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KATERI

NO. 97

THE MARTIN ROLL

S.O.S. FOR PRAYERS !

OUR SUBSCRIPTION CAMPAIGN: 5

EACH NEW MOON

A COMMUNITY OF INDIAN NUNS ?

REFERENCES TO NEW FRANCE
IN THE MEXICAN WRITINGS OF
THE EIGHTEENTH CENTURY

CORRESPONDENCE

LILY OF
THE MOHAWKS

Autumn • 1973

Caughnawaga, P.Q., Canada



The Venerable Kateri Tekakwitha

Kateriana obtainable from the
Office of the Vice Postulation
(The Kateri Center)

Box 70, Caughnawaga, P. Q., Canada

Medals

Aluminum: 5¢ each — 50¢ per dozen.

Pictures (prayers in English or French)

1. Sepia picture of Kateri's statue by Sculptor E. Brunet, with prayer. 5¢.
2. Colored picture by Sister M. Fides Glass, with the prayer in Spanish only. 5¢ for two.
3. Mother Nealis' colored picture of Kateri (9¼" x 13¾") for framing. 75¢.

Touch Relics

1. Small Kateri pictures with silk applied to relics. 20¢ each.
2. Sepia picture of Kateri's statue by Sculptor E. Brunet, with prayer. 15¢.

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A four inch square enamel picture of Kateri on mushroom colored tile. By Daniel Lareau. \$2.25 (Limited supply).

Novena (English or French)

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

Statues

Colored 8½". \$3.75.
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- In English — *I am Indian* by Gualbert Brunsman, O.S.B. 60¢.
In English — *Treasure of the Mohawks* by Teri Martini, a book for boys and girls. \$2.25.
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.
In French — *Kateri, vierge iroquoise*, by Pierre Théoret. \$2.10.
In French — *Kateri Tekakwitha, la petite iroquoise*, illustrated album by Agnes Richomme, \$1.00.
In Italian — *Caterina Tekakwitha*, by Dr. Fernando Bea, 176 pp. \$3.00.
In Italian — *Il Giglio degli Iroquesi*, by Dr. Fernando Bea, 62 pp. \$1.50.
In Spanish — *¿Una India en los Altares? Kateri Tekakwitha de los Mohawks*, by Maria Cecilia Buchrlé: \$2.25.

Special

In English — *The Visions of Bernard Francis de Hoyos, S.J.*, by Henri Béchar, S.J., 178 pp., profusely illustrated. \$4.00.

Recordings

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

Kateri Seals

A sheet of 36 seals. \$1.00.

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.

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

Subscription to "Kateri"

One dollar a year. Please renew your subscription each year.

THE MARTIN ROLL

Martin Skandegonraksen, one of Kateri's contemporaries, is the fourth to lend his name to this Roll, established for the benefit of those who forward five new subscriptions to *KATERI*.

Send your five subscriptions to the Kateri Center, Box 70, Caughnawaga, P.Q., Canada. Then it will be your privilege to list, free of charge, one of your departed ones in the Martin Roll. Please note that a gift of five dollars without the five subscriptions is insufficient. When the Roll is complete with the names of two hundred deceased relatives and friends, one hundred Masses will be offered for the repose of their souls. Meanwhile they are remembered daily by the Vice-Postulator at the Eucharistic Celebration.

1. Mr. Adrien Goldstein
2. Mr. Henry Shepp
3. Mr. William Muldoon
4. Mr. James Muldoon
5. Miss Mary Muldoon
6. Mr. Alfred Gregoire
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87. Mrs. Anna Van de Motter
88. Mr. Elmer Bezzo
89. Mr. Peter Baratto
90. Mr. Antonio Molle
91. Mrs. Salvatoria Molle
92. Mr. Frank J. MacStoker
93. Mr. Horace Langevin
94. Mrs. Hervé Masse
95. Rev. Fr. Guinan, O.S.B.



FROM ROME, the Reverend Father
Paul Molinari, S.J.,
Postulator General for the cause of the
Venerable Kateri Tekakwitha, writes:

"The idea of launching a Prayer Campaign to hasten Kateri's beatification seems to me truly excellent, and I hope with all my heart that these prayers will obtain for us the miracles that are needed for Kateri's beatification...
...Naturally I shall take part in your Prayer Campaign..."

**How many written promises
of one daily Our Father
and or/one daily Hail Mary
to hasten Kateri's Beatification
has the Kateri Center received?
Exactly 9656.
At least one million are needed !**

Fill out the following form
and rush it to:
The Kateri Center
Box 70
Caughnawaga, P.Q., Canada

S.O.S.

MY PLEDGE TO KATERI Date

I, the undersigned, pledge to offer up each day one Our Father and/or one Hail Mary until the second duly verified miracle needed for Kateri's beatification is obtained.

Name

Street or Box

City or Town

Province or State Zip or Zone Code

Country Telephone



KATERI, No. 97

Vol. 24, No. 4

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 one daily Hail Mary for her Beatification.
3. It seeks also your donations, for without them practically nothing can be done to make Kateri known and to have the important favors attributed to her intercession examined and approved.

CONTENTS

Each issue of "Kateri" contains :

1. One or several pages on Kateri's life and virtues;
2. News from Kateri's friends everywhere;
3. The account of favors due to her intercession;
4. News concerning the Indians of America, with special reference to the Caughnawagas and their friends.

BENEFITS

Your contribution (\$1.00 a year, or more, if possible) enrolls you among "Kateri's Friends" for whom:

1. A weekly Mass is offered;
2. The Vice-Postulator prays at 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 the Society of Jesus is opened;
5. Extra graces are merited by working for Kateri's Beatification.

SEPTEMBER 1973

Published with Approbation of the Ordinary and Permission of Superiors

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CAUGHNAWAGA, P.Q., CANADA

OUR SUBSCRIPTION CAMPAIGN

Our Subscription Campaign is well under way. We are appealing to all our friends and subscribers for help in spreading devotion to the Iroquois Maiden by finding 10,000 news subscribers to the *Kateri* quarterly. The subscription rates have not changed since 1949, and I do not intend to change them: \$1.00 a year, which, however, does not cover the printing and postage costs. The new readers to whom you will have introduced *Kateri* will learn to know, love and, through their prayers, hasten the beatification of the "New Star of the New World." Slogan: 10,000 subscriptions for the hundredth issue of *Kateri*!

Fifth quarterly instalment

Forward	897	A. Magill, Liverpool, Ohio	5
G. McGee, Potsdam, N.Y.	3	P. De Petro, Garden City, Mich.	1
T. Smaglinski, Leamington, Ont.	1	R. Carleton, Ottawa, Ont.	5
L. O'Dell, Laval, P.Q.	2	S. Woolgar, Verdun, P.Q.	5
J. Evancho, Hazleton, Pa.	1	H. Prevost, Hanner, Ont.	1
M. Danahy, Barre, Mass.	5	M. Zandin, Silver Spring, Md.	1
J. Zavatsky, Cleveland, Ohio	1	M. Velez, Ozone Park, N.Y.	1
C. Downs, Potsdam, N.Y.	1	H. B. Clappitt, Denver, Colo.	1
J. Scozzie, Erie, Pa.	1	Rt. Rev. Vogelweid, Jefferson City, Miss.	1
J. Johnson, London, Ont.	1	A. Howell, Springfield, Ill.	1
R. Trombley, Salt Lake City, Utah	1	G. Kaplanek, Westchester, Ill.	1
E. Mahall, Cleveland, Ohio	1	F. River, Perth, Ont.	4
E. Baclawski, Ansonia, Ct.	10	C. Lockhart, Montreal, P.Q.	1
E. Boisselle, Holyoke, Mass.	10	G. Borduas, Biddeford, Me.	2
N. McAuliffe, San Rafael, Calif.	1	Y. Doucette, Tignish, P.E.I.	1
Bro. P. O'Brien, Eureka, Miss.	1	E. Wylie, St. Catharines, Ont.	3
B. Oles, New York, N.Y.	2	Rev. A. Rolland, S.J., Nakina, Ont.	1
R. Cox, Houston, Texas	5	F. Bohan, North Haven, Conn.	1
S. Lapean, Bernardston, Mass.	1	J. McGavisk, Plattsburg, N.Y.	1
E. Conroy, Guelph, Ont.	1	D. Westfall, Phoenix, Ariz.	1
C. Francis, St. Regis, P.Q.	1	Rev. J. Rochford, Country Club Hills, Ill.	1
L. Grant, Schumacher, Ont.	1	J. E. Felton, Framingham, Mass.	1
L. Zettler, Hanover, Ont.	2	Sr. A. Savage, Chicopee, Mass.	1
A. Chaisson, Hamilton, Ont.	1	Sr. N. Brown, Chicopee, Mass.	1
J. Miller, Kennebunk, Me.	1	W. Chlamouskas, Kennebunkport, Me.	1
R. York, Franklin, Park, Ill.	5	Rev. A. Roux, Biddeford, Me.	1
M. Doyle, Wawa, Ont.	1	F. M. Foster, Milton, Mass.	1
H. Stonefish, Dundas, Ont.	1	P. Hanley, Montreal, P.Q.	5
J. Cumming, Cheektowaga, N.Y.	1	L. O'Dell, Chomedey, P.Q.	4
M. Pitt, London, Ont.	1	F. Laporte, Drummond, P.Q.	5
M. Shepp, Cleveland, Ohio	2	A. McCauley, Phoenix, Ariz.	1
Srs. of St. Francis, Bethlehem, Pa.	1	B. Monette, Nahant, Mass.	1
B. Rakoczi, Montrouge, France	1	C. Lee, Pleasantville, N.Y.	5
A. Owen, Chicago, Ill.	1	A. L. Plau, No. Royalton, Ohio	1
G. Mickley, Loudonville, N.Y.	5	P. Lapi, Sprakers, N.Y.	1
C. Gradman, San Jose, Calif.	1	K. Spaulding, Verona, N.Y.	1
Franciscan Sisters, Fresno, Calif.	1	C. Steele, Heuvelton, N.Y.	1
P. Diabo, Caughnawaga, P.Q.	1	M. Jeglie, Cleveland, Ohio	3
J. Richelle, Liège, Belgium	1	H. Wittmeyer, Hamburg, N.Y.	1
R. Peverly, Syracuse, N.Y.	1	A. Magill, East Liverpool, Ohio	5
Daughters of the Heart of Mary, Montreal, P.Q.	1	A. Mikulich, Superior, Wis.	1
Rev. W. J. Wallace, Chatham, N.B.	6	Total	1077
A. M. P. Bozzo, Santurce, P. R.	1		
P. Wilson, Wawa, Ont.	1		
M. Banill, Scarboro, Ont.	1		
H. Robillard, Penetanguishene, Ont.	1		
R. Martin, Berlin, Conn.	5		
E. McGuire, So. Porcupine, Ont.	1		
D. Grant, St. Catharines, Ont.	5		

KATERI
Box 70
Caughnawaga, P. Q.

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

Thank you so much for my *Kateri*, which I have received. I am so sorry for not answering my winter *Kateri*. The days go by so quickly. Please remember my Country in your prayers. God Bless.
(Dublin, Ireland)

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

I enclose a three-dollar check, which I promised to the Venerable *Kateri* if she helped me to get my twenty weeks of employment so I could get my unemployment payments. I work at a fruit cannery, which is a seasonal job in this area. The cannery functions just about twenty to twenty-four weeks but this year because of last year's flood, the fruit was scarce so we didn't work steadily. Also I had trouble with sciatica, which was so agonizing I could barely last the day. I carried on with *Kateri*'s help and after getting laid off I still got called back just to barely get my twenty weeks. I am grateful to her. I am stronger too, as I have found exercise which is slowly healing and strengthening my leg. I did go to a doctor but the shots he gives are only temporary help.

(Martville, N. Y.)

* Kateri's smile upon you, Rev. J. L., C. S. B. !

This comes to you from afar, because I have been studying in Jerusalem for the past three years (Ph.D. in archaeology, I hope). My mail is very irregular because of the forwarding, but periodically I get *Kateri* sent on to me, reminding that I should send you some subscriptions and renew my own. I enclose a ten-dollar check for a copy of Fr. Weiser's book, five new subscriptions, and my own subscription renewal. Send the book **only** (not the subscription) to the Jerusalem address. (I hope to be getting back to Windsor in August, so I would have to change it after the June issue). The book you can send by ship mail.

I was excavating at Nuns' Island, Montreal three years ago, and stopped in to meet you, but you were away at the time. I have been interested in *Kateri* since I edited some material on the French Jesuit missions in the Great Lakes for the New York State Archaeological Association: **Occasional Papers** (Rochester Museum), which had been compiled by Alexander Stewart of Rochester. I shall try to get to Caughnawaga some time after I return to teaching at the University of Windsor. I am a Basilian Father. Fr. Roussos of Mt. Carmel visits us at the **Institut Biblique Pontifical** often. Sincerely in Jesus and *Kateri*.

(Jerusalem, Israel)

(When acknowledging favors to *Kateri*, be sure to indicate details.)

EACH NEW MOON

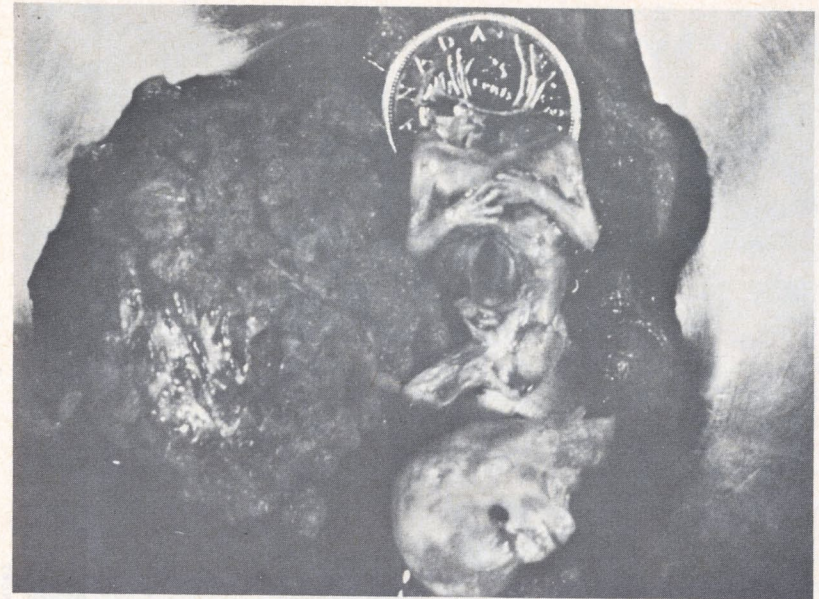


NINETEEN HUNDRED AND SEVENTY-FIVE will be the next Holy Year. Paul VI intends it "to be a sort of prophetic movement, a messianic awakening, something like the new order foreseen by Vergil before the birth of Christ." For the happy outcome of the Jubilee, the Holy Father counts above all "on the help of our Lady, the Mother of Christ our Savior, the Mother of the Church, our humble Queen."

Our readers will surely collaborate with the Pope to insure its success. Kateri's example will inspire them. All the devotional practices honoring Mary, which Kateri favored, were maintained and encouraged by Vatican II: the daily recitation of the Rosary, of the Litanies of our Lady, and of the Angelus; the offering of sacrifices — trials and tribulations generously accepted, and voluntary privations — especially on Saturdays and Marian feastdays. Through the Blessed Virgin, Kateri Tekakwitha achieved purity of heart, which encompasses not only chastity according to one's state of life, but also total *dedication* to Christ our Lord in thought, word, and deed. This is what the Holy Year is all about.

The Kateri Staff's thanks go to the members of the Guild, particularly to those whom it has been impossible to thank individually, and who have sent in their Prayer Pledges of one Hail Mary a day to hasten the beatification of the Lily of the Mohawks. Approximately 10,000 signed pledges are in. Your immediate assistance is needed to achieve our goal of one million pledges. If each one of Kateri's friends found three other persons who would sign the pledge, and they in turn did the same, within a year, our prayer campaign would be a success.

As early as the eighteenth century the Venerable Kateri Tekakwitha "was universally known as the Protectress of Canada," which then included most of the northern New England States and the entire Mississippi valley. May she today protect all North America, and, particularly, the Province of Quebec! May she shake into watchfulness the Christian parents who still believe in Christ and in His Church, and who want their children to believe as they do. May she goad them into a powerful opposition group against the delegates to the annual convention of the Quebec Teachers' Corporation, who recently voted in favor of a resolution "to allow women with unwanted pregnancies to have recourse to abortion in harmony with certain medical and psychological conditions." Perhaps the next annual convention will see them voting in favor of legal theft "in harmony with certain medical and psychological conditions." Who knows, in favor of legal blasphemy and perjury "in harmony with certain



Results of a suction abortion at ten weeks: small catheter method. (With permission, *Handbook on Abortion*, Wilke, Hiltz Pub. Co.) The tiny hands of the beheaded body tug at the heartstrings of most human beings, but certainly not at those of the Q.T.A.!

medical and psychological conditions?" Or again, in favor of the legal assassination of school and government authorities (who could at least defend themselves) "in harmony with certain medical and psychological conditions?"

The above photo clearly shows the results of an abortion. The unborn child is burnt in a saline solution, as a gherkin pickle, or he is carved up as cattle in the Montreal or Chicago stockyards, or he is vacuumed out of the uterus as mud off an Oriental carpet.

I shudder when I stop to think that little, innocent children — those who miraculously escape abortion — may fall into the hands of such individuals. These people are influential since they were elected

as delegates to the annual convention of the Quebec Teachers' Corporation. Of course, they do not look like Stheno, Euryale and Medusa, the three Gorgons known for their snaky hair and terrific aspect, who turned the beholder into stone. But, these women, hard and totally self-centered — or irresponsible — will surely change the hearts of the little children entrusted to them into cold stone. . . unless something drastic is done about it.

"The Superior of the Mission (1677-1680)," a biography of Fr. Frémin, who played an important role in Kateri's life, omitted in this issue of *Kateri*, will be continued in the December *Kateri*.



PHOTO ARMOUR LANDRY

A Community of American Indian Nuns?

Claude Chauchetière, S.J.¹

The missionary Fathers, her directors, aided Kateri in the beginnings of her spiritual life, but left much that many of their neophytes (especially Kateri), were capable of, to the Holy Spirit. The Fathers were surprised at the real progress the new Christians made in all the Christian virtues. But they did not as yet know in detail everything that transpired between Kateri and her companion (Marie Thérèse Tégaiaguenta). Their principal director, Father Frémin, had gone to France in the interest of his mission, and Father Cholenec was so busy that he had time only for general

¹ This document of exceptional interest was written by Father Claude Chauchetière, S.J., as early as 1685. It relates Kateri's unsuccessful attempts to found a community of American Indian nuns at Caughnawaga, Canada. Saints, however, have a way about them of achieving whatever they think is for the greater glory of God. Less than a half century later a convent of Poor Clares was founded in Mexico, thanks to the Lily of the Mohawks' influence. In a fascinating study of French Canadian and Mexican relations during the eighteenth century, Professor Paul Bouchard of Laval University then tells us about this little-known but dramatic event.

management. He was certain, however, that they would do nothing, especially concerning the manner of life they wished to lead, without consulting their confessor.

For example, each day Kateri and Thérèse performed some act of devotion which was proper and suitable for their aim. Marie Thérèse Tégaiaguenta thought that it would be better if there were a third, or if they had some other Christian girl with them from whom they could learn all they wished to know. She added that she knew one named Marie Skarichions, who had lived for a long time at Quebec and at the Mission of Our Lady of Lorette, conducted on the same plan as the Mission of the Sault. When Kateri agreed with her companion's suggestion, the three assembled at the foot of the cross, which was planted on the riverside. There the elder companion spoke first, expressed her desire to join them, and proposed that they adopt the rule of life of the Religious she had seen while she was an invalid at Quebec. This meant that they should never separate, that they should dress alike, and if possible, live in the same cabin. Accordingly they chose as their home an island called Heron Island. All this was made part of their deliberations of religious life.

Kateri thanked the speaker with tears of joy in her eyes, and begged her to keep nothing from them which would make them more pleasing to God. Although the others had persisted in their resolution to give themselves entirely to God and never to marry, none of them had profited as much as Kateri in perseveringly following the rule of life which her confessor had given her.

Her custom was to go to church at four o'clock in the morning, winter and summer. In winter, she walked barefoot through the snow. Each day she heard two Masses and frequently visited the Blessed Sacrament. She went to confession weekly, received Holy Communion as often as possible, and made Spiritual Communions frequently during the day. Her great devotion and fervor of spirit qualified her for admission to the Society of the Holy Family almost as soon as she had arrived from the Iroquois. She had been exempted from taking the tests which other arrivals and newly baptized were required to pass before being allowed to receive Holy Communion or before admission into the Society of the Holy Family.

One of the principal signs that what was happening in Kateri's soul was the work of God, was the obedience with which these three persons submitted their resolution to live as Religious. When they arrived at their decision, one of them went at once to Father Frémin and told him that they had formed an association, yet wished to do nothing unadvised.

The priest made light of all these beautiful plans. He told them they were as yet too young in the faith for such a singular project; that Heron Island was so far removed from the village that all the young people who were passing to or from Montreal would be always at their cabin. They themselves saw that what the priest said was reasonable, and forthwith abandoned their idea of a monastery on Heron Island.

REFERENCES TO NEW FRANCE
IN THE MEXICAN WRITINGS
OF THE EIGHTEENTH CENTURY

PAUL BOUCHARD

Laval University, Quebec

A saintly Iroquois maiden in the controversy
concerning the capacity of adaptation
of the noble Indian Women of Mexico
to the religious life

An excerpt from the book offered
as a tribute of esteem to

LUIS ALBERTO SÁNCHEZ

on the occasion of his fortieth anniversary
as a member of the teaching profession
published by the printing-press of the

UNIVERSIDAD NACIONAL MAYOR DE SAN MARCOS

Lima, 1968



Professor Paul Bouchard
The Arts School
Department of Hispanic Studies
Université Laval, Québec
to whom all Kateri's friends
owe special thanks.

An Iroquois "saint" in the controversy
concerning the spiritual capabilities
of the Indian noblemen of Mexico.

REFERENCES TO NEW FRANCE IN THE MEXICAN WRITINGS OF THE EIGHTEENTH CENTURY

by Paul Bouchard*

During the years that elapsed from the founding of Quebec to its capitulation (1608-1759), no direct relations of a particular nature were established between New France and the Mexican viceroyalty.

However, history does mention the singular and, at the same time, romantic and trade adventure of Louis Juchereau de Saint-Denis in the lands of New Spain. A native of Quebec, the city in which he was born on September 18, 1676, Saint-Denis fought as chief of a detachment of Canadian soldiers in the French troops which arrived with Pierre Le Moyne d'Iberville at the mouth of the Mississippi river, in 1699, to found and occupy the new colony of Louisiana. This was the period when, from Biloxi, Mobile, and later on, New Orleans, the first contacts began between the Spanish and French settlements in North America. Indeed, during the two decades which extend from 1700 to 1720, Louis Juchereau de Saint-Denis led several expeditions towards the frontiers of Texas and New Mexico.

At the onset, Louisiana was much more a trading venture than an attempt at colonizing the country. Under the impetus of financier Antoine Crozat, grantee of the economic monopoly of the territory, Governor La Mothe Cadillac committed himself to the development of trade with the frontier provinces of New Spain: Texas, Coahuila and Nuevo León. Thus it was that during the last days of September 1713, Saint-Denis set out from the fort of Mobile with a troop of French and Canadian adventurers, a few Indian warriors, and plenty of merchandise. The native people, with the exception of one or two tribes, welcomed the expeditionary forces and the latter without any great difficulty reached the stronghold of San Juan Bautista on the banks of the Rio Grande del Norte. Saint-Denis showed his passports and explained the object of his mission to the commanding officer of the place, Captain Diego Ramón.

The viceroy of New Spain, Duke of Linares (1711-16) informed of Saint-Denis' expedition by Don Gregorio de Salinas Varona, head of the garrison of Pensacola on the coast of Florida, had sent orders to the administrators of the Interior Provinces of the North to prevent the strangers' entering. Captain Ramón took Saint-Denis into custody but treated him with all the respect due to his rank; he even lodged him in



Impressive ruins of the ancient Toltec civilization, thirty miles northeast of Mexico city, at Teotihuacan — the temple of Quetzalcoatl (the plumed serpent).

his own house, where the brilliant military man fell in love with the grand-daughter of his amiable gaoler, Doña María Ramón. Finally arrived the escort sent by the governor of Coahuila assigned to accompany Saint-Denis as far as the city of Mexico where the Canadian officer had several interviews with the viceroy in June 1715. The Duke of Linares understood the urgency of occupying the Province of Texas as soon as possible. Saint-Denis returned to San Juan Bautista del Rio Grande to marry Doña María and afterwards to lead as guide and interpreter (for one had to be quite a guide in these distant parts and much loved by the Indians) a whole caravan of settlers and missionaries through the vast solitudes which bordered on the French territory. Among the founders of the first villages and parishes of Texas, we must note the presence of the celebrated "pilgrim of North America" and apostle, Friar Antonio Margil de Jesús, and of the illustrious chronicler of the Colleges of the Propaganda of the Faith in New Spain, Friar Isidro Félix de Espinosa.

After various business activities, which it is not necessary to relate in these pages, Saint-Denis, detained once again at the border with an enormous load of merchandise, undertook a second trip to lodge a complaint before the viceroy at the capital. There he was imprisoned for smuggling on July 12, 1717. The judgement of Auditor Don Juan de Oliván y Rebollo, entrusted with the judicial inquiry, was a glowing encomium of the Canadian officer. Freed by the Royal Audiencia, perhaps owing to the discreet intervention of the viceroy, Marquis de Valero, (1716-1722), Saint-Denis lived nearly a year in Mexico on the proceeds of his smuggling; but threatened with imprisonment because of his bragging, he fled, in September 1718, to Louisiana, where he was named commanding officer of the Natchitoches¹ fort.

1. Saint-Denis did well to return to Louisiana, for the Marquis de Valero had referred the case to Court. A Royal Cedula expedited from Madrid, on January 30, 1718, ordered the viceroy "to keep Mr. Louis de Saint-Denis in that city (Mexico) as a jail until his wife and family came to join him there; after which he was to be sent later to Guatemala." Rubio Mañé, *Introducción al Estudio de los Virreyes de la Nueva España*, (Mexico, 1961) t. 3, 80.

*Translated from the Spanish by Henri Béchar, S.J.
Photos by Armour Landry unless otherwise indicated.

Louis Juchereau de Saint-Denis was the first native of Quebec to visit the city of Mexico.²

However, despite this romantic and trade adventure, in the distant confines of Louisiana and Texas, there is no mention of direct intercourse between New France and New Spain, since Saint-Denis' journeys started out from the settlements of the Lower Mississippi basin and from the shores of the Gulf of Mexico, colonized by the French.

At first, one is somewhat surprised to read in the **Prólogos a la Biblioteca Mexicana**, a work printed in Latin "at the new Press in the Author's Residence," in Mexico, 1755, by the Mexican biographer, Don Juan José de Eguirara y Eguren, Bishop Elect of the Holy Church of Yucatán and Canon Magistral of the Metropolitan See of Mexico, the following paragraphs:

The reason for having called this Library Mexican, is indicated by its very title and sanctioned by the geographical custom, by virtue of which all this region is designated with the qualifier Mexican, taken from the name of its most famous and important city. Bending to the said custom and obliged to speak of the authors who flourished in North America, we shall endeavor to contain them under the abovementioned title. In this Library we also include the Venezuelans, who, although they belong to Southern or Peruvian America, are politically and ecclesiastically annexed to Mexican America, because their diocese is suffragan to the Church of the Island of Hispaniola or to the Cathedral of Santo Domingo.

On the other hand, we shall practically leave out Carolina, Virginia, New England, Louisiana and Canada or New France, regions under the domination of foreign kings, with whom we have little or no relations, and the books of which are just about totally unknown to us, despite their publication in these parts of North America. However, we are not unaware to some extent, that the native peoples of these lands as well as those who came to inhabit them, have actively cultivated literature. Indeed we possess the **Vida de Santa Catalina Tekakobita, india**

2. Enrique Rios, in his work "*Fray Antonio Margil de Jesús*" (Mexico, 1955), pp. 172-181, offers a good summary of Saint-Denis' comings and goings in New Spain.

Several survivors of Cavalier de la Salle's last expedition to Louisiana, in 1685, were rescued by the Spaniards from the Texan Tribes and taken to Mexico. Fray Isidro Félix de Espinosa in his *Crónica de los Colegios de Propaganda Fide de la Nueva España* (2nd ed., Madrid, 1964), pp. 672-674, relates how the Governor of Coahuila, Don Alonso de León, ransomed, in 1690, three abandoned French children, Pierre, Robert and Madeleine Talon.

The most singular case is that of an adventurer who took over as chief of one of the Texan tribes and whom the Indians venerated as a god, perhaps because of his healing powers, when the Spaniards, on June 30, 1668, seized him and sent him to Mexico, using him, later on, as a guide to return to Texas. According to Rubio Mañé, his identity would be "Jean Gery, Frenchman." Vito Alessio Robles calls him "Juan Jarri (undoubtedly Jean Jarry), a native of Saint-Jean d'Orléans" and adds in a footnote that Don Carlos de Sigüenza y Góngora says that he was originally from "Cheblu" in New France. If this Jean Jarry was born on the banks of the St. Lawrence, Saint-Denis would not have been the first Canadian to arrive in Mexico. See Rubio Mañé, *id.*, (Mexico, 1959), II, 146.

Vito Alessio Robles, *Coahuila y Texas en la época colonial*, (Mexico, 1938), pp. 336-343.

Herbert E. Bolton, *The Spanish Borderlands*, (New Haven, 1921), p. 214.

iroquesa, published in French by Jesuit Father Francis Colonec and translated and printed in Spanish at Mexico by Father Juan de Urtasum of the same Society. Although rare, testimonials of this sort are not lacking.³

Young Catherine Tekakobita [sic], to whom Eguirara y Eguren erroneously attributes the title of Saint, has not yet been canonized or beatified. She is known in Canada under her Indian name of Kateri Tekakwitha, and, during the colonial period, under the French given name of Catherine Tegakouita. The daughter of an Iroquois father and of a Christian Algonkian mother, Kateri was born in 1656, and grew up among the fierce Indian inhabitants of the forests of the Mohawk river, the only way to penetrate into a country that was at stake in the tenacious rivalry between France and England; but today this territory belongs to the State of New York. Persecuted by her non-Christian compatriots, the young Indian woman was led, with the help of a French Jesuit among the Iroquois, to a Canadian Jesuit reduction. Concerning her life and her heavenly virtues, many books have been written in French and English in France, Canada as well as in the United States.⁴

How did the fame of a young Iroquois maiden, who died in the odor of sanctity on April 17, 1680, in an Indian village in the vicinity of Montreal, spread to the Anahuac Valley, and especially, how did it call for the publication of a book? This is the problem that I wish to elucidate in part.

The frontispiece of this work printed in New Spain carries the following title:

GRACE TRIUMPHANT IN THE LIFE OF CATHERINE TEGAKOVITA, an Indian Iroquois woman, AND IN OTHERS, also of her Nation, as well as of this New Spain. ON THE ONE HAND TRANSLATED FROM French into Spanish, from the work of Fr. Francis Colonec, and on the other taken from Authors of the highest repute and authority, as will be seen in their excerpts. By FR. JUAN DE URTASUM, Professed religious of the Society of Jesus, and Qualificator of the Holy Office. WITH PERMISSION IN MEXICO. By Joseph Bernardo de Hogal, at the Puente del Espiritu Santo. In the year 1724.

After the title-page, an engraving represents the virtuous maiden in her native dress with a crucifix in her hand.

The author of this book was Spanish. Father Juan de Urtasum,

3. Eguirara y Eguren, *Prologos a la Biblioteca Mexicana*, (2nd ed., Mexico, 1944), p. 207. Our author refused the dignity of bishop, *vide diccionario Porrúa*, p. 497 (Mexico, 1964).

4. Among the most important biographies of Kateri Tekakwitha, we have: Rev. Nicolas Burtin, O.M.I., *Vie de Catherine Tekakwitha* (Québec, 1894). Ellen Walworth, *The Life and Times of Kateri Tekakwitha, the Lily of the Mohawks* (Buffalo, 1890).

Rev. Edouard Lecompte, S.J., *Catherine Tekakwitha*, (Montreal, 1927).



The Cathedral, sixteenth century, Mexico City.

born in Zabalica, a village of Navarra, on December 25, 1666, must have been quite young when he arrived in New Spain, since he entered the noviciate of Tepotzotlán on April 23, 1690. He was professor of grammar, minister, and rector. He died in Mexico, on November 2, 1732.⁵

Fr. Urtassum's work, as the title exactly indicated, is a translation of Fr. Colonec and a compiling of edifying facts taken from the exemplary conduct and from the martyrdom of several Canadian and Mexican Indians. We must point out, however, before going thoroughly into the subject, that the supposed author of the *Vida de Catharina Tegakovita*, Fr. Francis Colonec, never existed. We do not understand for what motive Fr. Urtassum wished to conceal the veritable name of the French narrator, Jesuit Pierre Cholenec, missionary of New France, and first biographer of the Lily of the Mohawks, as the modern hagiographers call Kateri.⁶ His relation of the heroic virtues of Catherine came out in Paris with the title of "*Lettre au Père Le Blanc*," in the 1717 edition of *Lettres Edifiantes*.

That the biography of a humble Mohawk maiden, printed in Paris in 1717, was done into Castilian and came off the press in Mexico seven years later, seems to me an event worthy of attention. Consideration must also be drawn to the fact that the New Spain translation of Kateri's life by Fr. Pierre Cholenec was the first one in a foreign language, for the only version that came out during the entire eighteenth century was printed in Germany at Augsburg, in 1728.

Among the recent French or English writings on Kateri Tekakwitha, since the first one published during the nineteenth century (Buffalo, 1890) until up to now, no reference has been found to Fr. Juan Urtassum's book, save in the bibliography of the documentary section from the cause of beatification presented in Rome to the Sacred Congregation of Rites, as it appears in the English translation prepared by the Fordham University Press in 1940:

The **Positio** of the Historical Section of the Sacred Congregation of Rites on the Introduction of the Cause for Beatification and Canonization and on the Virtues of the Servant of God Katherine Tekakwitha, the Lily of the Mohawks. Fordham University Press, New York, 1940.)

5. Sommervogel. *Bibliothèque de la Compagnie de Jésus* (Brussels-Paris, 1891). Fr. Juan de Urtassum, besides French, knew English. A posthumous work is attributed to him: *Interesses de la Ynglaterra mal entendidos en la presente guerra contra España*. (Mexico, 1728). Translated from an English book, into the Castilian language, by Fr. Juan de Urtassum of the Society of Jesus. The Don Diego López de Haro Press (Seville, 1741).

6. Sommervogel, *Idem*. Pierre Cholenec, born in Brittany on July 29, 1640, left for Canada about 1674 and died at Quebec on October 30, 1723.

As a missionary at the Mission of Sault St-Louis, near Montreal, he was Kateri Tekakwitha's confessor, and the author of the first printed biography (Paris, 1717). See "*Lettre au Père Le Blanc*" in *Lettres Edifiantes*, Vol. XII, 119-211. This condensed life was, until Fr. Claude Chauchetière's unpublished text (1685-95) was printed at Albany, New York, 1887, the first source of many others to be later published, including, of course, the Spanish translation in Mexico, 1724, and the German version, at Augsburg, 1728, reprinted at Leipzig, 1735.

Four biographies written by Fr. Cholenec on Kateri Tekakwitha from 1682 to 1715 are known. The most important, *Vie de Catherine Tegakouita, Première Vierge Iroquoise* dates from 1696. The autograph [and unpublished] manuscript is preserved at the Quebec Hotel-Dieu. An English translation was put out by Fordham University Press, (New York, 1940).



A Mexitli plateau Indian mother, pock-marked as Tekakwitha was after the 1660 epidemic.

A happy Mexican peón from the Taxco district. Note, in the background, a field of maize a vegetable first developed in Mexico.



The time has now come to ask ourselves this question: In a continent that had known the mystical experiences of St. Rose de Lima, of St. Mariana of Quito, of St. Francis Solano, and of St. Martin de Porres, of so many saints of both sexes elevated to the altars by the Catholic Church, of what special importance for New Spain could be the chaste life of an unknown girl of a fierce tribe of redskins?

The answer, indeed, contains much that is of historical interest for its contribution to the colonial controversy on the religious capabilities of the indigenous Americans and on its practical consequences in a concrete case concerning the foundation of a monastery in the city of Mexico.

Father Pierre Cholenec, S.J., Kateri's spiritual director, died in Quebec on October 30, 1723. During that same year, there began in Mexico the building of a monastery for Indian nuns, an initiative of the viceroy who governed New Spain during Louis Juchereau de Saint-Denis' second sojourn, the excellent Marquis de Valero, founder of the Corpus Christi Convent for the daughters of Indian caciques [or chiefs]. Don Baltazar de Zúñiga, at the end of his mandate as viceroy, had taken this decision in 1722 before returning to Madrid.

According to the Mexican historian, Josefina Muriel:

The foundation had not yet been authorized, when the Marquis de Valero was recalled to Spain, to be given the post of president of the Council of the Indies. His



PHOTO PAUL BOUCHARD

The Poor Clare monastery of 1724, now an art museum

presence there had great weight on the taking of the decision. The king, Don Luis I, convinced that the Indian women were "so apt to the religious state that, by inclination, they nearly practised it in the world," gave his approval in a Royal Cedula on March 5, 1724."⁷

This convent was inaugurated on Thursday of Corpus Christi of that same year and the first noble Indian women took to the cloister under the rule of the Poor Clares. Among the first Indian noblewomen, we notice Doña Theodora Antonia de Salazar y Moctezuma, legitimate daughter of Don Thomas de Salazar and of Doña María de la Encarnación Moctezuma, caciques of the San Juan quarter in Mexico. In the same list, appear the names of Sister Juana María Cortés Chimalpopoca and of Sister María Teresa de los Reyes Valeriano y Moctezuma; the former, daughter of Don José María Cortés Chimalpopoca, fifth grandson of the king of Tacuba Chimalpopoca; the latter, sixth granddaughter of Emperor Moctezuma II Xocoyotzin. The latter lady belonged to the branch of the descendants of the Aztec sovereign, established at Mexico, and not to the branch of those that took root in Spain where they obtained the rights and titles of counts of Moctezuma and Tula.

We well know that the Church, during the seventeenth century, adopted regulations contrary to those of the first colonial epoch, and opposed the recruiting of Indians for the clergy and the religious Orders.

7. Josefina Muriel, *Las Indias Caciques de Corpus Christi*. (Universidad Nacional Autónoma de México, 1963), p. 58.

Fernández de Recas, *Cacicazgos y nobiliario Indígena de la Nueva España*. (Universidad Nacional Autónoma de México, 1961).

Convinced that the indigenous peoples already possessed a sufficient knowledge of Christianity — to wit, in Peru there were members of the clergy who desired to submit them to the authority of the Inquisition — the eighteenth century showed itself favorable to their becoming priests and religious.⁸ It is clear that the priestly or religious vocation demanded a certain level of education and culture which were not common in the working classes. That explains why the pontifical approbation of June 12, 1727, by Benedict XIII, stipulated that the admission to the Corpus Christi Convent must be reserved exclusively to Indians of the nobility, daughters of the caciques.

In his History of the Church in Mexico, Father Mariano Cuevas states:

The foundation most worthy of consideration in all the history of Mexico, is that of the Convent of Corpus Christi, exclusively reserved to indigenous nuns. This foundation is the sign of a very important historical moment: that of a highly just and long-overdue appreciation of indigenous psychology, until then the victim of a deplorable prejudice. Two entire centuries had passed since the conquest; there had been more than enough opportunities to recognize the quality of the faith and of the customs of the Indians, and yet the false impressions still remained that they were unsuited to religious life. . . To the viceroy, Marquis de Valero belongs the glory of clearing the way by obtaining with uncommon speed the ecclesiastical authorizations. . .⁹

8. Lopetegui, Zubillaga, Egaña, *Historia de la Iglesia en la América Española*. (Madrid, 1965), I, 100, 428; (Madrid, 1966), II, 1052.

Ybot León, *La Iglesia y los Eclesiásticos Españoles en la Empresa de Indias*. (Barcelona, 1954), I, 725.

Fr. Rubén Vargas Ugarte, S.J., *Historia de la Iglesia en el Perú* (Burgos, 1960), III, 319.

9. Fr. Mariano Cuevas, S.J., *Historia de la Iglesia en México* (5th ed., Mexico, 1947), IV, 222.



The chapter house of the old monastery now contains a collection of rare paintings and colonial furniture.

Even so, the foundation of the Corpus Christi Convent doubtless gave rise to certain protests on the part of hardened conservatives, and of those convinced of the American aborigines' inaptitude for the religious and conventual life. There resides the enigma concerning Father Juan de Urtassum's book on Kateri Tekakwitha, and especially concerning the very noteworthy opinion published by way of a prologue, and whose author was none other than Dr. Juan Ignacio de Castorena y Ursúa, Rector of the University of Mexico, Provisor and Vicar General of the Aborigines, future Bishop of Yucatán. This curious and open-minded individual was also the founder of the first weekly of New Spain, the *Gazeta de México* (1722) and, finally, editor of the third tome of the works of the "tenth Muse and American poetess" Sister Juana Inés de la Cruz.

The position of the Mexican professor, a native of Zacatecas, an important document in the history of the native peoples and of the Indian claims during the eighteenth century, seems to be unknown to the majority of specialists. The principal arguments are expounded in the second part thus headed:

AN APOLOGETICAL POINT ON THE PUBLIC USEFULNESS of this good work, for the spiritual profit of the Indian women, apt and able to become professed religious, for which authority pleads, reason convinces and experience manifests.

In the first paragraphs, Castorena y Ursúa immediately begins to explain the motives which determined the viceregal foundation of Corpus Christi:

In the punctual accomplishment of the Royal Orders, His Excellency the Lord Viceroy Marquis de Valero, among the many magnificent works with which the felicitous renown of his government was made greater, here in America, by virtue of a Royal Cedula, erected from the foundation-stone up a Temple of Piety (and more useful than that of Rome), a Religious Convent reserved only to the Indian women, who, presumably had a vocation and chose the religious life. . .

...His Excellency brought about this foundation under the title of Corpus Christi. . . with the pious motive that poor, pitiable, virtuous Indian girls, who abound in the important towns of these Kingdoms and even more so in this Archbishopric and in this city which is the capital, and that girls without number who, as all know, are living quite contented for long years until their death, as servants in most of the convents and are highly attracted to the cloister, should be allowed to take the habit and make their religious profession.

As Doña Josefina Muriel off-handedly explained in modern idiom: "Young Indian girls could not become nuns." The only ones to be

admitted to the conventual life were "the Spanish and the mestizas: a typical example of which were, during the sixteenth century Doña Isabel and Doña Catalina, daughters of Isabel Moctezuma and of Juan Cano, who became nuns at Conception Convent. . . During the seventeenth century, in the same convent, was professed Doña María de Mendoza Austria y Moctezuma, great-granddaughter of Cuauhtémoc and great-granddaughter of Moctezuma II, as she was the daughter of the cacique noblewoman Doña Juana de Mendoza Austria y Moctezuma," proprietress of the cacique estate of the same name. The "young Indian girls who desired to live a life secluded from the world, were obliged to enter as domestics in the Spanish convents, or lead the life after the manner of a recluse in their own homes. This is the reason why the considerate viceroy Baltasar de Zúñiga, marquis de Valero, decided to found a convent exclusively reserved to Indian women."¹⁰

We have already seen that the pontifical restriction decreed in favor of the Indian noblewomen, daughters of caciques, resolved the cultural problem of the feminine monachism, that is to say, the knowledge of writing, arithmetic and a minimum of Latin for book-keeping, for the composing of the monastic chronicles, and for the recitation of the divine office. Furthermore, was posed the much discussed question of the observance of chastity and of continence, of sovereign importance in a feminine cloister, and which many asserted unfeasible for the Indian women of America. Dr. Castorena y Ursúa did his best to refute all these objections by taking his stand on the best authorities and on his personal experiences as provisor and vicar general of the Indians of the archdiocese of Mexico.

It would be too long to summarize the entire argument and we shall limit ourself to a few brief quotations.

To begin with, the Mexican cleric countered the theory that the aborigines were basically unsuitable for the monastic life:

Whatever the nation may be, Hebrew, Greek, Roman, Spanish or Indian man or woman, God only can effect that chastity be perfectly observed, and since Religious of both sexes are to be found in all the principal nations of the world, it is without any reasonable foundation that this possibility be denied to Indian women: and to refuse it to them (which I do not believe) no less discredits the natural humility of the Indian women than it limits the infinite power of grace."

In principle, not only is it impossible to refuse religious equality to the Indians but also in practice, for, the protector of the native people added:

Experience demonstrates as is asserted by the teaching clergy and the apostolic religious missionaries, who for many years have taught catechism in the reductions of the Indians,

10. Josephina Muriel, *Las Indias Caciques de Corpus Christi*, p. 55.

who serve and have served God in the four corners of the world, in both Americas — North and South, in both Indies — the West and the East, of which this very useful book in its final chapters mentions several examples. . . And I have heard the Reverend Jesuit Missionaries and the Seraphic Apostles, who recently with the Reverend Fr. Father Antonio Marjil, present Guardian of the Apostolic College of Zacatecas, the several times that he came to give missions in this Court, and his companions, who have entered upon the actual spiritual conquests in the Provinces of Texas and Adais, not far from the country and province of the good Indian Catherine Tegakovita, the very strong argument of this little book; and the country adjoining the lands of New Mexico, where the Venerable Mother Marie de Jesús of Agreda was a missionary. In the condensed relation of her life, written by the Illustrious Señor D. Fr. Joseph Ximénez Samaniego, we read these words: "... the people, who were the least ill-disposed to conversion and to whom she felt more inclined to show her mercifulness, were the non-Christians of New Mexico and other countries far from this part of the world. . ."

Consequently, the cultured class of the viceroyalty knew that the redskins of North America were errant or semi-nomadic Indians who could not in any way be compared with the sedentary and civilized peoples of Central and Southern Mexico: the Nahuas, the Tarascos, the Mixtecos the Zapotecos and Mayas; even though northern barbarism extended southward to the limits of New Spain, and that the culture of the Apaches and Comanches was approximately of the same level as that of the Iroquois.

In this connection, Father Urtassum added to the **Life of Catherine Tegakovita** by Father Cholenec several narrations of martyrdom (of Christian Indians) in which is outlined in a terrifying decor the ferocity of the Five Nations. The narrators describe the never-ending hours of pain endured by the victims attached to the stake of torture, the collars of red-hot axes placed around their necks, their eyes torn out of their orbits and replaced by burning coals; they depicted the sadism of old drunken women who pulled out their hair and their beards or scratched and clawed with their fingernails their bodies swollen and blackened by the burns of the fire-brands. The cruelty of the Iroquois surpassed that of the neighboring peoples and inspired terror among the Algonkins who for many millenia were accustomed to sing their death song during the long agony of the Canadian night. The Mohawks were used to inflict these torments on the warriors of every tribe taken prisoners in combat; later on they brutalized with horrible torture their own Christian people and various French missionaries, the Jesuits Jogues, Lallemand and Brebeuf. Despite the vices of the primitive and barbarous world, which surrounded her from infancy, a young Iroquois girl was able to attain the summits of a most simple and most pure religious fervor.

The Rector of the University of Mexico concluded:

To say that among so many thousands of Christian Indian women to be found in this City and in this Archbishopric, many of whom belong to important families like the Caciques, and others of well-known nobility, and who excel in the exercises of piety and devotion, some may not emerge who would be apt to the religious profession is hard to admit, and contrary to experience.

Dr. D. Juan Ignacio de Castorena y Ursúa finished his demonstration by holding up the example of the city of Guatemala, where in two *Beguine*¹¹ convents dedicated to St. Rose de Lima, lived in one of them "virtuous Spanish ladies", and in the other "native Indian girls to the number of fifty, both groups progressing in the practice of the highest virtues."

When, at the end of August 1715, Father Pierre Cholenec completed his third manuscript of the lily-pure life of Kateri Tekakwitha for publication in Paris, the old missionary did not anticipate the contribution he was making to the indigenous history of Spanish America. He could even less foresee that a year after his death in Quebec, on October 30, 1723, this condensed account, translated into Castilian by an unknown Jesuit of Tepotzotlán, prefaced by a future Bishop of Yucatán, would come off a Mexican press in order to justify the foundation of a convent of indigenous nuns in the remote and ancient metropolis of the Aztecs.

Thus did the reputation for holiness of a humble Iroquois maiden reach from Montreal to Mexico to assist in the spiritual life of the Cacique Indian noblewomen of New Spain.

Paul Bouchard
Professor of colonial and
modern History of Latin America
Faculty of Letters
University of Laval, Quebec

Quebec-Mexico-Lima-Buenos Aires
September 4, 1964.

To the Rector Magnificent of the
National Major University of St. Mark of Lima,
Dr. Luis Alberto Sánchez,
With my compliments for
forty years of intellectual and ecumenical labor
throughout Hispanic America.

11. A community of laywomen who do not take vows, and retain their property and independence. D. Juan Ignacio de Castorena y Ursúa governed the episcopal see of Mérida de Yucatán from 1730 to 1733. *Vide Diccionario Porrúa*, p. 291 (Mexico, 1964).



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

I thought you might like to know that through dear Kateri's intercession over three and a half years ago, I was able to deliver, in my seventh month, our own precious miracle Kateri Lara L. She needed two pre-birth transfusions, and right after birth two more. We took our Kateri home a tiny four and a half pounds. Today, she is a beautiful, golden,

curled child, forty pounds, three and a half feet tall, a picture of health in all ways. I have deep faith in Kateri and know how she must have prayed for the safe birth of our Kateri.
(Leyden, Mass.)

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

We thank you for your medals, cards and remembrance at Mass. Yes, you have our approval to use my letter, if you consider it worthy of publication. Enclosed is a black and white picture of Kateri.

I thought you might like to share in two of our experiences involving Venerable Kateri. The first concerns the name of our older daughter, Anastasia Marie. Thinking she would be a Christmas Day baby in 1962, we chose St. Anastasia for her special saint, not knowing about Venerable Kateri and her own Anastasia. What a coincidence, or did God have this in mind all along?

The second event was that when our Kateri was twenty months old, it was discovered she had a dislocated hip. It came as quite a shock to us, having had no other serious illness with our other three children. My prayers increased to Kateri, and at this time I begged for a sign to let me know that she was hearing my prayers. I asked if I might see a Lily on a certain day in May 1971. That morning I awakened with high hopes in my goal of looking for a lily in any shape, size or form anywhere at all. That day involved a hospital and a chapel visit, a short ride, and then home. All the while I was praying and searching diligently but to my great disappointment, to no avail. I did think of what I had asked and decided my faith alone should be more strong. Still, the day had six more hours left. After the evening meal, Anastasia asked for a little assistance on her report on France, asking if I had any souvenirs. I handed her some post cards, perfume, lace and a doll. At 8:45 P.M., I reached in the drawer and pulled out my souvenir teaspoon with the shape of the

(When acknowledging favors to Kateri, be sure to indicate details.)

Fleur-de-lis on the top half. Absentmindedly I looked up the French work in the dictionary. The words truly "jumped out at me." "Flower of lily." I stood there motionless, feeling a chill all over.

The next eighteen months of hospital stay, three weeks of body and leg casts, six months of complete body immobility, and then braces, were indeed full. Kateri's smile never faded, a true inspiration to us all, even though she endured so much at such a tender age. Today, seven months after the brace removal, she walks, runs completely normal in all ways, and is a bursting bundle of energy. I believe devotedly that Venerable Kateri's help was given to us in all abundance. We pray that God, if it is His Holy Will, shall soon grant the thousands of wishes from us who pray daily for her beatification.
(Leyden, Mass.)



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

Please publish the following in the **Kateri** as it's one of my promises to Kateri: After having three boys and losing one, I prayed to Kateri throughout the nine months of my last pregnancy to grant us a baby girl. I made four promises to Kateri, one of which was to name the baby after her. Now, nine months later, "Bobbi Dee Kateri," is a special gift from

Heaven to our family. Thank you, "Kateri"!

(Caughnawaga, P. Q.)

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

On August 1, I asked Kateri for the special favor of finding a job immediately for my nephew, promising that I would send twenty-five dollars in thanksgiving. It is with great pleasure and thanksgiving that I enclose my check for twenty-five dollars, for that very same day he obtained a job. I now ask your prayers, Father, and Kateri's intercession, in resolving a few matters for members of my family. I visited Kateri's Shrine in 1961, and only hope that one day I may be able to return.

(Baltimore, Md.)

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

I'm sending you a check for five dollars to little Kateri to thank her for giving us peace of mind and happiness. I hope she will continue to protect us and help a friend of mine who is on the verge of a nervous breakdown.

(Lachine, P. Q.)

(When acknowledging favors to Kateri, be sure to indicate details.)

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

I wrote you a little note regarding my only brother who had been operated on for a bowel obstruction. Though he recuperated and was apparently very well, the insidious malady was still active and progressively invaded the liver. The doctor threw up his hands and though I brought him to several other medical men, the destruction was apparently too far advanced for anything to be done: our plea to Venerable Kateri was that if a cure was not God's will, he might pass on without too much pain. He died on November 4, a Saturday, and though I visited time and again to know if he was suffering any pain, he never admitted it or showed any evidence that he was suffering. We thank the Creator and Venerable Kateri for her intercession.
(Rosemere, P. Q.)

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

Enclosed you will find a check for ten dollars in thanksgiving for a favor received through Kateri's intercession. I had been trying for well over a year to get disability payments, and thanks to Kateri's help my application was approved last month. I enjoy the bulletin **Kateri** very much and look forward to it's coming. God bless all of you.
(Piqua, Ohio.)

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

Kateri has been more than kind to me. I had a very serious operation four years ago, without much encouragement from the surgeon. My brother wrote to you and asked for Kateri's relic. I wore it and have ever since, and I have come along just wonderfully. I am an old lady in her 70's plus.
(Silver Springs, Md.)

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

You will find enclosed a check for five dollars. Please publish my good news. I asked Kateri to find my son a job near home, as he had been employed by the airlines for fourteen years, and he had to travel more than he wished. He was very unhappy when he left the airlines, and the job he got was not what he expected. He had to stay away from home as he travelled to work. I asked Venerable Kateri to find him a job in New Jersey, where he lives, and out of a clear blue sky, he got a position with the New Jersey State where it only takes forty minutes to travel.
(Staten Island, N. Y.)

(When acknowledging favors to Kateri, be sure to indicate details.)

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

Enclosed is three dollars from my son, T. and two of his friends, who asked Kateri to intercede for the Detroit Tigers when they were losing 3 to 1 in the last inning. They did win the ball game 4 to 3, and even though the Tigers lost the crucial game of the play-offs the next day, my son felt that Kateri did come through when he asked her to... I shall continue to spread the devotion to Kateri...
(Saginaw, Mich.)

❖ **Kateri's smile upon you, Mr. and Mrs. A. P. !**

Enclosed is a five-dollar check from my husband and me for Kateri's help in an accident my husband was involved in. No one was hurt and there was no trouble over it. Also I am enclosing my pledge.
(Chicago, Ill.)

❖ **Kateri's smile upon you, Sr. R. B., S.C.O. !**

Kindly send a **Kateri** subscription to Mr. and Mrs. S. J., in thanks giving for a favor obtained through Kateri—better working conditions.
(Hull, P.Q.)

(When acknowledging favors to Kateri, be sure to indicate details.)

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Peace of Soul	()	Lodging	()
Resignation in Trials	()	Financial Aid	()
Vocations	()	Happy Marriage	()
Faithful Departed	()	Happy Delivery	()
Happy Death	()	Good Friends	()
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Father	()	Peace in World	()
Other Requests			

YOUR INTENTIONS WILL BE FORWARDED
TO FATHER ROUSSOS ON THE FIRST OF DECEMBER.
HE WILL OFFER NINE MASSES FOR YOUR INTENTIONS.

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

Once again I am writing to ask for Kateri's help. First I must tell you of her help in the past. Two years ago my newpew's wife had her breat removed and has since progressed favorably. We have Kateri to thank. Last year my neighbor was in danger of having her foot amputated because of infection with a severe diabetic condition. Everyone says it is a miracle that the foot healed. Again it was Kateri's intercession. . . Kateri has never failed in my requests and I know she will listen again. . .

(Somerset, Mass.)

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

I am enclosing a check for ten dollars in thanksgiving for favors received. I asked Kateri to intercede for the quick recovery of the husband of a friend whose daughter was being married and who had a sudden illness just a few days before the wedding. He recovered sufficiently to be able to attend the marriage ceremony but since has had a stroke. . . May I ask a continuance of her intercession. I also wish to thank her for myself as I feared a serious illness which fortunately proved to be minor. My grateful thanks to Venerable Kateri Tekakwitha !

(Montreal, P. Q.)

✿ Kateri's smile upon you, Mrs. G. G. !

Following our telephone conversation, please find enclosed the check promised to Kateri, because she sent us a buyer for our house and because, after my operation, no cancer was detected. One percent of the sale amounted to three hundred and fifteen dollars: the rest is for my successful operation. Please notice my change of address... Best wishes to you all, and best possible success with regard to the beatification of the little "Saint" !

(Montreal, P. Q.)

✿ Kateri's smile upon you, Miss N. R. !

Enclosed find five dollars which I promised. I made a novena to Kateri. I had wax in my left ear and prayed that there wouldn't be any infection. My balance and my nerves were very bad and I had dizzy spells. I'm grateful to Kateri. She heard my prayers. I am much better now. Please pray for H. D. and N. R.

(Massena, N. Y.)

(When acknowledging favors to Kateri, be sure to indicate details.)

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