



COMPLIMENTS  
of the  
Caughnawaga  
KNIGHTS OF COLUMBUS CLUB



# KATERI

NO. 72

AT EASTER, THINK...

CAUGHNAWAGA, LAPRAIRIE AND MONTREAL

CONCESSION OF THE SEIGNIORY OF LA PRAIRIE

EXPO 67 AND CANADA'S INDIANS

FLOWERS ALSO

KATERI'S BAPTISM

A GENIAL MISSIONARY

KATERI TO THE WORLD

**LILY OF  
THE MOHAWKS**

Spring • 1967

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.

## Touch Relics

1. Small Kateri pictures with silk applied to relics. 20c each.
2. Heliogravure picture with touch relic. 15c each.

## Ceramic Plaque

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

## Novena (English or French)

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

## Statues

Colored 8½", \$3.75.  
A wood carving 6½". \$15.00. (Limited Supply.)

## Books

*In English* — "Kateri Tekakwitha, Mohawk Maid", by Evelyn M. Brown. \$2.50.

*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 Béchard, 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.

## Subscription to "Kateri"

One dollar a year. The first dollar of any amount received will be applied to your subscription.

# At Easter, Think of Your Departed Ones...

As Kateri's vice-postulator, I was obliged last year to borrow approximately \$10,000 to meet my printer's bill. I was able to obtain this loan under exceptionally good conditions. It must be paid back during 1967. At the same time, the Kateri Center must be maintained and the "Kateri" quarterly published regularly.

The easiest solution to this problem is 10,000 new subscribers. The friends and relatives of those whose names appear on the *Mary Theresa Roll* understand this. Each one has sent in five subscriptions to 'Kateri'. For every five subscriptions the name of a departed friend or relative is registered on the *Mary Theresa Roll*. An excellent Easter gift to your loved ones who have gone on before you. When the *Roll* is completed with its 200 names, in gratitude, one hundred masses will be offered.

Why call it the *Mary Theresa Roll*? In honor of a saintly young widow, Kateri's best friend, Mary Theresa Tegaia-guenta.

# The Mary Theresa Roll

1. Mrs. Josephine Baslowski
2. Mr. Joseph Baslowski
3. Mr. Stanley Smiorowski
4. Mr. Bill Iron Tail
5. Mr. Emile Lalonde
6. Mr. Angus Jacobs
7. Mr. Jules Cazes
8. Mr. Nazaire Henry
9. Mr. James Lasko
10. Mr. Andrew Norander
11. Mrs. L. Karewien Rice Wells
12. Mr. Charles E. Desmarais
13. Mrs. Palmyre Martel
14. Mr. Thomas Jacobs
15. Rev. Alfred Bernier, S. J.
16. Mr. John P. Tarbell
17. Mrs. Mary Swamp
18. Mrs. William J. Bernard
19. Miss Grace Gooley
20. Mr. John P. Herne
21. Mr. Maurice Chartrand
22. Mr. Michael Mahoney
23. Rev. Joseph Keifer, S. J.
24. Miss Mary O'Brien
25. Mr. Joseph O'Brien
26. Mr. Howard Geis
27. Mr. Francis A. Ryan
28. Mr. Thomas Jennings
29. Mrs. Mary Jennings
30. Larivée and Tétrault Families
31. Mrs. Doris Black
32. Mrs. Sarah Madsen
33. Mrs. Denis Cusson
34. Mr. Allerd and  
Mrs. Anna Anthrop





KATERI : No. 72

Vol. 18 : No. 2

#### AIM

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

#### CONTENTS

Each issue of "Kateri" contains :

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

MARCH, 1967

Published with Approbation of the Ordinary and Permission of Superiors

CAUGHNAWAGA, P. Q.

Copyright by the Rév. Henri Béchar, S. J., Vice-postulator  
Authorized as second-class mail, Post-Office Department, Ottawa

#### Tercentenary Notes

## Caughnawaga, Laprairie and Montreal

(1667-1967)

AS A TITLE, perhaps Montreal, Laprairie, and Caughnawaga would be better.

The Canadian metropolis was founded by Jerome Le Royer de la Dauversière with a view to Christianize the Indians of New France. *The veritable motives of the ladies and gentlemen of the Society of Our Lady of Montral* clearly state : "Hence, God... seems to have chosen this agreeable location of Montreal... to assemble therein a people made up of Frenchmen and Indians, who will be converted in order to have them live a sedentary life, to prepare them to practise the mechanical arts, and to cultivate the land, to unite them under the same discipline in the exercises of Christian living, and to have them celebrate the divine praises in a desert where the name of Jesus Christ was unknown, until recently the den of evil spirits, and now through His grace, His domicile and the delightful abode of angels..."\*

In 1647, the ex-governor of New France, François de Lauzon, granted the Jesuits a concession on the south shore of the St. Lawrence River extending from St. Helen's Island (site of the Expo) to the Islands of the Lachine Rapids, "to colonize it with whatever persons they wished."

In 1667, the Society of Jesus began to settle this domain, an impossible feat had not Montreal been close by. Among the first settlers were two Indians and their friends, even before anyone else had been officially admitted. Thus it was that three centuries ago, at Prairie de la Madeleine came into existence the Mission of St. Francis Xavier. Ten years later, it would welcome Venerable Kateri Tekakwitha.

The "Abstract of the Concession of the Seigniorship of La Prairie de la Madeleine" is reproduced on the following pages. To our knowledge, this is the first English translation. The ungrammatical construction and the legal style of the seventeenth century have been respected.

\* Nowadays not only angels are to be found in Montreal.



# Abstract of the Concession of the Seigniorship of La Prairie de la Madeleine

(1647)

We, François de Lauzon, King's Councilor in his high court of Bordeaux, to all whom these presents may come, greeting. Being well informed of the assistance that the inhabitants of the land of New France receive by means of the religious of the Society of Jesus, who still dangerously expose themselves every day to attract the indigenous peoples of the said land to the knowledge of the true God, and having seen the petitions that the procurator of the said religious presented to us in their name, by which they

ask for part of the lands to us conceded by the Gentlemen of the Company of New France (lords of the said country by donation of His Majesty made to them), which lands are situated along the great St. Lawrence River toward the south. For these reasons and because of the good will we have with regard to the religious of the said Society, quite willingly we have given and granted what they asked for and by the presents give and grant two leagues<sup>1</sup> of land along the south bank of the said St. Lawrence River to begin at the tip of St. Helen's Island as far as a quarter of a league beyond a prairie called La Madeleine opposite the islands in the vicinity of the Rapids of the Island of Montreal, a distance of about two leagues in length which we give to them all along the said St. Lawrence River by four leagues in width to the south, together with the woods, prairies, lakes, rivers, ponds and quarries which are to be found in the extent of the

1. Two leagues are the equivalent of five miles.



said land, into which the religious of the said Society will introduce the people they wish to cultivate it. This donation is made in this wise so that we may share in their prayers and Holy Sacrifices. And we pray Monsieur de Montmagny, Lieutenant General for the King in Quebec and in all the extent of the St. Lawrence River and the places appertaining to it, that it may so please him to have the present concession taken over by the religious of the said Society, assigning them the bounds and limits of the said land, hereinabove mentioned, and to draw a report of it. Done and granted in our hotel in Paris, on the first day of April one thousand six hundred and forty seven. Signed De Lauzon with paraph and seal.

Compared with the original on parchment, by us the undersigned Intendant,

March 6, 1670.  
(Signed) Bouteroue.

(Archives du Québec  
Ministère des Affaires culturelles.)

\* **Kateri's smile upon you, Mr. W. J. H.!**

This letter is in fulfillment of a promise made to Kateri for a favor received. After a week of anxiety and prayer, on the very morning on which I promised publication in the newspaper, a subscription to "Kateri" and the purchase of Kateri seals, I received an answer to my petition. Once more I thank Kateri and pray for her beatification in the near future . . . (Rochester, N. Y.)

\* **Kateri's smile upon you, Mrs. J. A. P.!**

Enclosed is my check for \$5. in thanksgiving to Kateri for having found a job for one of my grand-daughters. I will send as much if the job becomes permanent. I'm also promising another \$10. for the same favor for another grand-daughter . . . (Saint-Antonin, Rivière-du-Loup, P. Q.)

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

I am writing to inform you that I have obtained another favor from Kateri. I obtained a regular job in a hospital. To me this seemed just about impossible. I worked there nights for three months and now I am working days at the same job. This facilitates things for me as I have an eighteen year old son who is ill. I am a widow and my health is not too good . . . Please pray to Kateri with me that my health and my son's may improve. I will keep on helping the cause according to my means, for she has done much for me . . . (Montreal, P. Q.)

\* **Kateri's smile upon you, Miss Helen McC.!**

Enclosed is a little offering for your work in furthering the cause of Kateri Tekakwitha. Imagine my surprise, after deciding to send you this belated Christmas offering, I opened a purse which I only use for Sunday best and "found" a \$5., which I certainly do not remember putting there. I am hoping desperately for two needed cures. Perhaps you will whisper a prayer to Kateri in my behalf . . . (Niagara Falls, N. Y.)

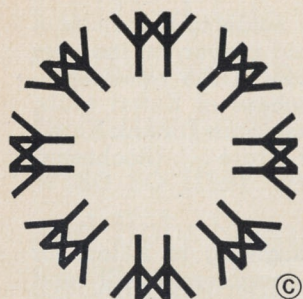
\* **Kateri's smile upon you, Mrs. D. C.!**

Here is a dollar to enroll a young priest as a subscriber to "Kateri". That will make one more to pray for her beatification. Not much, but it's a step ahead. If many did the same thing, wouldn't it snowball? Don't let your courage give way, Father. The prayers of many will obtain the grace we want . . . (Montreal, P. Q.)

\* **Kateri's smile upon you, Miss E. R. A.!**

I have a great deal of devotion to Kateri. Please send me some prayer cards with her picture. My sister M. E. told me about this great blessed one, Kateri. I am a registered nurse and Kateri has helped me at the hospital in many ways. She has also helped others at the same hospital . . . (Mishawaka, Ind.)





## Expo 67 and Canada's Indians

These photos were supplied by the Press Services of Expo 67 also known as the World Exhibition. Further requests for additional photos at the headquarters of the Indian Pavilion in Ottawa (178 Queen Street) resulted in empty promises.

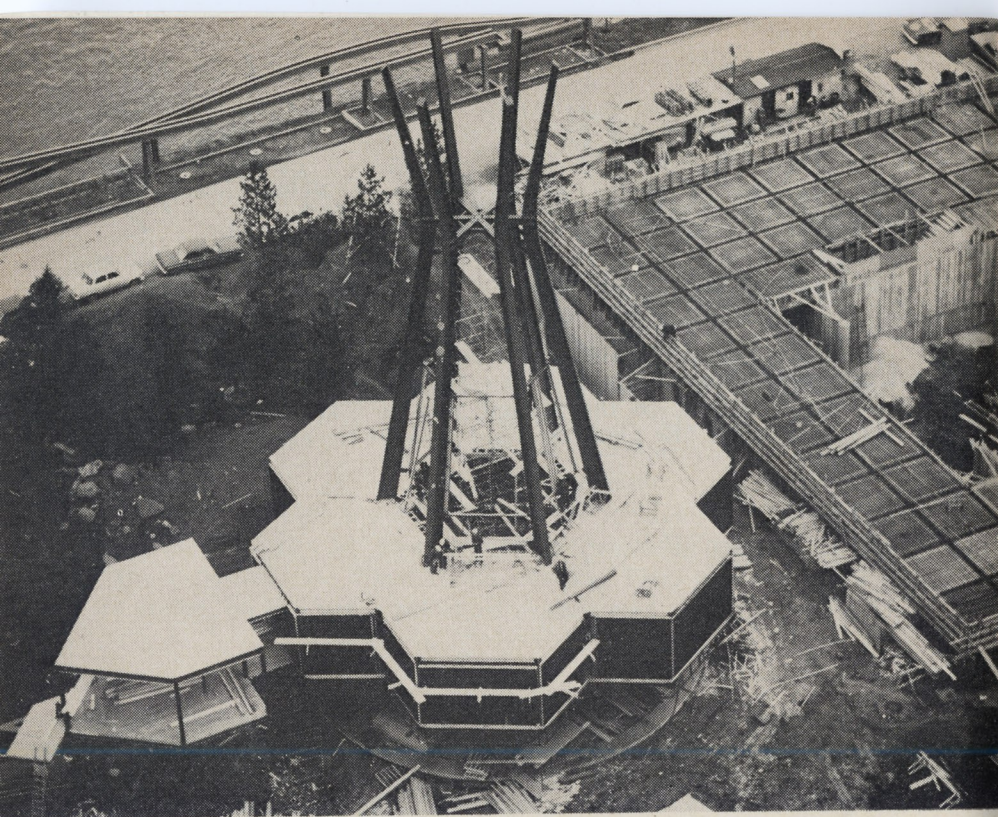
Below we have the site of Expo '67 in Montreal. At the top and center of the St. Lawrence is Ile Sainte-Hélène and to the right man-made Ile Notre-Dame. Mackay Pier, now called Cité du Havre, on the left is the third exhibit area for Expo '67.



Site of the Indian Pavilion on Notre Dame Island. In the Expo 67 "Official Guide" the Indian Pavilion is listed as number 114, next to the United Nations (415) and Christian (416) Pavilions. The photo does not indicate the completed Indian Pavilion.



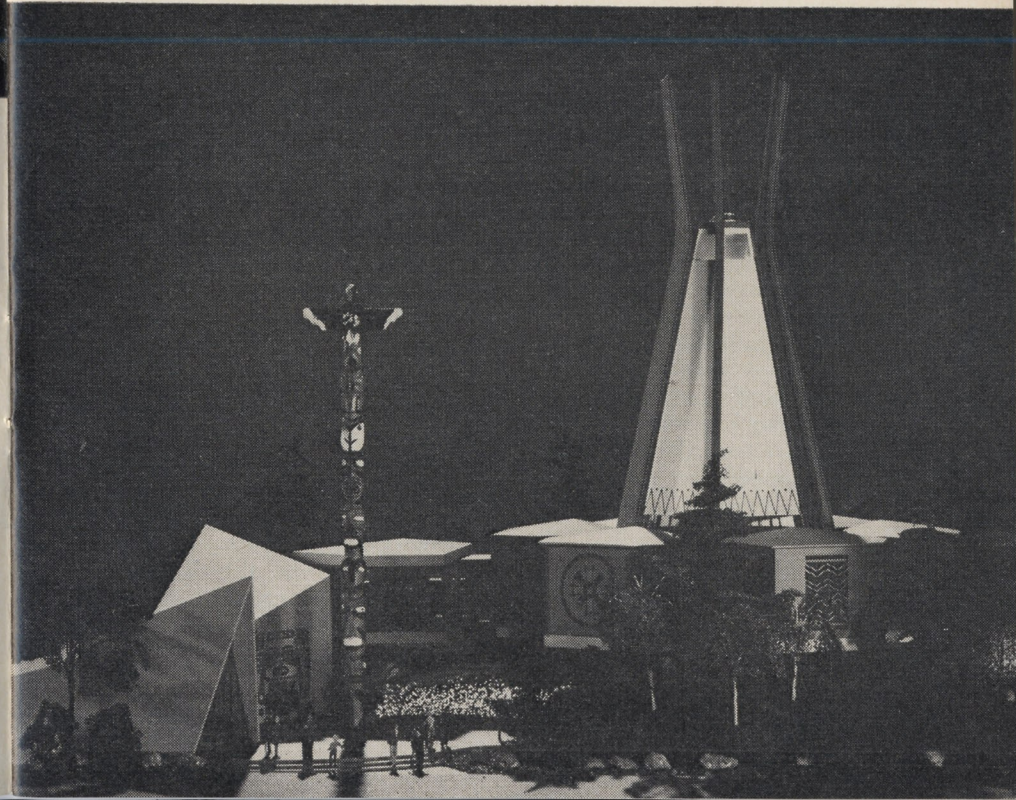




The giant teepee-like structure of the Indians of Canada Pavilion, adjacent to the United Nations pavilion on the site of the 1967 World Exhibition in Montreal, has six sides symbolizing the six large Indian groups of Canada: the *Agricultural Tribes of the Eastern Woodlands* or the Iroquoians. In this group are the Five Nations of the Iroquois, the Hurons and the now extinct Tobacco and Neutral tribes of the Niagara peninsula. The *Migratory Tribes of the Eastern Woodlands* or Algonkins comprising the Micmacs, the Malecites, the Montagnais, the Naskapis, the Ojibwas and the Crees. The *Plain's Tribes* or the Blackfeet, the Sarcees and the Assiniboines. The *Tribes of the Pacific Coast* made up of the Tlinkits, the Tsimshians, the Haidas, the Bella Coolas, the Kwakiutls, the Nootkas and the Salishes. The *Tribes of the Cordillera* consisting in the interior Salishes, the Kootenays, the Carriers, the Tahltans and the Tagishes. The *Tribes of the Mackenzie and Yukon River Basins* grouping the Senakis, the Beavers, the

Chipewans, the Yellowknives, the Dogribs, the Slaves, the Hares, the little-known Nahani tribes of the Rocky mountains and the rather confused Kutchin tribes of the Peel, Porcupine and upper Yukon rivers.

The main architectural feature of the building, which includes 6,296 square feet of exhibit floor space, is a wood-and-steel tower in the form of a stylized teepee, 100 feet high. The base of the tower provides a circular exhibit area 74 feet in diameter. The design was evolved after a conference of Indian artists from all parts of Canada, in Ottawa, during December 1965. The design was later modified to accommodate the story which the Indian people wished to tell. The total cost of the project, including the building, exhibits, administration and other expenses, is expected to exceed one million dollars, which will be provided out of funds of the Indian Affairs Branch.





*One conversion in particular...*

## Flowers Also

FROM 1670 to 1671, Father Jean Pierron baptized two captive women and their children before they died at the stake. The mother of the younger child, making the Sign of the Cross, cried out in a clear voice for all to hear: "Oh, Father, I am going to heaven, I am going to heaven!"

A Christian woman of Gandaouagué, pestered by one of the notables of the Canton to commit sin, squelched him with the following rejoinder: "Know, you wretch, that I am a Christian, and that I as such am precious in God's sight." That same year, the missionaries joyfully reported that the Mohawk Iroquois continued to be those best inclined to embrace the faith. More than sixty had been received into the Church. Fifteen went to live with the Christian Hurons at Our Lady of Foye near Quebec, while fifty entertained the same idea, keeping their canoes in readiness for their departure.

Father François Boniface who had been Father Pierron's assistant in 1669, was the first missionary to reside regularly at

Grandaouagué. (His work among Kateri's people in 1672 has already been described in the last issue of this periodical.) "There," he wrote, "Christian courage manifests itself more strikingly than in any other place."

The extraordinary spread of the Faith among the Mohawks had become so great from 1673 on, that large groups had abandoned their valley to go live at Prairie de la Madeleine near Montreal and at Our Lady of Foye near Quebec. Meanwhile many Mohawks, still living in their native villages, were preparing for baptism or, having already received it, were thoroughly fulfilling all their obligations as Christians.

One conversion, in particular, caused quite a stir. Assendassé, one of the elders of the Mohawks, then aged about sixty-five, came into the fold after much resistance to grace. He was esteemed on account of his keen mind and his experience in affairs. He belonged to one of the leading families. This may in part account for his arrogance, but not for his habitual dissembling which ren-

dered his conversion difficult. Human respect as well as material motives also held him back, for he derived considerable profit from the practice of superstitious rites. In particular, the thought of the scoffing to be endured, were he to renounce his way of life at his age, retarded his conversion for two years.

Assendassé was one of the delegates sent by the Five Nation chiefs to Montreal in order to meet the French Governor General. In his speech to the Indians, Count de Frontenac, strongly urged them to become Christians. Greatly impressed by his words, Assendassé resolved to overcome all human considerations and obey his inward urge to receive baptism.

On his return home, he immediately sought out Father Bruyas and earnestly requested instructions to prepare for baptism. At first, the missionary had thought of subjecting him to a prolonged trial, but the man's fervor and his public renunciation of widespread superstitions compelled the priest to shorten the probation.

The day following his baptism, Assendassé, who had taken the name of Pierre, gave a great feast. He declared to all his guests that he had renounced dreams and the other such customs. Never again he asserted, would he preside over a meeting where dreams were discussed.

Assendassé was faithful to his promise. Animated by the example of Garagontié, the great

Onondaga chief, he proposed to bring "prayer" into credit among the Mohawks as his friend had done at Onondaga.

The Mohawk chief clearly distinguished between the missionaries and the politicians of New France.

"I have", he used to say, "entered into an everlasting brotherhood with him who baptized me. If the French declare war once more, and come to kill us, I will not, on that account, relinquish the affection I feel for him. And I shall always know how to distinguish the man who deprives us of the life of our bodies from the one who gave me that of the soul, and who will always continue to preserve it for me as long as I obey him."

Father Bruyas claimed that he had no Christian in his little flock more obedient or more docile than Assendassé. He even considered him as the foundation stone of his Church.

Two years later, the fervor of the Mohawk Christians and their number—then more than eighty—had increased. Assendassé remained steadfast to his faith in sorrow as well as in joy. After his baptism he had his entire family baptized. Later on, when sickness and death struck his household, he suffered all the reproaches addressed to him by his relatives. They held him responsible, on account of his baptism, for all these misfortunes.

One of his kin, having purposely become half intoxicated,



snatched away the rosary that Pierre Assendassé wore at his neck and threatened to dispatch him.

"Kill me," he said, "I shall be happy to die for so good a cause. I feel no regret in giving my life in testimony of my faith!"

At the beginning of 1675, Assendassé fell sick. He lingered on for six months. During this time, he showed how deep his faith was, for he has never allowed the medicine men to come near him. He was constantly urged to use them not only by his relatives, but also by the chief men of his village. They looked upon him as the best mind among them and feared that his death would be the ruin of their country. This grand old man died the following August.

The missionary wrote: "He always said to me: 'I wish to die a Christian, and to keep the promise I gave to God in my baptism, to which I do not consider my death attributable, as my kindred wrongly imagine. We will all die, and all unbelievers will die as well as I. There is a God who has set limits to our lives. He will do with me as he pleases. I accept cheerfully all that comes from his hands, whether it be life or death.' I would have reason to regret him, were I not morally certain of his blessedness, and did I not hope that he will pray to God in Heaven for his countrymen. Indeed, a few days after his death I baptized three adults. A great many others, who

were dying, have received the same grace."

Time and time again, the missionaries noted the results of the great chief's conversion, baptism and his subsequent conduct. Kateri Tekakwitha certainly heard about them.

That same year, 1675, another event attracted much attention in the Mohawk Canton. A statue of Our Lady of Foye arrived at the Mission of Agnié. The missionaries' expectations were completely fulfilled. The older Christians resumed their former fervor and the number of new ones increased daily.

The statue was first displayed on the eve of the feast of the Immaculate Conception, while the Iroquois chanted the litanies in their own tongue. Three times, the next day, the Christians met to recite the rosary before their heavenly Mother. The non-Christians, informed Father Bruyas, that since Mary's image was in their village, they feared nothing, neither war nor pestilence.

The nearby Mission of St. Peter, Kateri's Mission, was the smallest of all the Iroquois Churches, but, as Father Bruyas wrote: "It [was] behind none of them in fervor."

Kateri was then nineteen years old. This was the year that she met Father Jacques de Lamber ville and that she took instructions to become a Christian. She would receive Holy Baptism the following Easter, April 18, 1676.

#### ✧ Kateri's smile upon you, Mr. P. E. L.!

I want to thank Kateri as well as possible for the great favors she obtained for me. First of all, I asked her to find me a job. Three weeks before Christmas, the company for which I was working closed down. I immediately found a job better than that one. Then to my great surprise, I was called back to my old job, from which I had been discharged after 17 years of employment. I went to work in the department I liked most and my seniority was maintained after an absence of three years. In gratitude, I promised Kateri I would find her some new subscribers . . .

Here is the second favor. While I worked for a company in Ville La Salle, I hoped to spread devotion to Kateri. One of my fellow workers I met the first day told me his wife was at the hospital and that she was about to undergo an operation of the liver. I told him she was too young for such an operation and I gave him a picture of Kateri to take to her at the hospital. This was on a Tuesday. The very next day, he phoned the doctor for news about his wife. He was told that no operation would be needed. The doctor even used the word "miracle". She returned home after three or four days. I told her husband not to forget to thank Kateri . . . (Lachine, P. Q.)

#### ✧ Kateri's smile upon you, Mr. L. A.!

The enclosed check for \$5. is to cover two very important favors granted to me by the intercession of Kateri. The first and most important of the two was granted to my wife and me upon being enrolled to "Kateri" by Mr. A. P. We were informed by the doctor who was to operate on our daughter, Maria, that the operation was not necessary. This may not sound like much of a favor, but the details involving the doctor's diagnosis go back to the day our daughter was born, June 9, 1965.

The other favor granted was in regards to a meeting I had to attend concerning my job. I asked for Kateri's help and I know she helped me. I will continue to pray to Kateri for my intention and also to keep thanking her for help in my behalf . . . (West Springfield, Mass.)

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

You will find enclosed a check for the sum of \$25. for two favors obtained through Kateri's intercession. A position for myself and another personal favor. This little offering may be of some help to Kateri's cause . . . (Montreal, P. Q.)

#### ✧ Kateri's smile upon you, Mrs. A. C.!

I am sending you \$2. for a favor obtained through Kateri. She got a job for my husband. I am grateful to her and I hope she will soon be declared a saint. I would like to have a touch relic of her . . . (Montreal, P. Q.)



Easter Sunday, April 18, 1676

## Kateri's Baptism

AT THAT TIME, Father James de Lamberville was conducted by Providence to the village of our young Iroquois, Tekakwitha. Tekakwitha did not fail to be present at the instruction and prayers which took place every day in the chapel, but she did not dare disclose the design she had for a long time formed of becoming a Christian...

But at length when she least expected it the occasion of her declaring her desire for Baptism presented itself. A wound which she had received in the foot detained her in the village whilst the greater part of the women were in the fields gathering the harvest of Indian corn. The missionary had selected this time to go his rounds and instruct at his leisure those who had remained in the cabins. He entered that of Tekakwitha. The good girl on seeing him was not able to restrain her joy. She at once began to open her heart to him, even in the presence of her companions, on the earnest desire she had to be admitted into the fold of the Christians. She disclosed also the obstacles she had been obliged to surmount on the part of her family, and in this first conversation showed a courage above her sex. The goodness of her temper, the vivacity of her spirit, her simplicity and candor, caused the missionary to believe that one day she would make great progress in virtue. He therefore applied himself particularly to instruct her in the truths of Christianity, but did not think he ought to yield so soon to her entreaties; for the grace of Baptism should not be accorded to adults..., except with great care and after a long probation. All the winter, therefore, was employed in her instruction and a rigid investigation of her manner of life.

... Even those who had persecuted her most severely were not backward in giving their testimony to her virtue. And so he hesitated no longer to grant her Holy Baptism, for which she asked with so much godly earnestness. She received it on Easter Sunday, 1676, and was named Kateri, and it is by that name I shall call her in the rest of this letter...

Father Pierre CHOLENEC, 1712.

English translation from *The Positio* of the Historical Section of the Sacred Congregation of Rites on the *Introduction of the Cause for Beatification and Canonization* of Katharine Tekakwitha, 1940, Fordham University Press, New York.





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

Enclosed is a check for \$50. for which I would like three wood carvings of Kateri Tekakwitha, one for each of my three children. The \$5. you may use as you wish for Kateri's cause. Our family has just been granted a very special favor through Kateri. Therefore we wish each child to have a statue, as they are all away from home... (Bloomer, Wisc.)

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

I'm writing to thank you for your prayers to Kateri on my behalf. A week after I wrote and sent you \$1., I was fortunate enough to get a most desirable job with fine working conditions plus a higher salary. Please be kind enough to send me a few medals and a touch relic. Apply the remainder of the \$5. to your wonderful cause . . . (Roxbury, Mass.)

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

Quite some time ago, I wrote to you and promised to send \$1. a month for a year if Kateri would help me find a suitable employment soon. Several weeks later I found a job, a very hard job with very little pay. I stayed there until a month ago when I was offered a much easier position with a very reliable company and wages far beyond my expectations. In thanksgiving for Kateri's help, I am enclosing checks to the amount of \$20: the \$12. I promised, \$1. for the Kateri seals, \$2. for subscriptions to the Kateri magazine and the other \$5. to use as you see fit for the Kateri's cause. My continued prayers for her beatification! . . . (Piqua, Ohio.)

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

A short letter to the Kateri Center, and I immediately feel Kateri's smile upon me. I am enclosing my check for your new book in French on the Lily of the Mohawks. I am fond of Kateri, I believe, because she is directly the work of the Holy Spirit and of the Blessed Virgin. She made the most of the inspirations she received! Pascal once said: "A single blade of grass in this world of ours is enough for us to say: 'There is a God'". Nowadays we need much more! Quite interesting is the result of the meeting of these two devotions—to the Holy Spirit and to the Blessed Virgin. St. G. de Montfort said: "The unhappy sons of Adam, driven out of the Garden of Eden, are unable to enter into this one (Mary's domain) without a special grace of the Holy Spirit." Pope John XXIII said: "The century of the Immaculate Heart of Mary is also the century of the second Pentecost." At a time when the Church invites us to compensate for corporal penance by means of spiritual mortification, Kateri actively teaches us the same thing. In "Flowers Also", you find the same lesson: abnegation in all things to be transposed into my thoughts and desires . . . (Montreal, P. Q.)

Father Jean Pierron

# A Genial Missionary

IN 1669, Venerable Mother Marie de l'Incarnation wrote to her son in France: "Father Pierron, who alone governs the towns and little villages of the Mohawks, has so well won them over that they look upon him as one of the greatest geniuses in the world..."

This appreciation by a particularly clear-headed woman is an excellent introduction to a brilliant, attractive, hard-working missionary among the Mohawks.

Jean Pierron was born at Dun-sur-Meuse on September 28, 1631. He entered the Jesuit Noviciate at Nancy on November 21, 1650; studied philosophy at Pont-à-Mousson, and taught six years in several colleges from Grammar to Rhetoric inclusively. He then returned to Pont-à-Mousson for his theology, after which he was ordained.

As a teen-ager, he was entirely taken up with the thought of going to New France as a missionary, and even of working with the English Jesuits of Mary-

land. Before he had completed the usual Jesuit curriculum, he heard about Blessed Julian de Maunoir's successful use of Monsieur de Nobletz's paintings on religious subjects during his retreats to the peasants of Brittany. Pierron went to the trouble of learning to draw and paint for his future Indian flock. He was never a great master, but he could handle his brushes well.

Instead of going to Canada, probably to his dismay, he was sent after his ordination to Metz, where he spent two years as instructor at the college. His Bishop, at the time, was the great Bossuet, whom he certainly heard preaching on more than one occasion.

Finally he received his call to the missions across the sea. After the usual farewells, he set out for La Rochelle and embarked with Sulpician Father Fénelon, on the good ship *Nouvelle France* on May 10, 1667. It was a pleasant trip with no storms, and good sailing. An old salt told him that in twenty years of navigation, he



had never seen anything like it. The other seamen corroborated his statement. About seven hundred miles from Quebec, Father Pierron was impressed by the icebergs. One of them was "as large as the city of Metz." At some twenty miles, it looked like the upper and lower towns with their towers, steeples, pavilions and houses. It reached up more than one hundred and fifty feet. Some of the ice packs, "as large as entire provinces", threw off such cold that the crew and the passengers were frozen, although it was well past Pentecost.

Seals could be seen sunning themselves on the icebergs; whales too in the water, not to mention an infinity of enormous porpoises, frolicking in the waves.

The seals fascinated Father Pierron: the "head (of the seal)," he wrote, "is much like a dog's, without ears, of the color of the Minims (a tawny or dun shade from the habit of an austere order of Mendicant Hermits, founded in the fifteenth century by St. Francis of Paola), at least those I saw alive; for I saw others that were grey." The previous year, he recalled, by royal command two seals had been taken to Versailles. They died shortly after Louis XIV had seen them, or perhaps, after they saw Louis XIV. Later on, a fisherman, probably at Tadoussac, told him that he had just killed forty-five of them with a heavy stick. They would ride to the shore at high tide and play on the wet rocks where they would be caught napping at low tide.

The monotony of the voyage was broken anew, when they arrived at the Grand Banks. Thousands and thousands of birds filled the sky. Sailors on the ship struck them down as they alighted on the decks. Their presence was explained by the wealth of fish on the Banks. During the four of five hours the ship was in the vicinity, the men on board took nearly five hundred cod.

The mouth of the St. Lawrence is over one hundred and fifty miles wide. Father Pierron found this river "beautiful" and "admirable", with its four hundred miles of high and low tides. On June 23, eve of the Feast of St. John the Baptist, before reaching Tadoussac, Father Pierron set foot in North America for the first time. He had asked the captain to allow him and several others to land in order to light the traditional bonfire. With what must have become a ritual for Jesuit newcomers, he dropped to his knees and kissed the land of his future apostolate.

As a precautionary measure the sailors who accompanied him ashore took their guns with them. The previous year, when the Iroquois were still at war with the French and the Hurons, ten men had been ambushed at just about the same spot. One of those who died, was the ship captain's brother. But conditions had changed since the Marquis de Tracy's expedition during 1666. Now the Iroquois were suing for peace and avoiding any overt act of hostility.

When Father Pierron and his companions reached the woods, they found an abandoned Indian hut. There they discovered a bark chest which they used for their bonfire.

A day or so later, the ship dropped anchor at Tadoussac near the mouth of the Saguenay River. As the sailing was more difficult from this point on, Father Pierron asked the captain to lend him his boat to row on up ahead of him to Quebec. Both men must have gotten along well together for this second request was also granted.

Fifteen or sixteen of the hardest on board accompanied Father Pierron and Father Fénelon. None regretted it. They learned eight days later, when their ship finally arrived at Quebec on July 2, that a sudden squall had torn the cables apart, leaving the anchor at the bottom of the river. As an afterthought, Father Pierron admits that during the voyage he was seasick for two hours, less than any other of the seasoned seamen who travelled with him.

The young Jesuit was delighted by his reception at the Jesuit residence in Quebec. He had friends among the missionaries. "None of the Quebec Fathers were surprised to see me", he wrote, "they had been expecting me for two years. I lived only fifteen days or three weeks with them, but in an atmosphere of such great joy, such union and such happy peacefulness, that I thought that I was in a little Paradise..."

On July 5, Father Frémin and the Mohawk and Oneida delegates arrived in Quebec to sign a peace treaty that was to last for twenty years. On July 8, the Indians harangued the authorities, offered the usual gifts, among which was a wampum belt ornamented with crosses. Their principal request was for missionaries. The Mohawks asked for two Blackrobes; the Oneidas for one.

The Governor summoned the delegates two days later. A hastier response would have badly impressed them. On July 10, he had splendid gifts for them. They were promised the missionaries they had asked for; but they were told that if any of theirs should kill a Frenchman or a Huron, even accidentally, the peace would be over unless they themselves brought in the murderer.

Fathers Pierron and Bruyas were detailed along with Father Frémin to the Iroquois country. Both Pierron and Bruyas were handicapped by their little knowledge of Iroquois. During his first eight days at Quebec, Pierron had studied Huron; then he switched to Mohawk. He had been at it for less than two weeks.

The day of their departure, the three missionaries and their two aides, Charles Bocquet and François Poisson, were introduced to the Iroquois. Intendant Jean Talon took Father Pierron by the hand and said: "Behold my 'uncle'. I want you to treat him as if he were I, and even better."



The Intendant thereupon gave them presents in consideration of the young missionaries.

Even today, Frenchmen visiting Canada have no taste for even the finest Indian corn. In 1667, during the trip southward, Father Pierron could not stomach Indian sagamité and the delegates would laugh and ask him: "What are you going to do in our country?"

During the long trek, the priest discovered the generosity and the patience of his new Indian friends. He never heard any complaints. A gun burst in the hands of an Indian, terribly mutilating him. After ten days, as his companions no longer knew where he was, they gave him up. Despite his badly injured hand, the wounded man succeeded in making himself a canoe and caught up with the little band,



"I feel so light-hearted and happy! I've just subscribed to 'Kateri'!"

apparently as gay and as care-free as if nothing had happened.

Another had a fine axe, which Charles Bocquet or François Poisson dented twice. The axe was useless. The owner simply laughed.

Still another, along the way, accidentally smashed the canoe in which he and Father Pierron were about to embark. He, too, laughed, quietly stripped some bark from the nearby elms, and rebuilt his canoe. The others had gone on ahead but he remained unperturbed. Father Pierron wrote: "How a Frenchman would have vomited oaths and blasphemies in these two occasions!" He found that Indians never said one word louder than another under any circumstances. For them, anger was the mark of a fool. He was edified by the manner in which they debated any given problem. "The elders squat down... smoke their pipes, and each one quietly and very calmly voices his opinion without any interruption..."

The Blackrobes were courteously treated throughout the voyage. When a delegate killed a beaver, the leader of the group, laid it at the feet of the missionary. When some of them killed a moose the chiefs were happy to have something special for the three missionaries.

A few of these Iroquois had been baptized seven months before. They always said their prayers in common. Apart from that, Father Pierron often saw

some reciting their rosary in the woods.

Sixty Mohigan braves, enemies of the Iroquois, were discovered in the vicinity of Lake Champlain. For many days the priests and their aides were detained at Fort St. Ann on De la Motte Island at the entrance of the lake. Father Pierron assisted the two other priests in ministering to the spiritual needs of the garrison.

On August 23, about four o'clock in the afternoon, they walked out of the fort and got into their canoes. That night, they took shelter on the shore of the lake a few miles further south. The Mohigans had disappeared. Father Pierron and his companions were able to proceed both day and night until they arrived at Gandaouagué, their destination.

There the Blackrobes were met and honorably conducted to the longhouses of the foremost captain with the customary ceremonies. The people crowded in to contemplate at their ease these three men of peace. An Indian girl of eleven years of age was entrusted with their care. Her name was Tekakwitha...

From Gandaouagué, they went to another village, five miles and a half to the west, and finally to the Mohawk capital of Tionnontoguen. They were welcomed at a meeting of all the men, women and children of the six Mohawk villages. Father Bruyas and Charles Bocquet struck out in the direction of Oneida, their assignment.

At Tionnontoguen, the first chapel of the Mission of St. Marie was soon established. Work began in earnest. That autumn, Father Pierron's main task was to master the language of his Indians. During the autumn and early winter he baptized many, most of them children, who died shortly afterwards.

Towards the end of the year, Father Pierron, visited the Dutch and their English masters at Fort Orange, and then undertook the journey to Quebec over ice and snow to inform Governor de Courcelles and Intendant Talon of the state of the country and thus further the great work of peace, so essential to the progress of the Mohawk Mission.

He arrived in Quebec on February 19, 1668, with one of the aides, François Poisson and three Indians, two men and a woman. His report indicated all was well in the Mohawk valley.

Three weeks later, Father Jean Pierron, according to an old custom of the Society of Jesus, before his final vows as a Jesuit, knocked at the doors of several monasteries and of a few wealthy friends to ask for alms. On March 5, at the seven o'clock mass, he pronounced his final vows as a Jesuit.

The following day, as a professed Father, he was on the board of four who presided at the final theology examination of young Father Julian Garnier. A week later, as Easter was near, he went to assist a pastor in the vicinity of Beaupré.



Father Pierron remained at Quebec assisting the nearby pastors until the following autumn, when he returned to his Mohawks\*.

During the winter of 1673-1674, after a brief stay at La Prairie, he was sent to Acadia. Father Druillettes had already been stationed there and Father Sebastian Racle had not yet arrived. He labored among the French, who badly needed spiritual assistance. Although he did not minister to the Abenakis, he did examine the possibility of opening a new Indian mission in the locality. This was the main reason for his presence on the Eastern seaboard. Then he tried to realize the dream of his life: to become a missionary in Maryland. For this he had studied English in France, and had mastered it thoroughly. So he set out in disguise and penetrated into the British colonies.

At Boston, he became quite the sensation of the town. The Jesuit Catalogue, which is very factual, describes him as "a subtle theologian, a distinguished literateur and preacher." This explains why he was immediately well received. He even broke a lance with the ministers; perhaps with old John Eliot. They all thought highly of him. Despite his disguise, his knowledge of theology betrayed him and he was cited before the General Assembly. Of course, this he could not afford to do, and promptly disappeared.

\* For Father Pierron's work among the Mohawks, see "Kateri", Nos. 65-71.

The Bostonians did not pursue him; they had plenty of other trouble on their hands. Relations with the mother country were not of the best: the Royal Commissioners' report had been unfavorable; they even qualified Harvard as a "wooden college". To impress the population, a fleet had appeared in the harbor although no tea leaves were floating about. To make matters worse, the Pequod, King Philip, who had been baptized a Christian, had unburied the hatchet and massacre had become commonplace. The people of Boston were naturally displeased by Father Pierron's flight, especially because he was in disguise.

Little enough is known of his stay in New York. Sir Edmond Andros, Governor of New York, smelt Jesuit plots everywhere, even in the Mohawk longhouses. However, the people of Manhattan had little concern for religion. Ministers were few and far between, and the law admitting marriage by justices, prevented any account of the number married and of the children born and christened to be recorded.

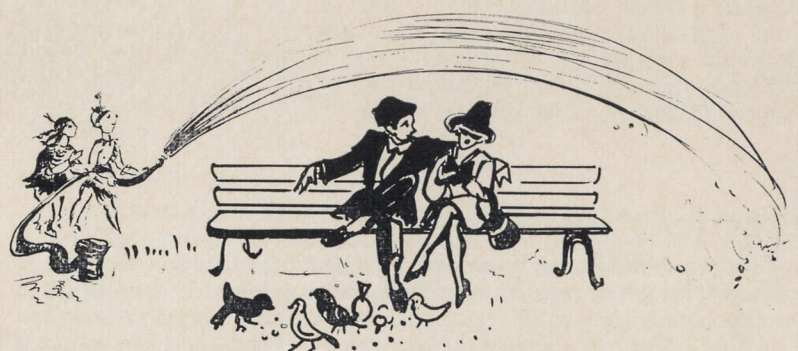
Perhaps Father Pierron was thinking of New York when he wrote that "he found naught but desolation and abomination". Baptism was not administered to children, still less to adults. He met with persons thirty and forty years old, and even as many as ten and twelve in a single house, who had never been christened. He baptized but few people, but had the happiness of preparing a non-Catholic for abjuration.

"In Maryland, he found two of our Fathers," wrote his superior Father Claude Dablon, "and a Brother, who are English, the Fathers being dressed like gentlemen and the Brother like a farmer; in fact he has charge of a farm, which serves to support him and the two missionaries." The two "gentlemen" must have been Fathers Clavering and Waldgrave, *alias* Pelham. There is no record of the "farmer"'s name. They labored successfully, for there were many Catholics, among others the Governor, Charles Calvert, son of Cecil, the second Lord Baltimore. They had not undertaken work among the Indians, and Father Pierron, who knew their language, cheerfully offered to do so.

Father Dablon explains why this was not feasible: "...There are many obstacles to this project, which seems to me impossible of execution because it is a mission belonging to our English Fathers, who should them-

selves ask for Father Pierron's aid; because it is in another Assistancy (a major division of the Society of Jesus), and the Father does not wish to leave that of France; and finally, because a considerable sum is needed to commence and carry out the project." Possibly the English Fathers were uncomfortable about the French Jesuit's presence even though he spoke excellent English. They may even have entertained some suspicions about him.

So Father Pierron returned to the Iroquois—this time not to the Mohawks, but to the Senecas. "Fathers Garnier and Raffeix," wrote Father Dablon in 1674, are in the Seneca towns, which are the farthest from us and who also seem as remote from the Faith... To join them went Father Pierron to take charge of a large village for which we have hitherto been unable to provide. He is also a man of great and rare virtue."



HOT ASHES: "They're in for a surprise...  
FIREBRAND: ...if they don't subscribe to 'Kateri'!"



In Quebec, before leaving, he went to Father Dablon, and made a special request. This extraordinarily successful missionary, had a great natural repugnance for the Iroquois way of life but he bravely overcame it. Kneeling with bare head and clasped hands, and desiring his Superior to remain covered and seated, he asked permission to make two vows. The first, always to comply unquestioningly with the orders of his superiors and never to propose anything contrary to them; the second, to bind himself never to return to France, or to secure that privilege in any way. The former, Father Dablon would not permit, but he allowed the latter, insofar as consistent with obedience. Father Pierron thanked him for being sent to the Senecas despite his own feelings.

Few enough details are recorded of his two years among the most numerous and most warlike of the Iroquois. "Fathers de Carheil, Pierron, Raffeix and Garnier, are among the Upper Iroquois," noted Father Dablon "and practically all their employment consists in suffering, and so to speak in dying at each moment under the immediate in-

fluence of continual threats and insults... In spite of all this, they managed to snatch many souls from hell..." In a year, at the Mission of St. James, Father Pierron baptized ninety Indians, nearly all children, most of whom died after their baptism.

The following year, Father Jean Pierron was relieved of his vow of stability in New France and sent back to old France. He had given the best years of his life to the Iroquois. He had taught school to their children, painted pictures for them, invented games for them, and strongly influenced them in favor of Christianity. We know of only one occasion when he came into direct contact with Tekakwitha. His missionary labors, however, indirectly played an important part in eventually bringing the Lily of the Mohawks to the Faith.

In Lorraine, he preached the word of God in the little village churches to the country folk, who considered him a saint. There he died in the midst of his labors, on February 16, 1700 in the tiny town of Damas in the Vosges district. He was sixty-nine years old.

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

Again our thanks to Kateri for many favors received. Thanks to Kateri for a successful operation, improvement in health for a niece, successful grades in a college entrance test and admission to the college my daughter desires to attend, and the success of a club project. Enclosed is a check for \$10. for Kateri's cause. Please continue to remember us in your prayers to Kateri... (Fairview Park, Ohio.)

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

On September 2, 1965, I was badly hurt, a multiple fracture above the knee, in a motor accident. My sister, Mrs. McI. of Montreal sent me a Beatification Prayer of Kateri Tekakwitha and I said the prayer every day and applied the picture, asking the favor of being able to walk again. I had excellent surgeons in the hospital and it healed well. I have, for some months, been walking about the house (not on the sidewalk) without a cane, except on stairs. The doctors were very well pleased how well my limb healed. I am 76 years old and have other chronic conditions. I thank God, the Blessed Virgin, Our Lady of the Snows particularly, and Kateri Tekakwitha. I am enclosing the promised offering of \$5. We are living on a pension. Please pray for our family, all sickly and poor; but God's blessing has been with us indeed... (Kitchener, Ont.)

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

I made a bargain with Kateri in April of this year and I am keeping my part of it by donations each month. I used to spend a certain amount of money each month for treatments and drugs for my very poor digestive system—many days I didn't think I could work through the entire day. After over a week of tests and X-rays in the hospital here, they found nothing structurally wrong but gave me a small tablet to take. I was afraid this was just another of the remedies I had taken over many, many years, which did little or no good. I told Kateri if this pill helped, I would send her the difference between what I spend in medicine for that month and the average amount I had spent before. I am very much better now, and this is not imagination, so each month I send the balance... (Madison, Wisc.)

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

Enclosed, please find \$1. for a favor—giving me the best son-in-law in the world! Kateri is his favorite... (Rocky River, Ohio.)

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

I received notification of your cause and am very impressed. I know you contacted me because my husband is a Knight. However, I am not Catholic. I was born in Greece and have spent only two and a half years in the States. I have just recently become an American citizen. My children are Catholic and your cause does impress me. My husband has explained your cause to me. Please let me wish you all success in your endeavors and accept my little offering of \$5. for your cause... (New York, N. Y.)



✧ **Kateri's smile upon you, Dr. W. T. K.!**

Enclosed is a check in the amount of \$4. to cover my subscription to "Kateri" (a fine publication with much very readable and informative material) for 1965, 1966 and 1967, and to cover the quantity of seals you sent. This remittance is very tardy—please excuse if you can! . . . (Binghamton, N. Y.)

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

Thanks to Kateri's intercession I was cured from an attack of acute indigestion and from pretty serious knee trouble without having had recourse to my doctor . . . Enclosed are \$50. (Lachine, P. Q.)

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

I had promised \$25. to Kateri if she helped me to find a good lodger. She heard my prayer. If you please, Father, please remember a special intention of mine at Holy Communion, an intention I am placing in Kateri's hands . . . (Lachine, P. Q.)

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

Last year I was very sick with an illness and then a rash. I thought I would never be cured. This would have been the case had it not been for the help of Kateri. I prayed to her and put her picture under my pillow. Two days after I was healed. I hope she will be canonized soon. (Lancaster, Ont.)

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

You will find enclosed a check for \$5. in honor of Kateri for a favor obtained through her intercession. I would like to draw to your attention a cure that I consider as "miraculous". Last year at this time, I entered the hospital haemorrhaging badly and my life was in danger. I underwent an operation which was very successful. No pain felt whatsoever. I am 71 years old. I had recommended myself to Kateri who was most helpful. I have great devotion to her. (Rosemont, P. Q.)

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

I thank you for your words of encouragement . . . It surely feels good inside to know one is not alone. Please continue in your prayers for me. I do my best and when the going gets too rough. I just run upstairs, fall on my knees and say "Thy will be done!" and recite as many decades of the Rosary as I can. Instead of my one Hail Mary a day for Kateri, I now say an Our Father and a Hail Mary. I pray some day in our time she may be called "Blessed". Enclosed is my second check for five dollars in thanksgiving that my grandson was baptized a Catholic . . . (Bowie, Md.)

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

You will find enclosed a check for \$100. This is in fulfillment of a promise made to Kateri two years ago, when I was affected with thrombosis. She saved me. Many thanks. More thanks also to Kateri for having saved my son from a violent death when he was in an automobile accident last December. My son has just had another operation and we have great confidence in Kateri . . . (Ville d'Anjou, P. Q.)

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

I had promised to Kateri, if my two rooms were rented, that I would send her \$2. Ten days later they were rented. My daughter and my son-in-law were sick and my husband suffered from bronchitis. I promised \$3. if they were cured. I must say they are now all in good health. My most sincere thanks to Kateri . . . (La Salle, P. Q.)

**PAYETTE RADIO LTD.**

**730 ST. JAMES W. MONTREAL 3**  
**UN. 6-6681**



E. LECOMPTE DRAPERIES LTÉE

*A complete choice of curtains, draperies,  
bed-spreads and window shades.*

1651 Mount-Royal St. East  
6602 St. Hubert Street  
6595 St. Hubert Street  
4028 Ontario St. East

Shopping Center, Place Longueuil

**Buys well who buys at LECOMPTE's of Montreal**

**Chateauguay Automobile, Ltd.**

*Pontiac — Buick — Vauxhall — G. M. C. Trucks*  
**WEST END BOWLARAMA**

**692-6796-7-8**



## The Kateri Sympathy Cards!

### 5 GOOD REASONS for having a box on hand all the time.

At the occasion of the death of a relative or friend all you have to do is to sign them and send them. We confirm your sympathy offering in a personal letter, and enroll the departed one in the Kateri Guild, for whom:

1. **A Weekly High Mass** is offered at the Mission of St. Francis Xavier;
2. **An Intention** is reserved daily at the Memento of the Vice-Postulator's Mass;
3. **The Treasury** of more than 15,000 masses read each month for the benefactors of the Society of Jesus is opened;
4. **A Share** in the good works of more than 36,000 Jesuits is assured;
5. **A Participation** in the merits gained in helping the Cause of the Mohawks is guaranteed.

Write to the Kateri Center, Box 70, Caughnawaga, P. Q., Canada, for a free sample card.

One dozen cards boxed: one dollar. Each yearly enrollment in the **Kateri Tekakwitha Guild**: one dollar.

# Kateri to the World!

In an article, *Psychology of Conversion*, published in *Christ to the World* (Rome, 1960, vol. V, No. 1), the Rev. Albert Z. Muthumalai, S. J., mentions Venerable Kateri Tekakwitha:

"When I was at St. Francis Xavier College in Palamcottah, India, I had the habit of distributing short lives of saints at a penny each to the Hindou boys. As soon as a well-written biography had stirred up their imaginations, they would immediately decide to imitate the virtues of their model, and this resulted in interesting them more in a religion which enabled a person to practise such great virtues. Lives such as those of Francis of Assisi, of Francis Xavier, of *Kateri Tekakwitha* and the autobiography of little Therese delighted the hearts and imaginations of many..."

Father Mathumalai was born at Palamcottah, India, on February 28, 1902. A Doctor of Medicine, he was converted to Anglicanism, then to Catholicism in 1922, and entered the Society

of Jesus in 1927. He wrote an account of his conversion. Formerly editor of the *Morning Star*, he is now superior of a retreat house. His address is A. M. Madharasai Dhyana Ashram-Madha, Church Road, Madras-28.

At the same time as this issue of "Kateri", will appear a significant book on Venerable Kateri Tekakwitha's spirituality: *L'Héroïque Indienne, Kateri Tekakwitha* by the Vice-Postulator. If you have a reading knowledge of French, order your copy now (\$2.75 postpaid) at the Kateri Center, Box 70, Caughnawaga, P. Q., Canada. The Vice-Postulator is also completing a book in English, *Kateri's Own*, which should be ready for the press at the beginning of May. After more than six years of research, he has been able to trace the lives of the founders of Caughnawaga in 1667, and, also, of some twenty other of Kateri's friends and acquaintances. Many of them were authentic saints; four or five were martyred. Inevitably there was a light sprinkling of the "not so good". All were included to give a good, overall picture of life in Kateri's village while she there worked, prayed and practised heroic charity towards God and her neighbors. Most of the material is new and will help Kateri's friends to know her better. Thus, it is hoped, will Kateri become better known to the world at large. Should you be interested, simply drop us a line (Kateri Center) and when the book is about ready to come off the press, you will be advised of the price, etc.



"I'm sure, dear, Kateri wouldn't approve of your reading her magazine and eating at two o'clock in the morning!"

## KATERI'S FRIENDS!

*The Mission was founded  
in 1667.*

Come alone or come with others to venerate Kateri's relics (private devotions). Mass or Benediction may be arranged in the newly restored church for sufficiently large pilgrimages if the Kateri Center is notified beforehand.

**Write to the  
KATERI CENTER**

Box 70, Caughnawaga, P. Q.  
Canada  
Weekdays telephone: 525-3611  
in Montreal;  
Weekends: 637-2391  
in Caughnawaga.

*Always mention Kateri in  
your correspondence.*



✻ **Kateri's smile upon you, Mrs. A. LeB.!**

Please find enclosed \$2., which I promised Kateri if I would not have to go to the hospital for an examination under anaesthesia. I was suffering from kidney trouble and the Doctor said that if the medicine he gave me did not help me, I would have to enter the hospital. I made a novena to Kateri, which ended today and had another test, which was very good, so I sincerely thank Kateri. Please pray so I will continue improving and I will say a prayer daily for her canonization . . . (Ville Saint-Michel, Qué.)

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

I'm enclosing a \$1. bill for the beatification of Kateri. She granted me a wonderful favor. She has always been very good to me. I mention her name in my prayers and she seems to hear me all the time. She gives me plenty of strength at my work. Thank God and Kateri! . . . (Albuquerque, N. Mex.)

✻ **Kateri's smile upon you, Mr. W. H.!**

Enclosed you will find \$1. for a sheet of Kateri seals and \$5. for the "cause". At a critical moment, I prayed to Kateri for help and at that moment someone dear to me decided to end an invalid marriage . . . Thanks once more to Kateri who seems eager and ever ready to intercede in our behalf . . . (Rochester, N. Y.)

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

You will find enclosed a mite to help with Kateri's work. Also, a letter from a neighbor girl who was sick with epilepsy. She was in the hospital for weeks, then brought home to be afflicted for life with this trouble. I brought her a picture of Kateri and told her to say the prayer that was on the back of it every morning and evening and to put the picture under her pillow every night. She did so and the second night she called me and told me she was cured. The rash disappeared as well as her weak spells. Now she is working and in perfect health. Thank God and Kateri! . . . (Lancaster, Ont.)

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

Here is a small offering to help along Kateri's cause. We owe her many thanks for all her kindnesses to us. I wish to submit two favors obtained through her intercession. My husband suffered from a minor attack of thrombosis, fainted away and I was alone with him. I then cried out to Kateri to help me do the right thing until the doctor arrived. She immediately helped me. I'm grateful. I had a little tumor under my arm. She helped me get rid of it with some ointment. We pray daily for her beatification. (Montreal, P. Q.)

Now out of print

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

A Biography by Henri Béchard, S. J.

The Author purchased and kept in storage the last three hundred copies of the life of this great apostle of the Heart of Jesus. Each copy now retails at \$5. After September 1, the price will be \$6.

### **CONTENTS**

*Foreword*

*Glossary of Mystical Expressions*

- I Down the Royal Road
  - II A Jesuit perhaps ?
  - III The Novitiate
  - IV A New Land
  - V Peeled Onions and Washed Floors
  - VI Fire Into His Bones
  - VII The Baroque Angel
  - VIII The Betrothal
  - IX The Three Strands
  - X Plague at Medina
  - XI The Immaculate Heart of Mary
  - XII A Vision of Hell
  - XIII My Heart Is Ready
  - XIV The Mystical Marriage
  - XV In Sickness and in Health
  - XVI Death and Resurrection
  - XVII Theology at Valladolid
  - XVIII The Promise to Spain
  - XIX My Affairs and Yours
  - XX The Retreat of 1733
  - XXI Expand and Unfold...
  - XXII "The Hidden Treasure"
  - XXIII Another Sacrament of Love
  - XXIV In Preparation
  - XXV A Priest Forever
  - XXVI A Copper Plate
  - XXVII Sins of Impurity
  - XXVIII The Vision Everlasting
- Bibliography*

**Write to the Author : Box 70, Caughnawaga, P. Q.**