



COMPLIMENTS
of the
Caughnawaga
KNIGHTS OF COLUMBUS CLUB



KATERI

NO. 74

BETWEEN OURSELVES

CANADA'S MOST FAMOUS DAUGHTER

HEAD OF THE JESUITS AT CAUGHNAWAGA

VIRGIN AND CHILD

CHRISTMAS AT THE MISSION

A LETTER OF 1682

**LILY OF
THE MOHAWKS**

Winter • 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.

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1. Small Kateri pictures with silk applied to relics. 20c each.
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Colored 8½". \$3.75.
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- In English* — "Kateri Tekakwitha, Mohawk Maid", by Evelyn M. Brown. \$2.50.
In French — "L'héroïque Indienne Kateri Tekakwitha" by Henri Béchar, S.J., \$3.50.
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 Agnes Richomme. \$1.00.
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— "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. \$6.00.

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.

COMPLIMENTS OF

JEAN BÉDARD, LTÉE

President J.-Hervé Bédard

0177, Clément Street

Lasalle, P.Q.



KATERI: No. 74

Vol. 19, No. 1

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.

DECEMBER, 1967

Published with Approbation of the Ordinary and Permission of Superiors

CAUGHNAWAGA, P. Q.

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Between Ourselves

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FOR THREE HUNDRED YEARS the Mission of St. Francis Xavier has been in existence. It was in December, 1667, that Father Pierre Raffeix met Francis Xavier Tonsahoten and Catherine Ganneaktena, the first two Christian Indians who accepted to live at Laprairie de la Madeleine on the south shore of the St. Lawrence River opposite Montreal. Twenty years later, more than a thousand Indians had settled down at the second site of the mission, today Côte St. Catherine of Laprairie. Precisely where the Venerable Kateri Tekakwitha achieved holiness and where she died in 1680.

This year the Abnakis of Old Town (Me) celebrated the tercentenary of the foundation of their mission. At Caughnawaga, however, no special celebrations will commemorate St. Francis Xavier's three hundred years.

It is in the hearts of the descendants of the first Indians — giants of sanctity, in my opinion altogether too little known — that will be celebrated, I believe, this tercentenary. In the hearts too, of all the "Kateri" subscribers, that is of all the spiritual clients of the Venerable Kateri Tekakwitha, "Wonder-Worker of the New World", "Protectress of Canada", and "Apostle of the Indians!" It would be fitting if our readers paused awhile to give thanks to God for all the graces

"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.

One hundred and seventy-eight pages on a subject never before treated in English, plus twenty-three full-page illustrations.

Now \$6.00 postpaid.

Make out your check to

KATERI'S CAUSE

P. B. 70, Caughnawaga, P. Q.,
Canada

Attention, Please!

As our printer, the Canadian Messenger Press definitely shut down last August, the September issue of "Kateri" did not appear. Your subscription is extended accordingly.

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. 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.

Between Ourselves

showered on the "praying Indians" since their establishment on the St. Lawrence three centuries ago.

On January 3, 1943, His Holiness Pope Pius XII published a decree declaring Kateri Tekakwitha "venerable." This signifies that she practised all the Christian virtues to a heroic decree. Among these virtues, faith naturally stands out.

Our troubled times see generations descended from generations born and bred in Christianity, turn away from Christ and his Church. "God is dead!" they say. "Instead, is not humanity dead, at least that humanity that cries out that God is dead?"

In this land of Canada, and for that matter, anywhere in North America, even three centuries away, a soul afire like that of the Venerable Tekakwitha, can rekindle and rouse our faith again on condition that our hearts become once more those of little children. Her faith was not purely intellectual even if it were followed by the adhesion of her will to the essential truths of Christianity; it consisted in the daily, unremitting gift of all her being to our Lord. Hers was an existentialist faith.

Kateri no longer needs faith: she now sees God face to face. This is why she, who was known as the "Protectress of Canada", can obtain for us an awakening, an increase of faith to be transformed into life and

Between Ourselves

action. To simply reread the story of her life of faith also stimulates us when we are low in spirits and weary to the core.

The beatification and canonization of the Venerable Kateri Tekakwitha, even considered simply in connection with the virtue of faith, will be useful to the Indians of the three Americas, to the foreign missions, and also to the entire white race.

This is why I wish to express my special thanks from the bottom of my heart to all who have contributed one dollar or more for the Kateri seals. So far, they number twenty per cent of the Iroquois Maiden's friends. By helping the Kateri Center to get rid of its



eighteen year-old debt, they are giving new vigor to "the cause".

"I consider it should be held as a maxim that when God stirs the hearts of many to ask incessantly for any one thing, it is an evident sign that He wishes to grant it. He who has begun the good work will perfect it unto the day of Christ Jesus."

(Blessed Dominic of the Mother of God, C.P.)

On Sunday, October 29th, at St. Peter's in Rome, Brother Bénilde of the LaSalle Brothers was canonized. Did you notice how little "Catholic" newspapers took into account this canonization? Chapter Seventh of the *Dogmatic Constitution on the Church* recommends devotion to the Saints, a christo-centric cult of God's special friends. Too many liturgists, and in their wake quite a few Pastors have

(Continued on page 33)



"Help Kateri's Cause!"

Explanation of the Concession of the Seigniory of La Prairie de la Madeleine

In proceeding with the making up of the register of landed property in the Domain of New France, in consequence of the order in Council of His Majesty, held at the *Camp du Lutin* in the county of Namur, the fourth day of June, 1675, and of our ordinance issued in accordance with the above order on the same day of February, 1676:

Appeared before us the Reverend Father Claude Dablon, religious of the Society of Jesus, Superior General of the missionaries of the said Society in New France and Rector of the college of this city of Quebec, here residing, who pointed out to us that the said college was in possession of land in fief and seigniory called the Prairie de la Madeleine, situated on the bank of the St. Lawrence river on the south side, containing two leagues of land in frontage by four leagues in depth beginning at St. Helen's Island and reaching up the said river to a quarter of a league beyond a meadow named de la Madeleine, opposite islands that are near the rapid of the Island of

Montreal, with the woods, meadows, lakes, rivers, ponds and quarries which are to be found in the extent of the said lands through deed of concession which was given and conceded to the said Society by Monsieur François de Lauzon, during his lifetime King's Councilor in his Court of the Bordeaux Parliament, the first of April 1647. It was conceded on the sole condition that he participate in its prayers and Holy Sacrifices of the Mass, and as the deed was not otherwise explained and as the said Sieur de Lauzon, who possessed a seigniory of an extent of more than sixty leagues of land with the same rights that the King had conceded this land to the Company of New France, without stipulating any reservation, had intended to give and concede to the said college the same rights and privileges that he had on the said two leagues of frontage by four in depth, which he granted to them. But for want of a positive explanation, the said college could be disturbed in the future in possession of the said seigniory if steps were not taken by us. The said Reverend Father Claude Dablon requested that we deign to explain the said deed of concession, and in so doing, to grant to his said Society for the said college the said two leagues of land in frontage by four in depth just as they are explained in the said above-dated deed

with rights of fishery in the said St. Lawrence River as well as the Bocquet and Focquet islets, reed-covered islets, shoals and quarries, which are in front of the said two leagues of frontage held in fief with all seigniorial rights, high, mean and low jurisdiction amenable to His Majesty, with the sole condition of rendering to him in his Castle de St. Louis of Quebec a declaration of the state and value of the said leagues in the form of avowry* just as custom demands and as the appeals of the judge there presiding, shall be under the jurisdiction of the Council and Sovereign Court of this country in conformity with the right enjoyed by the said Sieur de Lauzon for the said seigniorial considering the said above-dated deed and that it shows that the said leagues are entirely inhabited in frontage through the care and outlay of the aforesaid college like the seigniorial of the said Sieur de Lauzon now reunited to His Majesty's domain. Considering also the great services which the said Society of Jesus rendered to this colony — as many to the French as to the Indians — and which it unceasingly continues to render with much zeal, courage and charity, we, according to the King's good pleasure, explaining the above-dated deed, have granted to the said

*Vassilic recognition.

Society of Jesus for the college of this city of Quebec the aforesaid two leagues of said frontage by four in depth as carried in the said deed, with right of fishery in the St. Lawrence River, the Bocquet and Focquet islets, reed-covered islets, shoals and quarries which face the said two leagues of frontage to be owned by the said college or its future executor in fief with all the rights of seigniorial and high, mean or low jurisdiction, the appeals of which will be amenable to the royal jurisdiction of the City of Trois-Rivières until it may please the King to establish it nearer. And, furthermore, we have granted to the said Reverend Father Dablon sufferance for two years in the course of which his said Society is held to present itself before the King to obtain from him amortizement of the said seigniorial and in the said time, provide it with himself or a successor, to render fealty and homage to His Majesty in his aforesaid Castle de St. Louis of Quebec to which the said seigniorial shall be amenable in the future. However, to comply with our aforesaid ordinance, the said Reverend Father Dablon will be obliged to provide avowry and census in detail, of all the inhabited lands granted in the said seigniorial within forty days according to the custom, and the said Reverend Father Dablon has signed the minutes of these presents.

Duchesneau

Dupuy

Bégon

✿ **Kateri's smile upon you, Mr. H. D.!**

Enclosed you will find a postal order for ten dollars in thanksgiving to our dear Kateri for helping me with my health after I prayed to her. A grateful thank you for the favors obtained through her intercession! (Montreal, P.Q.)

✿ **Kateri's smile upon you, Mrs. J. B.!**

You will find enclosed ten dollars for the cause of Kateri to be used as you see fit. It is in thanksgiving for the success of an operation, for a change for the better in my health and for several other favors that I obtained. I am asking Kateri to maintain harmony in our family circle and the conversion of a hardened sinner. Thank you and good luck to Kateri's cause! (Lachine, P.Q.)

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

Enclosed is my subscription for a favor obtained: I went fishing and I promised a subscription for a poor person if I succeeded in taking six trout. I wanted a fine lady, aged eighty-seven, to taste them. I took five and good friends gave me more, so... (La Tuque, P.Q.)

✿ **Kateri's smile upon you, Mr. G. C.!**

Allow me to tell you that I read your French book on Kateri Tekakwitha with great pleasure and interest. Please accept my congratulations for such a fine piece of work! I knew too little about Kateri; now I feel much more like praying to her and I am about to complete a novena to her. Should you have a little relic of this saintly person, I would be happy to own one... (Quebec, P.Q.)

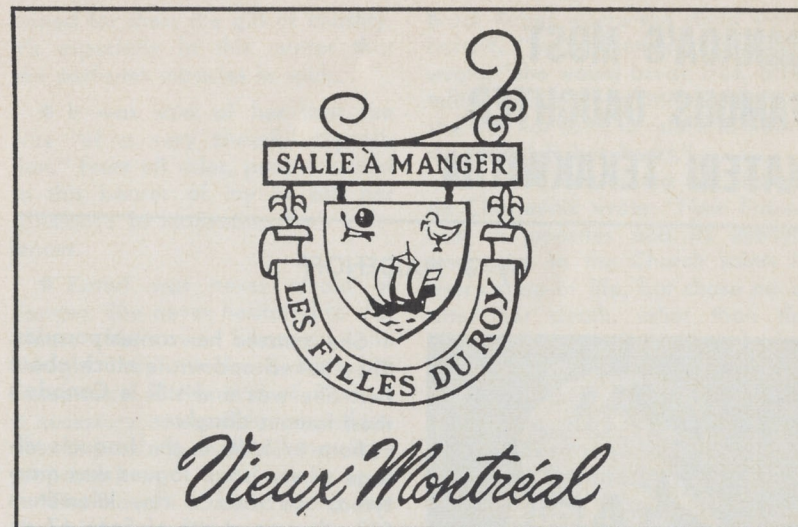
✿ **Kateri's smile upon you, Miss A. D.!**

Enclosed you will find a check for seven dollars. I promised to have published in "Kateri" an important favor for my sister who had gone blind. Marvellous!
(St. Thérèse, Co. Terrebonne, P.Q.)

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

As we receive "Kateri" here at home, I am sending in another subscription for my daughter. As my husband was earning just about nothing, I promised Kateri to subscribe for my daughter if he got a better job. His salary was increased. So I am forwarding you the subscription fee... I would like this favor to be published in the next issue of "Kateri". Pray for me, please, and for my husband who is quite sick. Both of us are on in years. My husband is seventy-six years old and I am a year less.

(St. Marie-Salomé, P.Q.)



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

I am enclosing a five dollar check, I wish to renew my subscription to "Kateri". I love her dearly. I am sending you the names and addresses of four new subscribers. Before Easter, I had promised that to Kateri. There was no more water in our well and I prayed to Kateri to find some for us so that we could use it in the kitchen. My prayer was heard. I shall continue to pray to her. I am eager to see her beatified: she will be a great help to our young girls, some of whom no longer wish to make any sacrifices or do penance... I am praying Kateri to give them some of her faith and love of the Cross...

(Mautauban, Portneuf, Co., P.Q.)

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CANADA'S MOST FAMOUS DAUGHTER KATERI TEKAKWITHA

by G. NAIDENOFF



Photo Landry

Translated by Father Béchard and reprinted from the July edition of *Missi* (5 Boulevard Raspail, Paris, 5e).

She amazed her contemporaries. They talked and wrote much about her. She was and still is Canada's most famous daughter.

Born in 1656 in the Iroquois village where Isaac Jogues was martyred, she died a few kilometers from the actual site of Expo 67 on the banks of the St. Lawrence, at the village of Caughnawaga still inhabited by a group of Indians.

Kateri Tekakwitha passed her life in the setting of Caughnawaga. Apparently there was nothing extraordinary to it; she continued to wear her hair in two braids after the fashion of the young Iroquois girls. She was sensible. She was joyful. People came to consult her about decisions to be taken. She was at the same time imperious and tender, humble and domineering, zealous and patient, sorrowful and happy, bellicose and peaceful, inexorable and infinitely indulgent. The mark of holiness was upon her.

● The following statement dates back to 1696: "All the French of this New World have a particular veneration for our Catherine."

● Father Cholenec declared unhesitatingly: "... I find more than thirty persons whom she helped back onto the right road and ob-

tained for them the gift of chastity. It's especially in this matter that she performs miracles in souls. . ."

● It was said of her that she was "of a very cheerful disposition." From all sides, people turned to this bearer of joy to ask her assistance in motivating their existences.

● Kateri was never afraid of danger. She never hesitated to displease her own whenever she thought they interfered with her acceptance of the Will of God. Is it necessary to recall her steadfastness in brushing aside all marriage proposals?

"The thought occurred to her that she might not live very long. She then resolved to make up for her sins here below. At the beginning of 1678, Kateri made use of the winter cold as a means of mortification. The little church of St. Francis Xavier was not heated. Kateri Tekakwitha often spent hour upon hour there. Father Cholenec had her come into the house of the

Black Robes where she could warm herself. "But a moment after," he wrote, "she would break free, after telling me with a little smile that she was not cold, to return to where she had left her heart."

In 1744, concerning her, Father de Charlevoix wrote: "New France had its apostles and its martyrs and gave to the Church saints in every state of life, but chose none, after her death, other than the young convert practically unknown to the entire country during her lifetime. She is the one who, for more than sixty years, has universally been regarded as the protectress of Canada."

● In Montreal a small Center works at promoting the cult and beatification of Kateri. Father Béchard, its promoter, believes that this young Iroquois will be beatified in the near future.

The Indians of Canada are about 250,000 while the Eskimos do not come to more than 20,000.

❁ Kateri's smile upon you, Mr. I. H.!

On a tour to Expo 67, during the week of June 19 to 27, we were treated to a special trip from Montreal to the Indian Reservation at Caughnawaga. While there we visited the church and were taken around and shown different fascinating points of interest. One important souvenir was the remains of Kateri Tekakwitha which interested me very much because I am a devoted visitor to Auriesville, N.Y., and am always interested in the history of Kateri Tekakwitha. I now fully understand it (I believe) and always have prayed for her beatification. I wish to subscribe to the quarterly "Kateri". Enclosed find one dollar for a one year enrollment. If you send an acknowledgement of this letter, please insert some leaflets entitled "Kateri and You!" I would like to distribute them to friends (about twelve). . .

(Union City, N.J.)

HEAD OF THE JESUITS AT CAUGHNAWAGA

Even though 1967 is the tercentenary of the foundation of the Mission of St. Francis Xavier, nobody had thought of including a visit to Caughnawaga in the busy schedule prepared for the Very Reverend Pedro Arrupe (May 9-11) in Montreal. Father Léandre Plante took it upon himself to write a word to Rome to His Paternity concerning such a visit.

The next day, May 10, at half past one, Father Léon Lajoie, Superior and Pastor of the Mission of St. Francis Xavier, received a phone call notifying him that Father General would be there a half an hour later. He quickly called together the members of his little community, Mr. Andrew Delisle, Chief Councillor of the village and Commissioner General of the Canadian Indian Pavilion at Expo 67, his wife, and Mr. Eugene Lahache and Mr. Stuart Beauvais, the latter in their national costumes.

At the time indicated, the General of the Society of Jesus arrived at the Mission. As he came from Loyola College, he was accompanied by Father Angus McDougall, Provincial of the Province of Upper Canada, by Father Patrick Malone, Rector of the College, and by Father Horatio Phelan.



Photo: S. Beauvais

Standing before the relics of the Venerable Kateri Tekakwitha are Fr. Henri Béchard, the Very Reverend Father General, the Chief Councillor of Caughnawaga, Mr. Andrew Delisle with his wife, and Fr. Léon Lajoie, Superior and Pastor of St. Francis Xavier.



Photo: John Taylor

The First Meeting: Fr. Ovila Favreau, former Superior and Pastor of the Mission, Fr. Henri Béchard, Vice-Postulator for the cause of beatification of the Venerable Kateri Tekakwitha, Fr. Léandre Plante, host to the many visitors at the Mission, Fr. Roger Cantin, Rector of the Jesuit House of Studies in Montreal, and Reverend Father General. Not appearing in this photo are Fathers Henri Lalonde, director of the Iroquois Choir, and Pierre Pepin, Minister of the Jesuit residence.

Father Superior welcomed His Paternity and presented the community and the representatives of the Mission to him. He was then shown the more than a century and a half year old church, restored in fine taste by the Indians themselves nearly two years ago. Father Arrupe then attentively examined the exhibits in the little room called "museum" (for want of a better word), where Kateri's relics are exposed to the private veneration of the faithful. At Father Superior's request, he addressed the community.

He congratulated all on their work at the mission, not omitting to stress the importance of the Jesuit Brothers' collaboration, thus allowing the Fathers to devote themselves more exclusively to the care of souls. Father General then concluded by recalling the necessity of an intense spiritual life, and blessed us all.

After I had mentioned that a Father of the Old Society was buried beneath the church, he gazed at the nave bright with sunshine and said: "There is indeed a great deal of history here!"

With a final farewell, the Head of the Jesuits returned to Montreal. Brother Hardy, now attached to the Mission, for many years a missionary in Ethiopia and Haiti, preceded him in the mission car as far as the village entrance. Later on the Fathers and Brothers learned that the Alaskan missions, Midland with Fort St. Marie where St. John de Brébeuf and his companions shed their blood for the faith, and the Mission of St. Francis Xavier where the Venerable Kateri Tekakwitha achieved holiness, had been the high spots of the recent trip to the New World of the Very Reverend Pedro Arrupe, General of the Society of Jesus.



Photo: A. Landry

Virgin and Child With Roses

An old painting by unknown artist
conserved at the Mission of St.
Francis Xavier.

Christmas at the Mission

(1683)

Our Indians' most shining virtues are devotion and charity. They display so much modesty in going to Church and at prayer that those who have known them in their own country, and who see them now, have much difficulty in restraining their tears. Their fervor especially manifests itself upon feastsdays. There are some who have abandoned their hunting, and have come more than fifty leagues. (138 mi.) to adore the Infant Jesus, or Jesus dying upon a Cross. They prepare themselves for these festivals by even better confessions, by longer and more fervent prayers before the Blessed Sacrament, which they come to visit several times a day, and by charitable actions.

"Some days before Christmas," says Father Vincent Bigot, "I saw everywhere people carrying loads — some of Indian corn, others of peas or beans, and others of meat and other articles which they were carrying to the poorer Indians. Others went to those with whom they had had disputes in order to prepare themselves by a thorough reconciliation to celebrate the festival in a holier manner..."

Thierry Beschefer, Superior of the
Missions of the Society of Jesus in Canada
to the Reverend Father Provincial
of the Province of France.

Quebec, October 21st, 1683.

Letter of Father Claude Chauchetière, Respecting the Iroquois Mission of Sault St. François Xavier, near Montreal

Sault St. François Xavier
this 14th of October, 1682

My Reverend Father,
Pax Christi.

In answer to Your Reverence's letter respecting what you have asked me, I will say that we are in a part of the country where the climate is not as good as in France, although, thanks be to God, I am in very good health. We are in a very high and beautiful location, with a fine view, sixty leagues distant from Quebec, — which is called "the Iroquois mission." It is the finest mission in Canada, and, as regards piety and devotion, resembles one of the best Churches in France.

The river St. Lawrence here forms a lake two leagues wide; and the place where we are is so high that the waters of this great river fall here with a loud roar over many cascades, which frighten one to look at. The water foams as you see it do under a mill-wheel. We nevertheless readily pass over it every day in our bark canoes; and I cannot help saying that one must be crazy to run the rapids as we do, without fear of being drowned...

We have here a large farm, on which we keep oxen, cows and poultry, and gather corn for our subsistence. It is sometimes necessary to take charge of all temporal as well as spiritual matters, now that Father Frémin has gone down in an infirm condition to Quebec, as well as Father Cholenec.

Some Indians get their land plowed and harvest French wheat instead of Indian corn. It is impossible to describe their joy when they can harvest twenty or thirty minots of French wheat and are able to eat bread from time to time. But as this sort of grain costs them too much labor, their usual occupation is to plow the soil in order to plant Indian corn in it. The men hunt in order to obtain a provision of meat; the women go to the forests to obtain supplies of wood. If the Indians were fed, they would work much more than they do.

Our village grows larger every year, while the Lorette mission where Father Chaumonot is, steadily diminishes. That of the Mountain does not decrease, neither does

it increase much, but ours grows continually. We think that in two or three years all the Mohawks will be in this place. More than eighty have settled here recently.

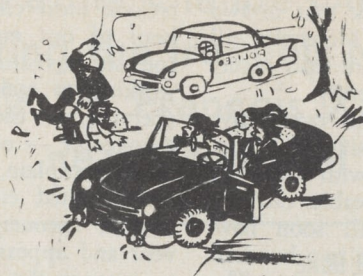
We have a chapel twenty-five feet wide and nearly sixty feet long. We have three bells with which we produce a very agreeable carillon, and the Indians will soon have another bell weighing two hundred livres to complete the harmony. The usual exercises of our mission are as follows: in the early morning, the bell is rung at four o'clock, which is the hour at which we rise, as in our houses in France. Many of our Indians, through a spirit of devotion, come at once to the church to adore the Blessed Sacrament; and they remain there until the first Mass, which is said in winter at quarter to seven, and in mid-summer at five o'clock. While they are saying their prayers, I withdraw to my room, which is six feet long and five feet wide, to meditate. After this, I say the first Mass, at which many are present although the bell is not rung for it. The second, which is the Mass for the Indians, is said at half past five. I am present at it; the whole village also attends it every day without a single person being absent and the prayers are said aloud. Afterwards the third Mass, which is for the children, begins, at which I also am present. We make them pray all together, after which I give them a short instruction on the catechism. Such is my daily occupation.

In addition to this, the Indians come frequently during the day to visit the Blessed Sacrament when they go to the fields and when they

return from them. From eight o'clock until eleven, which is the hour of our meal, my occupation consists in visiting the people or in working to make books for them (because, as their nature is quite changeable — of which they themselves complain, — they must be often visited either to give them suitable encouragement or to prevent and appease their disputes or to prepare the newcomers for receiving the Sacraments). There are sixty cabins — that is to say, from one hundred and twenty to one hundred and fifty families as there are at least two in each cabin.

To perform these visits with profit demands all the time of one missionary; another would be required for the children, and one for those who are more advanced, who need to be instructed in virtue. My work is much easier in this way: I sketch upon paper the truths of the Gospel and the practices of virtue invented by Monsieur de Nobletz. Another book contains colored pictures of the ceremonies of the Mass applied to the Passion of our Lord, another contains pictures showing the torments of hell, another the creation of the world. The Indians read these with great pleasure and profit and these books are their mute teachers. One of our catechists, with the assistance of these books, preaches long sermons; and I experienced much pleasure yesterday when I found a band of Indians at the door of the cabin, learning to read in books of this kind.

To return to the manner in which our time is employed and to our usual occupations: at eleven o'clock the bell rings for our examination



"If he had prayed the least bit to Kateri, this wouldn't have happened!"

of conscience and, at the same time, the Angelus is rung, which the Indians recite with great devotion. Our afternoon is spent teaching in the cabins. For my part, I visit the sick who would keep one man occupied. I have also charge of a parish, consisting of a hundred French houses. With regard to Father Bruyas, — who is the superior of the entire mission, and with whom I remained alone here during the whole last year, — he attends to the temporal and spiritual wants of the Indians and he is a father to them for both their bodies and their souls.

You will be pleased to hear from me respecting the austerities practised by certain Indian women although there may be some indiscretion in their doing so, but it will show you their fervor. More than five years ago, some of them learned, I known not how, of the pious practices followed by the nuns in Montreal, who are hospital sisters. They heard of disciplines, of iron girdles and of hair shirts. This religious life began to please them very much, and three of them form-

ed an association in order to commence a sort of convent, but we stopped them because we did not think that the time had yet come for this. However, even if they were not cloistered, they at least observed chastity, and one of them died with the reputation of sanctity three years ago next spring. They, and some others who imitated them, would be admired in France, if what they do were known there. The first who began made her first attempt about Christmas in the year 1676, when she divested herself of her clothing and exposed herself to the air at the foot of a large Cross that stands beside our cemetery. She did so at a time when the snow was falling, although she was pregnant, and the snow that fell upon her back caused her so much suffering that she nearly died from it — as well as her child, whom the cold chilled in its mother's womb. It was her own idea to do this — to do penance for her sins, she said. She has had four companions in her fervor, who have since imitated her. Two of them made a hole in the ice, in the depth of winter, and

threw themselves into the water, where they remained during the time that it would take to say a Rosary slowly and sedately. One of the two, who feared that she would be found out, did not venture to warm herself when she returned to her cabin, but lay down on her mat with lumps of ice adhering to her shoulders. There have been several other inventions of similar mortifications, which men and women have discovered for the purpose of tormenting themselves, and which constitute their usual exercise of penance. But we have made them give up whatever was excessive.

During the past two years, their fervor has greatly augmented since God has removed from this world one of these devout Indian women who live like nuns, and she died with the reputation of sanctity. We cease not to say Masses to thank God for the graces that we believe we receive, every day, through her intercession. Journeys are continually made to her tomb, and the Indians, following her example, have become better Christians than they were. We daily see wonders worked through her intercession. Her name was Catherine Tégaskouita.

During her lifetime, she had made an agreement with a friend to make each other suffer, because she was too weak to do so by herself, owing to her continual illness. She had begged her companion to do her the charity of severely chastising her with blows from a whip. This they did for a year without anyone knowing it, and for that purpose they withdrew every Sunday into a cabin in the middle of the cemetery; and there, taking in their

hands willow shoots, they mingled prayers with penance. Finally, when one of the two saw that her companion had fallen sick at the end of the year, she was pressed with scruples to reveal the matter and to ask whether she had not sinned in what she had done.

At that time, people here used only willow shoots or thorns, which here are very long, but since they have heard of disciplines, or iron girdles and of similar instruments, the use of these daily becomes more general. And, as the men have found that the women use them, they will not let themselves be outdone and ask us to permit them to use these every day, but we will not allow it.

The women, to the number of eight or ten, began this practice; the wife of the dogique — that is to say of him who leads the singing and says the prayers — is among the number. She it is who, in her husband's absence, also causes the prayers to be said aloud and leads the singing; and in this capacity she assembles the devout women of whom we have spoken, who call themselves sisters. They tell one another their faults and deliberate together upon what must be done for the relief of the poor in the village — whose number is so great that there are almost as many poor as there are Indians. The sort of monastery that they maintain here has its rules. They have promised God never to put on their gala-dress (for the Indian women have some taste and take pride in adorning themselves with porcelain beads, with vermillion, which they apply to their cheeks, and with earrings and bracelets). They assist

one another in the fields; they meet together to incite one another to virtue; and one of them has been received as a nun in the hospital of Montreal.

There are married people here who have for a long time lived as brother and sister. There are aged women, veterans in the faith, who instruct the others as missionaries would do, and God thereby supplies the want of these which we experience. There are women who have shared their fields, thus, as it were, taking the bread from their mouths to give it to the newcomers, — who are not yet in a position to do anything in return, — in order to win them to God.

When there are widows or sick persons, the Captains make their families work for the love of God at building cabins for those who have none. Some live in the woods in the same state of innocence as do those in the village; and they return with consciences as pure as when they went away. And I may state, without exaggeration, that when they return we do not find in many of them matter for absolution. And yet they are sufficiently enlightened to accuse themselves of the least imperfections, — such as slight distractions during their prayers, petty acts of impatience, some instance of forgetfulness and things which, in their case, are often virtues. Modesty is natural to them. When they pray or sing in the Church, they do so with so much devotion that all the French settlers here who see them are impressed by it and say that they are more devout than we allege. I was forgetting to tell you that, when they are in the woods, they have the

Sundays and feast days marked by small lines to the number of seven, one for each day of the week; we mark Crosses upon the lines that indicate feast days and the Sundays, and they observe these very exactly.

There is an Indian woman who says the beads fully twenty times a day; and another who says it six times in her day, by dividing it in a very ingenious fashion. They find out all their devotions by themselves, for they call one Rosary that "of the five wounds," another, "the Rosary of the ten virtues of the Blessed Virgin," as the Blessed Jeanne invented it; another, "the Rosary of twelve beads," invented by Sister Marguerite du S. Sacrement, a Carmelite; another, "the chapelet of St. Joseph; and all these are recited while they are going to or returning from their fields. Here is also something very touching. While making my rounds in the village at eight or nine o'clock in the evening, I have heard the air resound on all sides with voices issuing from all the cabins. All were saying their prayers aloud before retiring to rest; and this is done every night, not a single person failing to do so. . .

We have no other demon to contend against than liquor and drunkenness, which make a hell of all the Iroquois villages, wherein life is a continual suffering. The French are the cause of its giving us much trouble here; for, in order to strip the Indians to their very shirts, they follow them everywhere to make them drink and become intoxicated.

It is admirable to see how some of our Christian Indians distinguish themselves in repressing this evil. They spill the liquor; they break

the bottles with incredible courage, exposing themselves to insults and to blows of which some still bear the marks. And, in spite of all this, they do not lose courage. I know three or four who would endure martyrdom to prevent anything being done to offend God. They are no longer guided by the French whom they had hitherto considered good Christians, but who they now see very plainly are not such.

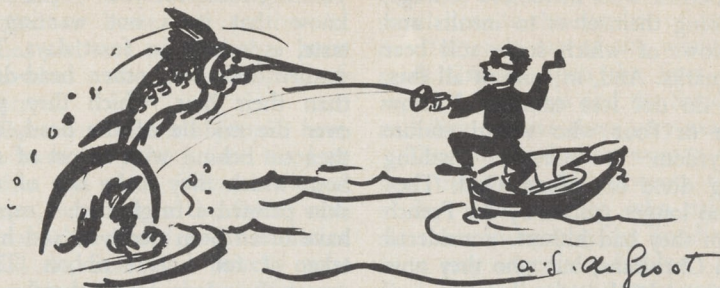
When they return from the land of the Dutch, they relate to us with much pleasure their success in the disputes that they have had with the Dutch on points of religion. . .

War is blazing in the country of the Outaouaks. The Iroquois, especially those of Oneida, continue to bear ill will against the Outagamis and the Illinois. For that reason, they have not forborne to take many captives from the Illinois, a nation allied to us, after having slain a very large number of them. In the year 1681, they killed or carried into captivity a thousand of those people. Among the captives of this year, 1682, is an Englishman whom they will no doubt burn. All this makes us hope that God will continue to preserve Canada from their cruelty. They bear us malice in earnest and we were in danger of having a war with them. For four years, we have heard nothing but threats, but God ever preserves us, working miracles of his providence in our favor — as He did last autumn when we expected to be attacked by them. But the storm went elsewhere.

If you wish me to tell you something about the manner in which the Indians dress — although, had I time, I would have preferred

painting some for you — you must know that it is not wanting in taste, especially on feast days. The women have no other head-dress than their hair, which they part over the middle of the head, and then tie behind with a sort of ribbon, which they make out of eel-skin painted a bright red. I myself have often been deceived and have taken it for a real ribbon. They grease their hair which thereby becomes as black as jet. As for the men, they are ridiculous in dressing their hair, and there is not one who does not do it up in a special fashion. On Sundays and feast days, the men and women wear fine white chemises; and the women take wonderful care to clothe themselves so modestly that there is nothing indecorous or uncovered about them, — for they closely fasten the chemise. This falls over a petticoat consisting of a blue or red blanket, a brasse or more square, which they fold in two, and simply gird about the waist; and the chemise which falls over this sort of petticoat reaches only to the knees. The Indians have often asked us if there were any vanity in their dress. They are not accustomed to wear these except in going to church on communion and feast days. On the other days they are poorly but modestly clad.

I would like to give you a more exact description of their consciences, of which you may have a fair idea from what I have said. But, besides the fact that it would take too long and that I shall send something about it to one of my brothers, I would fear that it might perhaps be thought somewhat exaggerated.



"The Vice-Postulator will do anything for Kateri!"

The Indian women sometimes propound to us doubts in spiritual matters as difficult as those that might be advanced by the most cultured persons in France. The knowledge of the cases of conscience often renders us good service here; without it we would be in danger of making many mistakes respecting proximate occasions, the baptism of adults, and marriages. In truth, the working of the Holy Spirit seems admirable in these minds which have been trained amid the forests and the woods.

When I read them your letter one Sunday, as I preached to them, they wept while listening to me;

and the dogique [catechist] then spoke to them in a very pathetic manner. They often ask me whether any prayers are said for them in France and I assure them that there are. From time to time, they deplore the misfortune of their birth, and, after they become Christians, they live like angels, fearing to fall into the evil ways from which faith and Christianity have withdrawn them.

A slightly modernized version:
Jesuit Relations and Allied Documents,
Thwaites Edition,
LXII, pp. 166-182.

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

I would like to thank you for the welcome you gave to my ladies of the Ancient Order of Hibernians on August 26th. They were all impressed by your mission and I hope they will be as interested in Kateri's Cause as they displayed that day... (Yonkers, N.Y.)

✱ **Kateri's smile upon you, Mrs. F. R.!**

Enclosed you will find five dollars for seals sent me. I shall make good use of them and I do hope your financial difficulties will soon come to an end. Please pray for me as I have just recently lost my dear husband...

(Toronto, Ont.)

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

I am now seated in a hospital lobby awaiting word on the delivery of my sixth child. I picked up the Autumn 1965 issue of "Kateri", a magazine of which I had never heard. Enclosed is a check for four dollars. Please sent the book "Kateri Tekakwitha, Mohawk Maid" to the above address. If inflation, has been kind to us and the balance is sufficient, please enroll me in "Kateri's Friends".—P.S. Advise your subscribers not to toss the magazine out. Place them in lobbies... (S. Farmingdale, N.Y.)

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

Some time ago, I promised a donation to our Blessed Mother Mary and to Kateri for two special favors. The favors were granted in far greater measure than I had even hoped for, so now I am fulfilling my promise. Fifteen dollars enclosed. I shall continue to pray for the beatification of this sweet Indian maid. P.S. You have my permission to use this letter in your magazine Kateri, if you so desire. (Ottawa, Ont.)

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

This is a formal thank you to Kateri for the help she gave me yesterday. I asked her to help me make a good confession. I only had to ask her once. (Los Angeles, Calif.)

✱ **Kateri's smile upon you, Mrs. E. R.!**

Enclosed you will find a small offering to promote devotion to Kateri. She always obtains help from God for one. I have turned to her when my children were sick and things have always turned out fine. She is truly one of God's chosen flowers. Thank God and Kateri for many favors!

(Toronto, Ont.)

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

Please accept this donation for a great favor received. A family of eight were in desperate need of a home. After three weeks of fruitless seeking and finding nothing, a very good friend told us of Tekakwitha. After one week of bombarding her with prayers, she answered, not with just a house, but a home perfect for the needs of this family. Many, many thanks. Please send me any information you have as she is new to me, also any information on any statues of her... (Roseville, Mi.)

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

I am sending two dollars. I prayed to Kateri to get a loan and am happy to say she answered my prayers. Please publish in your little magazine... (Galt, Ont.)

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2 Kyrie
3 Gloria
4 Alleluia
5 Credo</p> | <p><i>Side Two</i></p> <p>1 Offertory: V. d'Indy
2 Sanctus: Carnavalli
3 Sanctus (cont'd.)
4 Agnus: Carnavalli
5 Communion: La Tombelle</p> |
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✿ **Kateri's smile upon you, Mrs. H. B.!**

My daughter C., who is Kateri's namesake, receives the magazine here at home and I thoroughly enjoy reading it. C. had the bright idea of making dear Kateri our Centennial project this year, so between us we are gathering relatives and friends' names and addresses to receive the magazine thereby spreading her devotion in return for the many favors spiritual and temporal which we all need. Every subscription represents an intention. Enclosed are ten dollars for same, with more to follow. Wishing you a glorious Centennial year, on our beautiful Canadian Highroad leading to the fulfillment of dear Kateri's Cause. . .

(St. Catherine's, Ont.)

✿ **Kateri's smile upon you, Mr. K. K.!**

I just thought that I would drop you a line, Father, to say thank you for remembering me in your prayers for my final exams. I obtained a 3.3 average out of 4.0 and made the dean's list for the second time. I am sure that your prayers and Kateri's aid helped me. I recently returned from helping the poor people of Eastern Kentucky. It is unbelievable that people in this day and age still live like this. Father R. B. is managing a parish which covers 1000 sq. miles and out of a population of 40,000 there are at most only 250 Catholics. This area is truly a mission land in the United States. He is in need of so many things such as clothes, money and prayers; for this reason I am asking you to pray for a special intention of mine and of course for my summer school courses and now for Father R. B. in Kentucky. . . (Cleveland, Ohio.)

✿ **Kateri's smile upon you, Mr. F. T.!**

I prayed to Venerable Kateri Tekakwitha to obtain a certain type of job. The position was obtained but the salary was too low for me to accept. I persevered and continued to pray to the Venerable Kateri. She obtained a much better job for me with a slight increase in salary (fifty dollars a year more). I had originally promised to send fifty dollars to you if my petition was granted. Just before obtaining my new job, I promised to send half of my severance pay from my old job, which I thought would be about one hundred and sixty dollars. As my severance pay was seven hundred dollars including payment for holidays due and payment for long service was considerably more than I anticipated, I enclose a cheque for one hundred and sixty dollars which I hope is satisfactory to Kateri and you. Thank God and Kateri! (Montreal, P.Q.)

A Christmas Gift to A Departed Loved One!

Obtain five subscriptions to "Kateri" (\$5. in all), then add the name of one of your beloved Departed ones for the Mary Theresa Roll (free of charge). On the completion of the Roll, in gratitude, one hundred Masses will be offered for those inscribed. Meanwhile, each day at Mass, the Vice-Postulator commends to God's infinite love, those whose names already appear on the Roll.

1. Mrs. Josephine Baclawski
2. Mr. Joseph Baclawski
3. Mr. Stanley Smiarowski
4. Mr. Bill Iron Tail
5. Mr. Emile Jacobs
6. Mr. Angus Jacobs
7. Mr. Jules Cazes
8. Mr. Nazaire Henry
9. Mr. James Lasko
10. Mr. Andrew Norander
11. Mrs. L. Karewiens 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 Kiefer, 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 Block
32. Mrs. Sarah Madsen
33. Mrs. Denis Cusson
34. Mr. Allerd and Mrs. Anna Anthrop
35. Mr. Donald Jennings
36. Sister Grace Regina, S. S. J.
37. Mr. David Dubé
38. Rev. Wilfrid Chiasson
39. Mr. William Leclaire
40. Mrs. Elizabeth Leclaire
41. Mrs. Vincent J. Kronenwetter
42. Mrs. Albert Houle
43. Mr. Hector Jodoin
44. Mr. Samuel McLeod
45. Mr. and Mrs. William Traynor
46. Mr. and Mrs. Joseph Brousseau
47. Miss Helen Sullivan
48. Mrs. Sylvia Bosch
49. Mrs. Anna McGuirk
50. Mrs. Ludger Beland
51. Mrs. Bernadette Evans
52. Mr. André Bouffard
53. Mrs. Catherine Herne
54. Mrs. Martha Pugh Ruddy
55. Miss L. Boissonnault
56. Mr. Roméo Boissonnault
57. Mr. Lucien Dion
58. Irénée Jean Family
59. Mr. Omer Beaudoin
60. Mr. John F. Bush
61. Mr. Aldéric Lavoie
62. Mrs. Aldéric Lavoie
63. Mrs. Irene M. Hoffman
64. Mrs. Marie Anna Charette
65. Mr. Gaston Bellefleur
66. Mr. Liguori Louis-Seize
67. Mrs. Agnes Gagnon
68. Rev. Albéric Poirier
69. Mr. Wesley Shobbrook
70. Mrs. Ethel Shobbrook
71. Mrs. Anne Mulherne
72. Mrs. Aurelia S. Becnel
73. Mrs. Virginie Houle
74. Mr. Russell J. Madden
75. Mrs. Mary Dill
76. Mr. Rosaire Vadeboncoeur
77. Mr. Jack A. Drezek
78. Dr. Francis Zakolski
79. Mr. John R. Sheffield (Sczewczul)
80. Mr. Andrew Mackas
81. Mr. Lloyd Germain
82. Mr. Donald Ryder
83. Mr. Paul Labieniec
84. Miss Mary Labieniec
85. Mrs. Stefania Labieniec
86. Mr. Edmond Hodge
87. Rt. Rev. Msgr. Peter P. Walkowiak

✿ Kateri's smile upon you, Mr. and Mrs. B. L.!

We have a new daughter, born September 11th, and her name is Kateri. She is our gift, — our second gift, to the Maid of the Mohawks, who gave us so much hope in that hard year, when, rather than live with Bob's death a certainty, we gave him a cherished friend to receive him... (Old Saybrook, Ct.)

✿ Kateri's smile upon you, Sister M. L.!

Recently I visited the little church in Caughnawaga, and was deeply impressed. I sincerely wish that it were possible for me to send much more than the enclosed token offering. But my niece and I will try to help Kateri's cause by our prayers since we are unable to do so financially. May the cause proceed rapidly — for the glory of God and of Kateri; and may every blessing be with those who work to that end. (Kingston, Ont.)

✿ Kateri's smile upon you, Miss A. S.!

Just a few lines to say "hello". As promised you during my most memorable visit to Kateri's Mission, while on pilgrimage with the Lansing Diocese Council of Catholic Women, I am enclosing a little writing I sincerely hope meets with your approval, in making known this beautiful site... I wish also to ask a favor of you to commend the members of the adult choir who performed so angelically during the sacrifice of the Mass on Sunday, August 6th. I have never heard more golden voices. I can realize why you are proud of them and I am sure our Lord is more pleased. Please remember me in your prayers that I may at all times do God's will and be a true follower of Christ. May God love you and all his children. Please give my best regards to Sister L. ... (Lansing, Mi.)

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

... I am grateful to Kateri for some special favors: first of all for health to continue my work in school. Then this is the third time Kateri has helped to find a good car deal for my son who has a large family. When his work was cut from six to five days a week, he found a good part-time job. And all his children are healthy. My friend's son also whom I enrolled in the Kateri Guild escaped injury or death when his leg was grazed by a sniper's bullet in Viet Nam... Enclosed find my check for thirty-one dollars...

(St. Mary's, Pa.)

INDIAN CHRISTMAS HYMN

How did Tekakwitha spend Christmas? We know she made her First Communion on that day. Here is the hymn she would sing, as we sing "Adeste Fideles." It was in the Huron tongue, written by the martyr, St. John de Brébeuf:

JESUS ANATONHIA

'Twas in the moon of the winter time
When all the birds had fled,
That mighty Gitchi Manitou
Sent Angel Choirs instead.
Before their light the stars gew dim,
And wondering hunters heard the hymn:

Jesus, your King is born.
Jesus is born;
In excelsis gloria.

In a lodge of broken bark
The tender Babe was found,
A ragged robe of rabbit skin
Enwrapped His beauty round.
And as the hunters brave drew nigh,
The Angel-song rang loud and high:

Jesus, your King, is born.

Earliest moon of winter time
Is not so round and fair
As was the ring of glory on
The helpless Infant there,
While chiefs from far before Him knelt
With gifts of fox and beaver pelt.

Jesus, your King, is born.

Children of the forest free,
O sons of Manitou,
The holy Child of earth and heaven
Is born to-day for you.
Come, kneel before the radiant Boy,
Who brings you beauty, peace and joy.

Jesus, your King, is born.

From the **Auriesville Pilgrim**
January, 1935.

Between Ourselves

.....

wrongfully interpreted this document by throwing out of their churches all the statues — the beautiful as well as the ugly! One gets the impression that only the saints of God are not allowed to enter. Do they really believe that these iconoclastic methods will foster union with the Eastern Churches?



"Extremely alarming symptoms:

God's faithful who do not love
His Church,

The Church's faithful who do not
love God.

How little they speak about the
Gospel!

How they fear their saints!"

Raymond Christoflour,
in *La Drachme perdue*.

"Don't delay too long in helping
Kateri's cause!"

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the Congregation of
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492 St. Paul St. E.
Montreal 3, P.Q.

During 1967, one of the most distinguished visitors to the Mission was the Very Reverend Pedro Arupe, General of the Society of Jesus. As he left Caughnawaga, he said: "There is a great deal of history here!"

A great deal of history indeed: this is implied in a document dating back to 1676, concerning the Jesuit Seigniory. You will find it in this issue of "Kateri".



"Kateri's smile will rest upon you during 1968!"

To Kateri's Friends

Come to the Mission alone or come with others to venerate Kateri's relics (private devotions).

At the half-past ten Mass on Sundays you will hear the Iroquois Mixed Choir sing in Indian. In the language Kateri spoke three centuries ago.

Why not organize a pilgrimage to the Mission of St. Francis Xavier, founded in 1667?

Write to the

KATERI CENTER

Box 70, Caughnawaga, P.Q.

or phone the Vice-Postulator:

Weekdays: 525-3611

Weekends: 637-2391

(Area code:
1 + 514)

Always mention Kateri in your correspondence.

Between Ourselves

A great deal of history, if you accept George Naïdenoff's article: "Canada's Most Famous Daughter, Kateri Tekakwitha", which appeared in *Missi* (5 Boulevard Raspail, Paris, 7e), on page fourteen.

A great deal of history indeed; this is indicated by a long letter written by Father Claude Chauchetière on October 14, 1682, two years and a half after Kateri's death. For a better understanding of life in her times, it has been reprinted here.

A great deal of history, as an excerpt from one of Father Thierry Beschefer's letters proves. It was addressed to his Provincial on October 21, 1683. He describes Christmas at the Mission of St. Francis Xavier in those early days.

And Christmas 1967?

To all "Kateri" subscribers, the peace of Christ! Those who see in the Christ Child little else than the object of a finical devotion, are babes lost in the woods of certain so-called liturgists. The Christ Jesus, is the Man-God reduced to His simplest expression. Though he is infinitely great, our Lord wanted His love to reach out to us through his littleness. This love alone gives true peace.

To you all, dear Friends, the peace of the Christ Child!

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After seven years' research, Vice-Postulator Henri Béchar, S.J., for the Cause of Beatification and Canonization of lovely Kateri Tekakwitha, now has his book *Kateri's Own* ready for publication. The Venerable Kateri Tekakwitha is the Indian girl who serenely smiles out from a stained-glass window of Notre Dame Church in Montreal and from the bronze doors of St. Patrick's Cathedral in New York City. In reading about her friends and acquaintances, you will learn more about Kateri Tekakwitha than in any other book written about her. Are you interested? Tell us so, and when *Kateri's Own* comes off the press, you will be notified.

The Kateri Center

Box 70

Caughnawaga, P.Q.