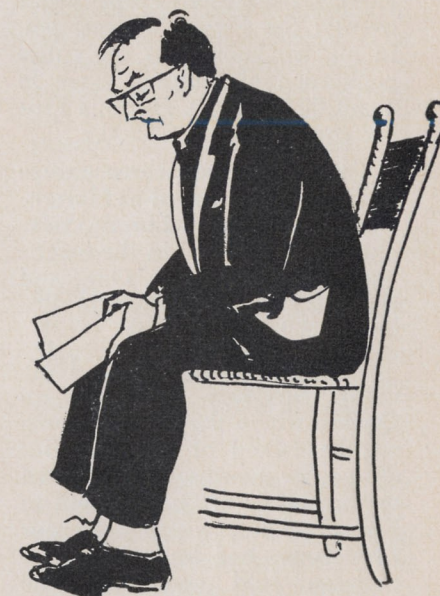
One of the Dutch women, who had been listening to her, invited her to her home. "Continue," she told Marie, "as you are doing, to defend your faith well... I have no other religion than yours. Always listen to him who teaches you." She then showed her some holy pictures, crucifixes and rosaries she had. "It's to let you see," she told her guest, "that I pray as you do and that I believe as you believe."

Several of her acquaintances were as courageous as she was. When they were advised that their zeal for the faith might well cost them their lives, they all answered that life was no longer anything to them since they had consecrated it to God in their Baptism.

Marie Tsiaouentes added that were they to cut off her arms and legs, she would give up her life sooner than the faith. Shortly after, she proved she meant what she said.

Four dissolute men resolved to make her drunk. With this in mind, they invited her to a feast. She went without suspecting their evil design. When all the guests had seated themselves upon mats on the ground, as was customary, the drinking began. Her turn came but she refused to touch the brandy. "I have," she commented, "committed enough sins in this matter before my baptism.

I am resolved to be wiser than I have been in this respect." They pressed her to drink with them, but she steadfastly refused to do so. She was threatened with ill treatment. She calmly answered she feared nothing else than offending God. She was insulted, but remained adamant. At last, these four evil men seized her, one by the arms, another by the head, and a third by the waist, as the fourth one tried to pour some brandy down her throat. But she kept her teeth so tightly clenched that it was impossible for them to make her swallow a single drop of liquor.



"Help support the Vice-Postulator so he can do his job !"

THE HURONS and the CAUGHNAWAGAS

A long time ago, the Iroquois and Hurons formed one single people. The Hurons were the original stock from which sprang the great Iroquoian group.

With the opening years of the seventeenth century, we find three great Huron groups : the Hurons Proper, the Petuns and the Neutrals, all established within the confines of the present Province of Ontario.

The Neutrals had about forty villages; the Hurons Proper about twenty; the Petuns at least ten. In all, we know that the entire population of Huronia came to about 80,000 souls. Huronia Proper counted about 35,000.

Today there are three groups of Indians, recognized as Hurons. One at the Jeune Lorette, near Quebec, the second in the neighborhood of Sandwich, Ont., and the third on the Wyandot Reservation in Oklahoma.

After the dispersion of 1650, many survivors journeyed to Quebec where they settled down on the Island of Orleans. But after a few months, they returned to the shelter of Quebec, and to Fort St. Louis which Governor Dailleboust had built for them. Between 1651 and 1660, the majority of the Rock Clan chose, reluctantly, it must be admitted, the Onondaga country as their future home, while the Bear Clan resolved to live among the

Mohawks. The Cord Clan remained in Quebec.

In April 1668, the Hurons removed from the vicinity of Fort St. Louis to Beauport, where they stayed about a year. During the spring of 1669, they settled at Côte St. Michel, about three miles from Quebec, where they remained until December 28th, 1673. They then numbered approximately 210.

The natural increase of the population and the numerous Iroquois, especially from the Mohawk capital of Tionnontoguen, who joined the Hurons in Quebec, obliged them to look for a new site for the town. They proceeded to what became Ancienne Lorette at the end of December 1673. A shrine dedicated to Our Lady of Lorette was erected there from which the mission took its name. When Kateri spoke of Lorette, this is the Lorette she meant. Nearly a century later, in 1762, the Jesuits welcomed the Hurons to Côte Petit St. Antoine, seigniory of St. Michel, where they have been ever since. The Village Huron depicted in the following pages is that of Jeune Lorette.

Let me add that many Hurons joined the Indian founder of Caughnawaga, Francis Xavier Tansohanten. Four years later (1672), a third of the forebears of today's Caughnawagas were Hurons. Two of the six chiefs were Hurons. In 1676, under the leadership of Achinawanét, some broke away to found a small village in Montreal. The Oka Indians are their descendants.

KATERI and the HURONS

● Even before her baptism, at Gandaouagué on the Mohawk, Kateri Tekakwitha was edified by the virtuous lives of the many Christian Hurons living among the Iroquois.

● Among the three men who helped Kateri escape from Gandaouagué was a Huron from the Mission of Lorette. As they approached the Dutch dwellings, Kateri's brother-in-law decided to go for bread, leaving the young woman in the care of this Huron. Meanwhile, her uncle, who had been trading with the English at Albany, returned to his village and inquired as to his niece's whereabouts. He was informed she had left for Kahnawahkon on the St. Lawrence. He immediately took his musket, loaded it with three balls, to shoot, so it was said, the persons who had taken away Tekakwitha with them. But the Huron saw him coming from afar, hid Kateri in the woods and sat down by the road as if to eat. The old chief asked him very abruptly where his niece was. The Indian answered that they had seen her at the village and that he could not tell him anything else about her. The old man turned back. Thus at the risk of his life did a Huron help Kateri to escape.

● When Kateri arrived at the Mission of St. Francis Xavier in the autumn of 1677, the Huron founder of the village of the 'Praying Indians' was still alive. The *Dogique* or prayer chief,

Paul Honoguenhag, also a Huron, was to become the grand chief of the village. Kateri often heard him preach at the chapel.

● The year of Kateri's arrival at the mission, was remarkable for an exceptional present which was sent from Lorette to the Sault St. Louis. It was a sermon belt made of wampum, conveying the voice of the Lorette Hurons to those of St. Francis Xavier. The message it proclaimed was to accept the faith in good earnest and to build a chapel as soon as possible. It also exhorted the Christian Indians to fight the various demons who conspired the ruin of both missions.

● One of the Lily of the Mohawks' intimate friends, Marie Skarichions, a Huron, often spoke of Lorette, and fostered in her the desire for a life of chastity.

● On her death mat, Kateri Tekakwitha said to her friend, Marie Tegaiauenta : "I am leaving you. I am about to die... Take courage, despise the discourse of those who have no faith... If you cannot serve God here go to the Lorette Mission." Such was her esteem of the Huron mission near Quebec.

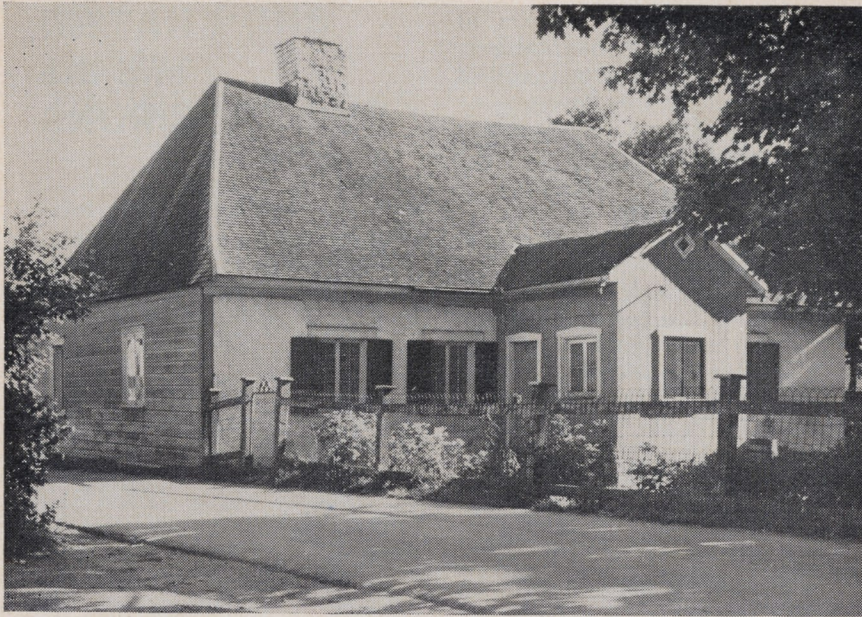


Photo: Province of Quebec Film Bureau

**The Picard
Homestead
at Lorette**

**Falls of the St. Charles River
at Lorette, painted by
Joseph Légaré, circa 1840**

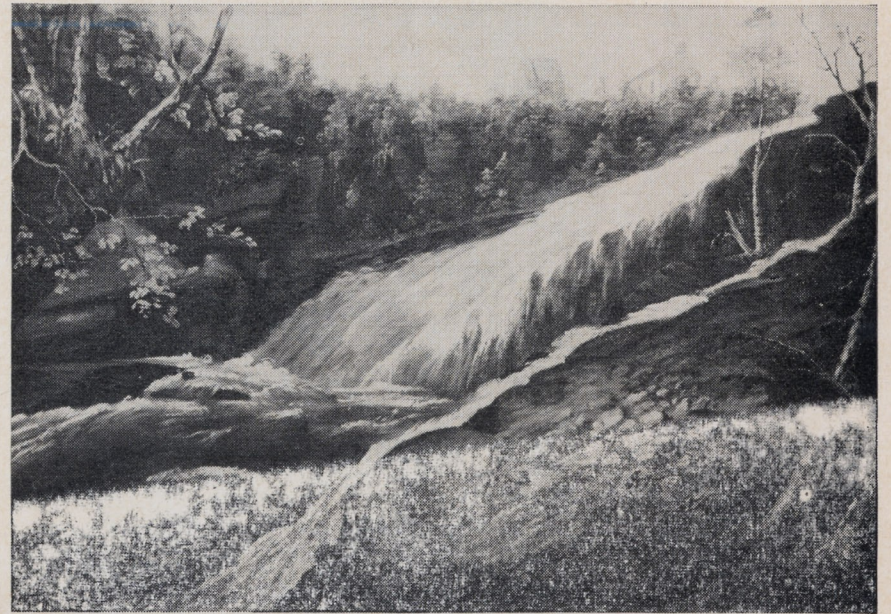
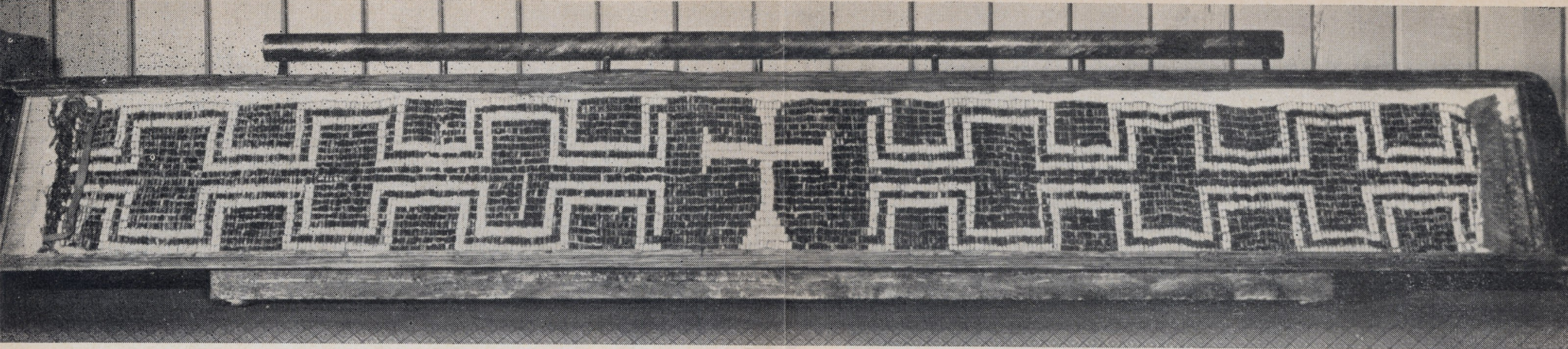


Photo: Province of Quebec Film Bureau



▲ The Huron Wampum Belt at Caughnawaga (1677)

Photo: Armour Landry

▼ Wooden antependium or frontal of Our Lady of Lorette. The relief work is gilt; the background is silver on a foundation of whiting and Armenian bole. At the lower left, shine the rays of the sun hidden by a cherub; beneath it, shows a gabled house with a chimney. Spruce and other trees brighten up the picture while in the center a beautiful lily stands out. To the right a drawing of the original Huron Lorette, the church with its steeple and cross and close by, the presbytery. Before it a Huron woman, dressed like Kateri, bows in prayer to the church. To the far right, two long houses. This exquisite wood-carving, according to Mr. Marius Barbeau, is the work of the Ursulines and dates back to approximately 1669. Quebec specialists, however, attribute it to François Vincent, circa 1790.



Photo: Province of Quebec Film Bureau



Photo: Province of Quebec Film Bureau

Notre Dame of Lorette, façade: 1866



The Santa Casa, by Huron sculptor François Vincent, circa 1790. Mr. Marius Barbeau, however, attributes it to Sculptor Le Vasseur or to some one of his school, circa 1736. Our Lady of Lorette with angels dates back to the same period.



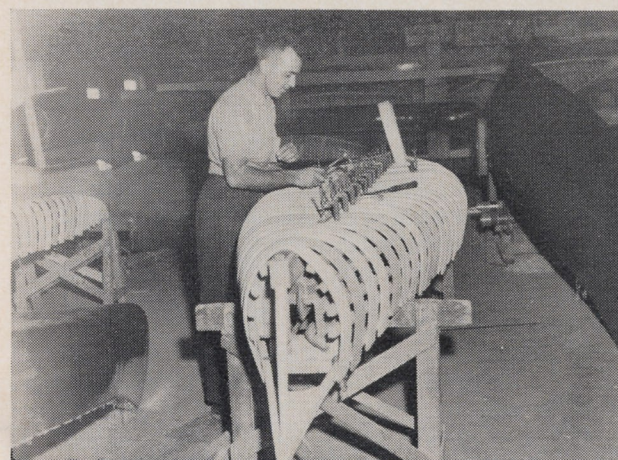
The High Altar by Huron Sculptor François Vincent, circa 1790.

Photo: Province of Quebec Film Bureau



Photo: Province of Quebec Film Bureau

Silver reliquary (8" x 6 $\frac{3}{4}$ "), executed by the silversmith and engraver Thomas Mahon, in 1679, and sent by the Chapter of Chartres in 1680 to the Hurons of Lorette, in acknowledgment of their gift to Chartres of a wampum belt that can still be seen in the treasury of that cathedral. The reliquary consists of a silver receptacle weighing about one half of an English pound, filled with the relics of saints. It was made in the shape supposed to imitate that of the chemise worn by the Blessed Virgin at the time of the Annunciation.



Huron Handicraft:

snowshoes,
moccasins,
beadwork, etc.,
canoes

Photo: A. Gros-Louis,
Village Huron

✧ Kateri's smile upon you, Rev. Fr. J. F., O. M. I.!

... A contribution from Kateri's little sisters (Montagnais Indians) who have great faith in her ... (\$10.) (Natashquan, Côte Nord, P. Q.)

✧ Kateri's smile upon you, Bro. C. M., M. M.!

Heck, what good is a vice-postulator if he's in jail? Hope that the enclosed (\$10.) is of some help. For the moment—in Christ ... (Maryknoll, N. Y.)

✧ Kateri's smile upon you, Mrs. L. P.!

Here I am to settle a debt of gratitude that I owe my little Kateri. You will find enclosed the sum of \$25. (\$15. for a wood carving of her and the remainder for my Kateri's cause.) I want to thank her for the way she successfully brought about the settlement of my departed husband's estate ... As for me, I am asking her to obtain a position that I have been hoping to get for a long time. But I am leaving it up to Kateri to plead for me. I am asking her to continue to protect me as she has been doing for many years. I thank her in advance and pray God to give her to us as a saint in the very near future ... (Montreal, P. Q.)

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

I was delighted to receive your note regarding my remembrance of "the priest who baptized me". It gave me courage to continue my prayers for a very special personal intention, which was beginning to be hopeless (I thought). Yesterday the telephone rang—I've made the first hurdle—Kateri, the priest who baptized me, I am sure are responsible. Continue to pray for me, please. We in Boston have great devotion to Kateri—most especially the person who was guided by her to telephone to me ... Enclosed is \$25. (Boston, Mass.)

✧ Kateri's smile upon you, Miss C. G.!

I am enclosing an offering which I have delayed sending to you. I hope Kateri will be pleased just the same, for I need her. A ten dollar check is little enough if one considers the expenses of the cause. However, I'm not waiting for Kateri to be declared a saint. I believe she is a saint and I have faith in her power with God ... (St. Boniface, Man.)

✧ Kateri's smile upon you, Sr. Kateri, O. P.!

Many thanks for the Kateri seals. I distributed them to the religious who devote themselves to the people of this mission. We hope that with our humble prayers Kateri's cause will be aided. If there is a nation anywhere who desires to have its own saint, it's certainly us Indians ... (Goodfish Lake, Alberta.)

A FIRST-RATE SOLDIER

Kateri's contemporaries: Lieutenant LaPlaque

DURING Kateri's lifetime, a Mohawk, called LaPlaque by the French, had cast his lot in with the praying Indians of the Mission of St. Francis Xavier. He was the Great Mohawk's nephew, a handsome young man, who was to become as great a warrior as his illustrious uncle.

Unfortunately for LaPlaque, although the Indian village of Kahnawaké was profoundly Christian, the example of the white *coureurs des bois* contradicted much of the missionaries' teachings.

Possibly it was about 1687 that he was promoted lieutenant in the French army and adopted the French military dress. Soon after, the Great Mohawk, designated as ambassador to the Mohawks,

chose LaPlaque and one of his acquaintances to carry on the same work in the Oneida and Onondaga Cantons. Their efforts were aimed at blocking Colonel Dongan's attempts to detach the Indians from the French. Lieutenant LaPlaque and his companion did their work well. So did the Great Mohawk. They convinced these people that Onontio—the French Governor—wished them no harm. Thus temporarily at least, three of the Five Nations kept the war-axe buried with regard to the French.

Two years later the situation had deteriorated. Once again the Iroquois raids against the French settlements had become a common occurrence. At the end of the summer of 1690, Frontenac, who had resumed his position as Governor-General, came to Montreal to supervise at first hand the measures being taken to insure the safety of the inhabitants.

In the middle of August, 110 canoes laden with peltries, and paddled by 300 Indians of the northern tribes arrived to trade. A little earlier, the Ottawa was among them, had been on the point of negotiating with the Five Nations against the French! But a convoy sent by Frontenac to Michillimackinac had swayed them, for some time at least, in favor of the French. On August 22, 1690, Frontenac officially welcomed the friendly Indians



"I know what's wrong with me, Doctor. I didn't subscribe to 'Kateri'!"

from beyond the horizon and, the next day, the trading began. It was interrupted by the unexpected arrival of Lieutenant LaPlaque, who had been scouting in the direction of Orange or Albany. About "a half a quarter of a league from Montreal", the official documents say, he came upon the encampment of the Ottawas and their allies, busy exchanging with the government traders their beaver and marten skins for ammunition, clothes and trinkets. Not quite sure at first glance if they were friends or foes, he let out a few curdling war-whoops. These Indians, convinced the enemy was upon them, rushed for their arms. As no attack followed, they soon returned to their bartering.

LaPlaque, meanwhile, entered the town and reported to Governor de Frontenac. On the shores of Lake Champlain, the lieutenant had discovered an army of Indians, occupied at making ca-

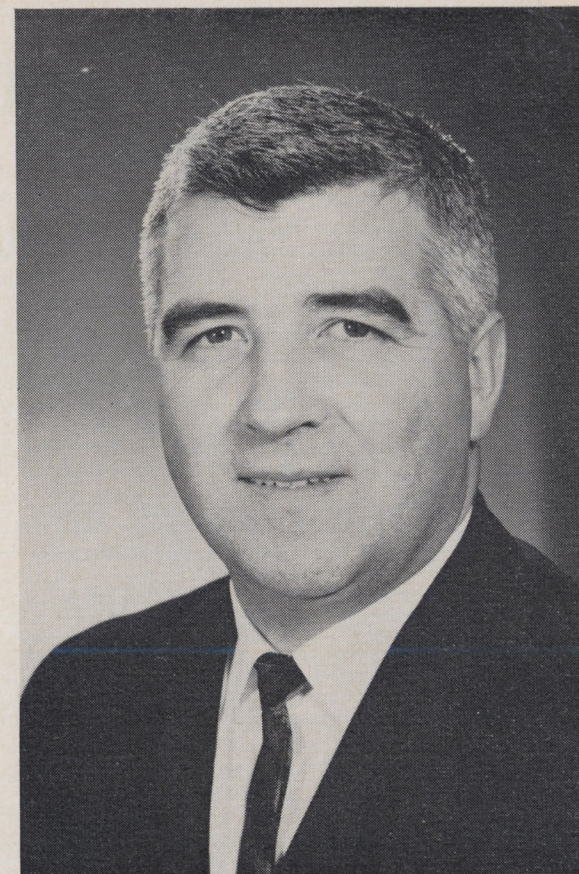


"It would be easier to help Kateri's cause!"

noes. He had even slipped up quite close to them in the hopes of taking a few captives, but was unable to achieve his end. He did, however, in one of their temporary huts, have the satisfaction of depositing three clubs, hewn out in the shape of knives with his mark on them as chief of the attacking war-party. These grim tokens were a mystic challenge to the enemy to attack Montreal.

In the winter of 1691, Lieutenant LaPlaque set out with a small group of Kahanawakon braves to capture a few Englishmen in order to screen them for information. On his way home, he met three Mohawks returning to their valley. They informed him that they had just been to Kahnawakon where they had given up a dozen prisoners previously taken by a war party of theirs. They had sued for peace, had asked the Governor if it would be expedient for them to build their homes close by their praying brothers, and had added that the French must be on their guard: 800 Iroquois warriors were about to swoop down on the French settlements anywhere between Montreal and Trois Rivières! Under the circumstances, Lieutenant LaPlaque felt that he had no choice and gave up the four prisoners he was taking back to Montreal for questioning.

Lieutenant LaPlaque's loyalty pleased Frontenac, who rewarded him that year with a voyage to France to see *Kowa Onontio*—the King of France about whom he had heard so much.



Chief Andrew Tanahokate Delisle

At the end of March, the Northern Affairs Department announced the appointment of Mr. Andrew Delisle, 33, chief councillor of the Caughnawaga Indian Band as commissioner general of the Indian of Canada Pavilion at Expo 67. This choice has been approved by an advisory council of Indian leaders from all parts of Canada. To Mr. Delisle our most sincere congratulations!

IS GARLIC MANKIND'S FAVORITE HEALTH FOOD?



If you delve into the hundreds of interesting references to garlic—from ancient times right up to the present—and note the many tonic and restorative values attributed to this unique plant, you can't help arriving at the conclusion that garlic enjoyed the reputation of being a "health food" long before that term came into popular usage.

The Greek historian, Herodotus, tells us that 100,000 men toiled for 20 years in building the Great Pyramid at Giza, moving the pyramid's 2,300,000 huge rock blocks into place. "And the diet of these laborers as they sweated under the Egyptian sun was composed principally of onions and garlic. The Egyptians literally worshipped garlic."

One of the most interesting references we have seen in a long time, with regard to garlic, is to be found in Dr. Howard Crum's book. Dr. Crum is a skin specialist.

"Few people of refinement and culture," remarks Dr. Crum, "seem to understand or appreciate the value of garlic." Many European people, he points out, eat large quantities of garlic, "and almost invariably where this is true you will find a healthy people."

Dr. Crum explains how he first discovered the value of garlic. "For many months I was utterly exhausted, regardless of whether or not I exerted myself." Doctors found nothing wrong with his health, yet it was impossible to do his regular work because of this great feeling of tiredness.

A friend suggested garlic. Within 3 days he found a tremendous improvement in his stamina. "I was free of fatigue even after doing the hardest kind of physical work, and have so continued to this day. I take but one tablet each day."

He concludes: "I believe garlic should be used daily just as we do milk and green vegetables."

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2 speeds — \$49.95

Pollen: A Survival Food

Pollen is not generally considered a likely source of food yet it may be even more nutritious than its companion piece, honey.

by L. C. ANTLES

Pollen has been a subject of great interest and of practical use for more than 2,000 years.

History teaches us that pollen was used as a food supplement centuries ago and has, more or less, been in common use by the natives of the South Sea Islands, Burma, South China, the Amazon, the Hawaiian Islands, etc.

Pollen is the male spore of plant life. It must necessarily have many of the principal vitamins, minerals, enzymes, etc., needed to carry on life. Scientists and the research which is being carried out on pollen support this idea. Pollen is a natural food. At present there is no way to synthesize it. How can you synthesize life?

According to Hawaiian history, the natives for centuries have used the pollen from the Pandanus plant for food. This plant is prolific in the Hawaiian and South Sea Islands and the Hawaiians call it Lauhala.

Nutrient value of pollen

In the Minnesota Bulletin, March 1st, 1944, E. DeVino and L. S. Palmer note:

"Carotenoids [an early form of Vitamin A] were found in abundance in the pollens" and "the pollen fat was also found to possess Vitamin E activity." Furthermore, in a report of research done by S. I. Lebedev in the Food Science Abstracts, Vol. 23, 195k, Her Majesty's Stationary Office, 1953, pp. 96-97, it's stated that the best pollen contains twenty times as much carotene per pound as carrots!

The references given here, of course with regard to pollen as food are not conclusive, but they do indicate that the whole subject stands further scientific investigation. Certainly a combination of pollen and honey should prove to be a superior vitamin-mineral, health-giving food.

To obtain best results, be sure to ask for the Mexican POLLEN. Flowers growing in Mexico produce a richer pollen than those of a colder climate.

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a) 16 ounces (granulated pollen).....	\$8.00
b) 4½ ounces (granulated pollen).....	\$3.00
c) 80 tablets.....	\$4.00

Our GOLDEN POLLEN is guaranteed as safe to use and beneficial for the condition for which they are suggested.

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❖ **Kateri's smile upon you, Mrs. R. G.!**

I am writing to you to inform you of a favor I witnessed. You may judge for yourself what it was worth. A Sunday morning, my little girl, Caroline, aged three, got up with a side of her throat swollen as large as an egg. My husband told me to call the doctor immediately. Mumps? Anyway, I phoned the doctor who answered that if the fever did not subside, he would be obliged to give the child the needle. My husband went to the drugstore for some medicine. As for me, I took Kateri's picture and placed it on my child's cheek. I asked Kateri to cure her. I then had Caroline hold the picture to her cheek as I returned to the kitchen for some medicine. She then cried out: "Mother, mother, the sore is gone!" I rushed back to her room and saw that the swelling had disappeared. Caroline then asked for something to eat. At the same time, my husband entered the room. He was so surprised he seemed rooted to the floor. He questioned me on what had happened. My little Caroline showed him the Kateri's picture and said: "Little Jesus made me better, no more sore!" Believe me when I claim the child was sick; my husband would not have had me telephone the doctor otherwise. I am telling everyone about this cure and I will continue to do so . . . (Beloeil, P. Q.)

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

We are sending you \$10. to help you in the cause of Kateri. For almost 30 years we have been saying prayers for her, and her intercession, and have received many favors . . . (Bloomer, Wis.)

❖ **Kateri's smile upon you, Miss J. F.!**

I am very happy to say that I started to work on the 24th of January, and since then I was given a promotion and a promise of a raise. I received your seals of which I am making very good use. Please send me two more sheets. (Enclosed \$2). Thanks very much for what you have done for me. Please continue praying for my family and myself that our lives may be a success . . . (Montreal, P. Q.)

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

I am forwarding you \$5. for Kateri's cause. It's for a favor I obtained. My son-in-law began drinking and would come home at four o'clock and six o'clock in the morning. We were nearly dead with grief, my daughter, my husband and myself, to say nothing of the children. I thank the good Lord that everything is back to normal and that we are happy again . . . (Montreal, P. Q.)

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weekdays: 525-3811 (Montreal); weekends: 637-2391 (Caughnawaga)

Always mention KATERI in your correspondence.

SHADOWS OVER HURONIA

by Paul Ragueneau, S. J.

Translated by J. Fallon, S. J.

Prefaced by J. S. McGivern, S. J.

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Tidings Good and Otherwise

On Wednesday of Holy Week, in Montreal, on French Channel 2, of the Canadian Broadcasting Corporation, the Vice-Postulator was interviewed concerning the restoration of the old mission church and the current liturgical reforms. Mrs. Lise Gervais and Yoland Guérard appeared on the same program : *Pour vous, Mesdames!*

In Caughnawaga during Holy Week, Mrs. Betty Deer-Brisebois, aided by Miss Muriel Dailleboust, launched a drive for new members of the Kateri Guild. The Grade 7 girls prepared posters which soon found their way all around the town. The campaign was a success. Specially active were Ryan Montour (Grade 3), Kim Beauvais, Kerry Kane, Harly Delaronde (Grade 4), Matthew Cross (Grade 5) and Danny White (Grade 6). Kateri's smile upon them always!

March 12 and 13 were two historic days for the Caughnawaga Mixed Choir. A number of people from Piqua, Ohio, who heard the Iroquois sing in their

mission church at Caughnawaga last summer, thought it would be worth while to have the choir sing in their home town. This event was made possible through the combined efforts of the Reverend Robert J. Von Kaenel, Pastor of St. Mary's, of the Reverend Harold A. Sommer, S. J., native of the parish, and of the Knights of Columbus in Piqua and in Caughnawaga.

Because of very bad weather, the chartered plane left Dorval, P. Q., in the middle of the afternoon instead of at early morning. The trip was rough, but the welcome in Piqua fully made up for it. The singers and their priests were taken into the hearts and the hearths of friends new and old in Piqua.

Sunday morning, the Mixed Choir sang the High Mass in Iroquois at St. Mary's (Piqua, Ohio) and later on sang again at St. Theresa's Mission Church (Covington, Ohio). The first concert was at 2:30 P.M. and the second early in the evening. The Reverend Henri Lalonde, S. J.,

was the conductor and Mr. Bernardin Houle the accompanist. The Vice-Postulator for Kateri's beatification spoke briefly on both occasions. To friends interested in the pieces rendered in ancient Iroquois, in Italian and in Hebrew, a copy of the program will be mailed on request (we have fifty copies on hand). For all the group, "Piqua-O." will ever stir up delightful memories.

At the end of April, McClelland and Stewart of Toronto and the Viking Press of New York published a book about Kateri, called 'Beautiful Losers', authored by Leonard Cohen. Mrs. Harriet Hill, literary critic for the Montreal Gazette, headlined her criticism of this work : 'Exhibitionism and Sex'. If Mr. Cohen absolutely wished to pick a quarrel with the Catholic teaching on virginity, he should have chosen for a target someone else than this Indian girl. "Let's defile the memory of the Venerable Kateri Tekakwitha!", seems to be his obsession. This book, to be handled with tongs, does it not reveal the minds of the men who sit on the boards of the above publishing firms; the minds, also, of the bookstore owners, who stock such filth? (See 'Time', Canadian edition, May 6, p. 84.)

On the evening of May 2, the people of Caughnawaga and many friends from Montreal and the vicinity were treated to a very high quality Variety Concert put on by the Iroquois Mixed Choir and the Laurentian Choral Group of the B'nai B'rith of Montreal. A huge success!

FOR JUNE

TO THIS DIVINE HEART!

"...All the faithful, moved by a new ardor, should render to this Divine Heart the honor which is its due..." Pope Paul VI.

The biography of a young Jesuit, THE VISIONS OF BERNARD FRANCIS DE HOYOS, S. J., by Henri Béchar, S. J., will help you do just this. It will quicken your heart with a greater love for the Heart of Christ.

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THE HURON'S PRAYER

You who made the earth, oh listen ! You
who call yourself Father, and you
who call yourself his Son, and you
who call yourself Holy Spirit;

oh listen ! because my words bear no little weight.
Look at your children assembled here.

Already they are your children all—they have
been baptized.

But now again we hand them all to you ;
to you we leave them all.
Thus so think all the women gathered here.
Master of all children they think you to be.
Now then, do take courage, do keep them,
do protect them.

Let them not be ill, let them never sin.
Turn 'way all that's evil.
If contagion spreads itself again among us,
turn it from us too.

If famine attack us, turn it from us too.
If war strike us, turn it from us too.
If the demon tempt us, we mean the evil demon,
and too the wicked ones who poison us to death,
turn them from us too.

And to end, turn from us all that hurts us.
Jesus Lord, and Son of God,
You must urge your Father thus to shield us, for he
denies you nothing.

And thus too, Mary, Jesus' Mother, who are Virgin
plead for us. Amen.

