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KNIGHTS OF COLUMBUS CLUB

KATERI

NO. 98

THE MARTIN ROLL

OUR SUBSCRIPTION CAMPAIGN : 6

THE JOY OF CHRISTMAS

EACH NEW MOON

PETER DE SMET, S.J.
(1801-1873)

THREE CAUGHNAWAGA INDIAN APOSTLES
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THE SUPERIOR OF THE MISSION
(1677-1680), Cont'd.

CORRESPONDENCE

LILY OF
THE MOHAWKS

Winter • 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 J0L 1B0

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¢.

Ceramic Plaque

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

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

Statues

Colored 8½". \$3.75.

Books

- In English — *I am Indian* by Gualbert Brunsmann, 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 Bécharde, 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 Spanish — *¿Una India en los Altares? Kateri Tekakwitha de los Mohawks*, by Maria Cecilia Buehrle: \$2.25.

Special

In English — *The Visions of Bernard Francis de Hoyos, S.J.*, by Henri Bécharde, 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.

N.B. As the postal rates increase, the postal service worsens correspondingly. When you order material, allow for a delay over which we have no control.

THE MARTIN ROLL

Five new subscriptions (\$5.00) to KATERI entitle you to enroll ONE of your departed ones on the Martin Roll. 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.

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OUR SUBSCRIPTION CAMPAIGN

Our Subscription Campaign is well under way. For the hundredth issue of *Kateri* (June, 1974), 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."

Sixth Quarterly Instalment

Forward	1077	J. Forgette, Middletown, Conn.	1
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1364

KATERI
Box 70

Caughnawaga, P.O.
Canada J0L 1B0



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 9920
At least one million are needed !**

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

MAYDAY!

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. 98

Vol. 25, 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 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.

DECEMBER 1973

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CAUGHNAWAGA, P.Q., CANADA J0L 1B0



May Kateri's Joy be Yours!

Kateri received the good news that she might make her First Communion on Christmas Day 1677 with all imaginable joy... She approached herself to this furnace of sacred love that burns on our altars, and she came out of it so glowing with this divine fire that only Our Lord knew what had passed between Himself and His dear spouse during her First Communion. All that we can say is that from that day forward she appeared different from us, because she remained so full of God and of love of Him.

Pierre Cholenec, S.J.
The Mission of St. Francis Xavier
1696

Henri Bechard S.J.

EACH NEW MOON

.....



TEKAKWITHA AWARDS

Our most sincere congratulations to Rev. Bernard R. Fagan, S.J., to Mrs. Peggy Brookhiser, to Mrs. Ferne Carron, to Rev. William Greier, to our longtime friend and benefactor extraordinary, Mr. Joseph O'Brien, and to Silas Left Hand Bull of the Mission of St. Francis, Rosebud, S.D., who received Tekakwitha Honors "for having worked in many ways to give America a saint." Last September, on Indian Sunday, these awards were presented to the recipients by Rev. Joseph S. McBride, S.J., American Vice-Postulator for the Cause of Beatification of the Venerable Kateri Tekakwitha.

R.I.P.

At the end of August, a note from Vice-Postulator Fr. Joseph S. McBride, S.J., advised me of the death of Fr. William J. Schlaerth, S.J., former Vice-Postulator for the cause of Beatification of the Venerable Kateri Tekakwitha (January 1965-1968). He died on August

28, 1973, and was buried at Kateri's birthplace on August 28, 1973, today the Shrine of Our Lady of Martyrs, at Auriesville, N.Y.

Father Bill lived a full life in the Society of Jesus. Like most Jesuit of his day and age, he gave many years of his life to teaching (Loyola College, Baltimore; Canisius College, Buffalo; Fordham University, New York). He was appointed President of LeMoyne College in Syracuse (1947-1954); Rector of the Jesuit Community at Auriesville (1956-1962); Director of the



Fr. Schlaerth

Martyrs' Shrine from 1960-1964; and Vice-Postulator for the Cause of Beatification of the Venerable Kateri Tekakwitha. From 1964-1968, he held the position of Treasurer for the Jesuit Buffalo Province, and, finally, Retreat Master at St. Ignatius', at Clarence Center, N.Y.

Although I had met Father Bill before his nomination as Vice-Postulator, it was during 1964 that I became intimately acquainted with him. In the four years that we worked together, I quickly learned to appreciate his kindness of heart, his generosity, and his innate tact and savoir-faire. Kateri, I am sure, will unstintingly reward him for his untiring, devoted efforts to hasten her beatification. All her friends are invited to remember him in their prayers; in return, I'm sure he will commend their intentions to her. R.I.P.



SALT POISONING ABORTION AT 19 WEEKS — This so-called "product of pregnancy" is the result of the second most common type of abortion done in U.S.A. and Canada. In the latter country, over 20,000 babies were killed in 1973. This method is done after 16 weeks when enough fluid has accumulated in the sac around the baby. A long needle is inserted through the mother's abdomen into the baby's sac and a solution of concentrated salt is injected into it. The baby breathes in and swallows the salt and is poisoned by it. The outer layer of skin is burned off by its corrosive effect. It takes over an hour to slowly kill a baby by this method. If the mother is fortunate and does not develop any complications she will go into labor and about one day later will deliver a wretched dead little baby such as the one shown above. (With permission, *Handbook on Abortion*, Wilke, Hiltz Pub. Co., Cincinnati, Ohio 45224.)

A CHRISTMAS PRAYER

At Christmas, Feast of the Nativity of Christ, let us offer a special prayer for the fathers and mothers of aborted children, who will never be able to celebrate their "nativity". The Women's Commission of the Liberal Party in Canada officially favors abortion. How can any self-respecting woman who believes in Judeo-Christian ethics side with out-and-out abortionists? The Citizens' Liberties Union goes out of its way

to avoid committing itself to any antiabortionist movement, although, if it were what it pretends to be, it would be spearheading all groups fighting the assassination of unborn children.

Last summer, in France, the majority of lawyers and doctors, and, also, quite a few youth associations protested sufficiently to prevent the enactment of a law permitting abortion on demand. Here in North America, people of every

faith, and Kateri's friends in particular, must take heed and energetically protest against any pro-abortion law. Each and every effort to this effect, offered up to hasten the beatification of the Venerable Kateri Tekakwitha, will weigh heavily in the hands of God.

OF MISSIONARIES

"The Superior of the Mission" (1677-1680), a biography of Father Jacques Frémin, S.J., is continued from the summer issue of *Kateri*.

Kateri does not wish to finish 1973, without calling to the attention of its friends, the centenary of the death of the great missionary, Father Peter De Smet, S.J. Father Francis X. Weiser, S.J., the author of the new biography of the Lily of the Mohawks, now offers our readers, in the present issue of *Kateri*, the exciting story of this extraordinary friend of the Sioux.

How many people, even in Caughnawaga, know that three Caughnawaga Indians were intimately connected with Father De Smet? These men, the father and his two sons, gave up their lives in trying to obtain Blackrobes for their friends, the Sioux. They were authentic descendants of the original Caughnawaga Indians, to the end loyal to their culture, and steadfast in their Faith.

10,000 NEW SUBSCRIBERS

Since June 1972, *Kateri's* friends have found 1354 new subscribers. As Vice-Postulator, I'm deeply grateful to them, and so is the entire *Kateri* staff. For the one hundredth issue of *Kateri* (September 1974), our aim is 10,000 English-speaking subscribers. Surely our goal is not a

pipe dream. Are we here, at the *Kateri* Center, too exacting in inviting all our readers to introduce *Kateri* to five of their acquaintances in the course of 1974? Meanwhile, remember that Kateri will make up to you in her own heavenly way, whatever you do to advance her cause.

ZIP CODES

At the end of each year, many subscribers spontaneously renew their subscriptions. The Center invites them, as well as its other correspondents, to clearly indicate their zip code and to add the new Canadian zip code to the *Kateri* Center address:

KATERI
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Canada.

The delivery, which is agonizingly slow since the postal rates increased, may thus be speeded up.

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

This check for forty-one dollars is long overdue. I had a cut on my leg. I could hardly put my foot on the floor, it hurt so much. I thought about Kateri and how she had always helped me. I started praying to her and in three or four days I could put my foot down without any pain. It's not all better, but I am sure it is only a matter of time...
(Montreal, P.Q.)

✻ *Kateri's smile upon you, Sr. M. J. !*

Enclosed you will find a five-dollar donation. Would you please send a year's subscription of *Kateri* to Mr. and Mrs. H.H. Mr. H. had a very serious heart attack and we have been praying to little Kateri to intercede for him. He is a very fine person. A friend enrolled me in the wonderful quarterly about our little "saint", and I can't tell you how much I enjoy reading it. My children and I have been praying for her canonization ever since I received your magazine. Thank you for bringing such good reading into the hearts of people. May God continue to bless your wonderful work.
(Philadelphia, Pa.)

✻ *Kateri's smile upon you, Mrs. Y. H. !*

...I'm sending ten dollars for five subscriptions, and the other five because I promised it to Kateri, if God so willed that my son would be lucky to buy a certain house he had in mind. He did get it...
(Biddeford, Me.)

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

...My husband made a long journey alone by car. I put his hands in Kateri's care for a safe trip. He had car trouble, and I am sure it was Kateri who guided him safely. Later this summer, my husband was ill and hospitalized for tests. After many months of tests, the doctors found his trouble and did surgery. He is now recovering at home and doing well. Again this was due to Kateri's help.

My family is close to Kateri and has been since I was a baby. In fact my first name (Kathryn) is for Kateri. My oldest daughter is also named Kathryn. I remember visiting with Kateri at Caughnawaga when I was a young child of seven years of age. My parents and cousin visited with me at her shrine. I hope we can get back there again and bring my two little girls to her shrine. Please remember a special intention for us.
(El Paso, Tex.)

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

Peter De Smet, S.J., 1801-1873

by Francis X. Weiser, S.J.

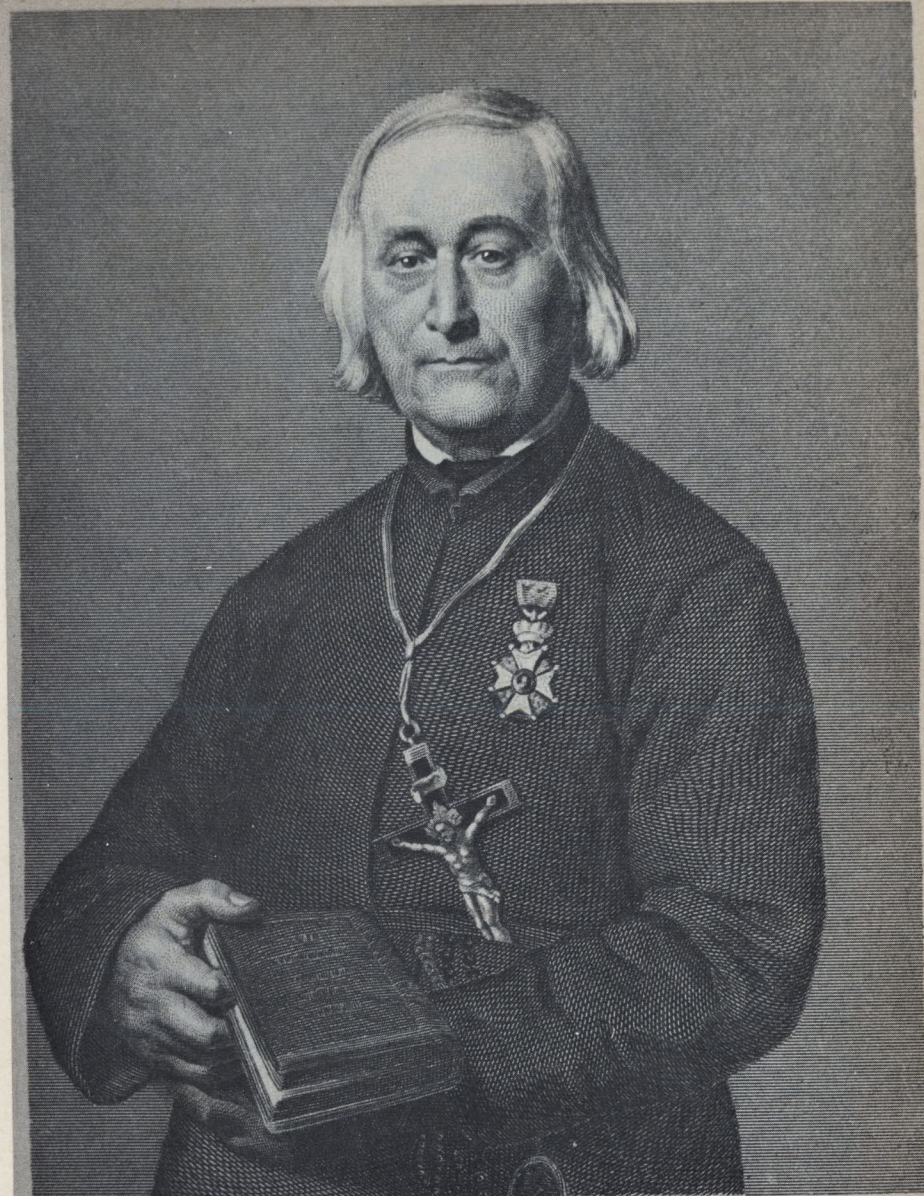
ONE HUNDRED YEARS AGO, on May 23, 1873, died in St. Louis Father De Smet, the most famous missionary of the past century among the Indians. Born in 1801 of Flemish parents at Termonde (Belgium), he had at the age of twenty come to America with a few other students to start a novitiate of the Jesuit order and prepare himself for the apostolic life of a missionary in the western part of the New World. In September 1827 he was ordained at Florissant (Missouri). For eleven years he directed a school of Indian children in St. Louis. From these youngsters he acquired the rudiments of various Indian languages. Finally, in 1838, he began his labors and journeys, first along the Missouri, where he founded a mission among the Potawatomis, then in the vast territory of the great prairies and the Rocky Mountains. From far and wide the chiefs of tribes who had heard of his work, came and begged him to preach the Gospel, to mediate peace between warring factions, and to teach them to draw their living from the soil.

Within the next thirty-five years he crossed and recrossed the prairies and mountains of the unknown West — between the Missouri and the Pacific coast — so many times that he lost track of his journey's count. Under incredible hardships he founded mission stations in Canada, Oregon, Washington, Idaho, Montana, Wyoming, Nebraska and in the Dakotas, performing not only his duties of the apostolate but also building log-house churches, hospitals and schools, and helping the Indians to settle down as farmers. With the guidance and cooperation of lay brothers they built their own cabins, saw-mills and flour-mills. In remote valleys one would suddenly come upon their peaceful villages surrounded by fields of wheat, vegetable gardens and orchards.

Hardly had he established such a self-supporting settlement when he handed it over to the devoted care of another Jesuit missionary and went on to repeat the same arduous task in the confines of another tribe. From time to time he would go to St. Louis — a journey of two thousand miles — to obtain more helpers and provisions. Nine times he crossed the ocean, gave lectures in Europe and begged for alms. During the Civil War, when the government was unable to pay the Indians in Oregon for the lands they had sold to the white man, he spent many thousands of dollars on food, medicines and necessary constructions of roads, dams and bridges. This he did quietly, without fanfare and without asking for reimbursement. Upon his request nuns started out in little groups for the mission field to work there as nurses and teachers. De Smet had to shoulder the burden of support for all the missions and missionary personnel to the very end of his life.

His fame spread like a prairie fire to the remotest corners of the Wild West. The Indians, both Christian and pagan, named him the "Great Blackrobe." He never carried any weapons. Alone and unarmed he would face the powerful chiefs of the Sioux who had sworn they would kill and scalp every paleface they encountered. No Indian ever laid hand on him. He even succeeded in gaining the confidence of the proud, embittered Sioux nation to such a degree that a number of their tribes asked for missions and became sincere Catholics. Of all the flattering titles and honors conferred upon him the one he cherished most was the appellation "Apostle of the Sioux."

During the desperate uprising and war of the Sioux tribes against the brutality, dishonesty and injustice of the palefaces (1862-1868) he was the only white man



Peint par N. de Keyser

Depose.

Gravé par J. Franck

P. J. De Smet S.J.



Chief Sitting Bull

who could venture into the hunting grounds of the embittered Dakotas and their allies. However, his offer to mediate peace (1863) was harshly rejected by the American commander, General Sully. Thus the bloody fighting dragged on for five more years. Finally, after the government had wasted the lives of thousands of soldiers and Indians in bloody fights without any success, the President asked Father De Smet's help (1868). The blackrobe declared his willingness to undertake the dangerous venture; hadn't he suggested it himself in 1863? He assumed the task under two conditions: that he would not draw any salary for his service, and that he should not travel with the generals who had been appointed as representatives of the government in the peace negotiations.

To give him the authority required by law the President officially made him his ambassador extraordinary to the Indians; he was also accorded the rank of major in the army. Actually, he never used this title, nor did he ever wear a uniform or accept his officer's pay.

At Fort Rice (North Dakota) the five generals with their staffs and troops were to await the outcome of his peace expedition. Meanwhile, he travelled ahead of them, not wanting to be seen by the Indians in the company of the "long knives" (sabres) of the military. After a thirty-three days' journey on the wild Missouri he left the boat at the mouth of the Canonball river, where hundreds of Indian warriors awaited news of the generals' expedition. These red men were willing to talk peace. However, a group of powerful chiefs — leaders of the Sioux confederation — had withdrawn with their men behind the Bad Lands (Dakota) where they held out, ready to fight to the death. Every white man who approached their territory was killed by the scouts.

De Smet decided to go up and meet them in person. It was a desperate attempt on his part. These chiefs and their people were still pagans. They probably had heard stories about him, but had never seen him. He was a white man. Would they murder him as they killed every other paleface?

He took a small troupe of Indians along as guides and hunters. A week and a half they rode on horseback through the fierce wasteland without encountering a

living soul. When they reached the prairies and forests beyond the Bad Lands he sent four Indians ahead, with pouches of tobacco, to establish contact with the enemy and announce the presence of the Great Blackrobe.

Six days he had to wait. These were days of insecurity and keen anxiety. Would the scouts return? Would the big chiefs of the Sioux nation accept his visit? Or did their men already approach stealthily to attack and murder him?

On the seventh day the four scouts came galloping through the prairie. They were followed by a troop of Sioux warriors armed to the teeth and arrayed in full regalia, their faces smeared with war paint. The leader dismounted, walked up to the priest and stared silently at him for many seconds. Then he stretched out his hand and said: "Blackrobe, your tobacco has been accepted. You are welcome — you alone among all the palefaces in this land of ours."

After a six days' journey they reached the camp of the enemy chiefs at the confluence of the Yellowstone and Powder Rivers. This was the headquarters of the war confederacy. Six thousand fighters made up the garrison of the heavily fortified place. Here De Smet found the men who had continued the war, resolved to fight to the last warrior: the chiefs of the Santees, Oglalas, Blackfeet, Unkpapas and Minneconjous. They exercised a common command over their united tribes; the most outstanding among them was Chief Satanka (Sitting Bull).

Father De Smet stayed in the camp four days. These non-Christian Indians quickly came to admire and revere him (and henceforth remained his affectionate friends to the end of his life). With the utmost effort of his honest and sincere personality he gradually succeeded in persuading them to attend the peace negotiations at Fort Rice. "Upon your word, and for your sake, blackrobe," said the speaker, "we are willing to bury the hatchet of war, to forget the past sufferings and to make peace with the palefaces."

Before leaving the camp, De Smet spent some time with the women and children, explaining his work as ambassador of the Great Spirit and encouraging them with friendly words. The little ones surrounded him with shy, happy smiles. Each one wanted to shake his hand. He blessed them and taught them to say the little prayer: "Great Father in Heaven, I love you. Help me to be good." The innocence and sincerity of their sparkling dark eyes touched him deeply.

The five generals with their troops had arrived at Fort Rice. Now they anxiously awaited word about the success or failure of the priest's mission. At the end of June a messenger arrived with the good news; and a few days later the missionary came in person, accompanied by eight ambassadors of the Sioux confederation.

On July second, 1868, the great council began. Both parties presented their grievances, conditions and promises. Every point was discussed in detail. Finally, a complete agreement was reached. On the following day they concluded their solemn peace treaty. The five army commanders, authorized by the President, signed for the government of the United States; they were Generals Sherman, Harney, Sarnborn, Terry and Sheridan. The eight chiefs, in the name of 50,000 Sioux, marked the document with their symbols. It was a great moment in the history of the United States. The star-spangled banner was honored both by the white and red men; the cannons of the fort thundered their salute, and a parade of the army contingents, followed by hundreds of Indian warriors, concluded the happy occasion. Both parties expressed their thanks to the blackrobe whose unselfish efforts had brought them to a successful peace treaty.

The bitter war which had cost so many lives during the past six years was now ended; the time of reconciliation and peace had finally arrived. The Indians rejoiced no less than the white population of America. In fact, the leaders of the former enemy tribes invited De Smet to found missions in their lands and to bring them the message of the Great Spirit.

Unfortunately, this peace lasted but six years. In 1874, when news spread that nuggets of gold had been discovered in the territory of the Sioux, wild hordes of greedy, unscrupulous gold-seekers overran the tribal hunting grounds and committed shameful crimes against the rights and lives of the Indians. Thereupon the Sioux confederacy, under the leadership of Chief Sitting Bull, began a desperate fight against the unlawful intruders. Soon large units of army troops arrived. The Indians defeated them in battle after battle (one of these being Custer's "Last Stand"), until the military might of the government crushed all resistance, drove those proud warriors from their homes and herded them into reservations where they had to give up their ancient way of life and lead a humiliating existence as 'wards of the government.'

A merciful fate spared Father De Smet from witnessing the final ruin of his beloved Sioux tribes. He died before this last and most desperate war began. On May 23, 1873, he expired peacefully in St. Louis, his body exhausted and broken from the many hardships of his missionary labors. The steamboat that carried the message of his death two thousand miles up the Missouri, bore a black flag. At the shores of the river Indians of every tribe and nation stood mourning, wailing their death songs and performing their funeral rites. The ship's name was "De Smet".

De Smet's journeys on foot, on horseback, in boats, on snowshoes and in canoes, put together, equal ten times the circumference of the earth. — Many books and articles have been written about him over the past hundred years; monuments were dedicated to him and places named after him. His tomb in Florissant has been honored with love and affection by the Indians up to this day. The greatest tribute to his person, his life and work, however, seems to lie in the words which Chief Sitting Bull uttered during the council meeting in 1868: "If all white men would speak and act as you do, Great Blackrobe, the sun of peace would never have gone down in this country."

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

I am so very pleased that a group of Canadian Bishops unanimously voted to petition the Holy Father to beatify Kateri Tekakwitha. Herewith, please find my check for five hundred dollars as a donation to the Cause of Kateri. (Thunder Bay, Ont.)

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

Enclosed is eleven dollars. One is for my subscription and ten for promises made to Kateri for things I prayed would happen: the sale of our house after we bought another one and the repair of our garage on time.

(Piqua, Ohio)

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



Three Caughnawaga Indian Apostles

by E. J. Devine, S.J.

Between the years 1800 and 1820, the Caughnawagas had reached the Western prairies and had even crossed the Rocky Mountains with the white traders, much to the discomfiture of the tribes living out there. David Harmon, an official of the Northwest Fur Company, wrote from Stuart's Lake, British Columbia, in October, 1817, "that for several years past, Iroquois from Canada have been in the habit of coming into different parts of the Northwest country to hunt the beaver. The natives of the country consider them intruders. As they are mere rovers they do not feel the same interest as those who permanently reside here in keeping the stock of animals good, and therefore they make great havoc among the game, destroying alike animals which are young and old. A number of Iroquois have passed several summers on this side of the mountains, which circumstances they know to be displeasing to the Indians here, who have often threatened to kill them if they persisted in destroying the animals of their land. These menaces were disregarded." The murder, however, of an Iroquois with his wife and two children, by Carrier Indians of Stuart's Lake, discouraged further intrusion.

The Caughnawagas were apparently more welcome among the pagan Salish and Flatheads further south, where a few of them settled and whither they brought the religion and the religious observances which they had learned and kept at the old village on the banks of the St. Lawrence. Inter-marriage with the Flatheads gave a permanent status to those wandering Iroquois; but they were Catholics and were without church or missionary. The presence of a blackrobe among them to baptize their children and to teach them the truths they themselves had been taught, was all that was needed to complete their happiness. The chief of those argonauts was Ignace La Mousse, who under a rude exterior hid a lively intelligence and the heart of an apostle. This old Iroquois often reminded his Flathead brethren of the happiness he and his people experienced while they lived under the influence of religion at Caughnawaga, and he longed for the day — which then seemed far distant — when he should be able to welcome a missionary among them. Meanwhile he assumed the office of catechist and spoke to them of the faith of his childhood, its doctrines and its obligations. Those poor natives listened attentively to things which must have sounded strange in their pagan ears, but they learned from Ignace in a vague way the principal mysteries of the faith, the great precepts of Christianity, the Lord's Prayer, the Sign of the Cross, and other religious practices. They regulated their lives by his teaching, sanctified Sundays, baptized the dying, and placed crosses over the graves of their dead. Two neighboring tribes, friendly to the Flatheads, the Pend'Oreilles and the Nez Percés, had also heard his words and were likewise anxious to receive further instruction.

Merchant traders passing through their country had brought them the news that blackrobes had reached St. Louis on the Missouri river. The old Caughnawaga, La Mousse, whose influence was still paramount, assembled the council of the tribe and proposed the sending of a deputation to ask that a missionary be sent to them. It was a rather daring undertaking, in those early days, to cross the Rocky Moun-

tains and the plains of what are now the States of Oregon, Wyoming and Nebraska. There was danger of meeting enemies among the hostile Crows and Blackfeet; yet the proposal was accepted, and four Indians offered to start at once. They left their country in the spring of 1831, reached St. Louis only in the beginning of October, and delivered their message. But a keen disappointment awaited them there; missionaries were scarce, and no one could be spared to accompany them back. The brave envoys had other trials awaiting them. Worn out with the fatigues of the long journey, two of them fell ill and died at St. Louis, after they had received the last rites of the Church in which they sought membership. The other two set out for their country, but they never reached it, nor was it ever known what had befallen them.

After waiting anxiously four years for the return of the envoys, the Flatheads decided to send a second deputation. This time it was the old apostle, Ignace La Mousse himself, with his two sons, who offered to make the journey. They started out in the summer of 1835, and arrived at St. Louis after a fatiguing journey, but they also were doomed to disappointment. Their zeal for the conversion of their nation excited the interest and sympathy of Bishop Rosati, but this prelate could only promise to send them missionaries as soon as he had them to spare. No blackrobe having arrived after eighteen months of patient waiting, a third deputation, composed of three Flatheads and one Nez Percé, with old Ignatius once more at their head, started out again. Unhappily they never reached their journey's end, for they were slaughtered by the Sioux on the prairies. This crushing news did not dampen the ardour of the Flatheads. In 1839, a fourth deputation was decided on, and two Iroquois, who had a knowledge of the French tongue, arrived at Council Bluffs on the Mississippi, in the middle of September, where they had the good fortune to meet the Jesuit Father, Pierre de Smet, at the mission he had established, three years before. Encouraged by his recommendations they continued their journey onward to St. Louis, and once more pressed their claims on Bishop Rosati. Their earnest appeal so often made, and so often set aside, could not fail to touch the heart of the zealous prelate. He wrote immediately to the General of the Jesuits in Rome, and received the promise that a missionary would be sent to them the following spring. This envoy was Father de Smet himself, who began a work among the Flatheads and other Western tribes, which his successors have continued to the present day.



LOG CABIN AND TIPI OF A SIOUX POLICEMAN ON PINE RIDGE RESERVATION IN 1886

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

I am sending ten dollars for a favor received. I prayed to Kateri that my son-in-law would get a job and in a few days he got one. I am also sending one dollar for my subscription. Kateri has been very kind to me. I will continue praying for her beatification.
(Young, Sask.)

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

I am enclosing five dollars for Kateri's Cause, and will send as much in August. I am grateful to her for granting me a favor — a relief from great pain the very first time I asked for help !
(Detroit, Mich.)

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

You may recall that several years ago I wrote you about my brother, John, and the help Kateri gave him when he was seriously ill and needed brain surgery. He is doing somewhat better now. He is well enough to participate in a program at a day care center. He still has memory loss and some minor physical problems, but he can go out every day now and, considering the brain damage done, he is functioning quite well. Would you send me some touch relics and continue to remember him in your Masses?
(Pittsburgh, Pa.)

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

Please renew my subscription to **Kateri** and enter a gift subscription to my sister, Mrs. R.L. I am so grateful to Kateri for a favor last year when I was able to reach my mother's bedside before she died.
(Ashland, Wisc.)

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

Please accept this ten-dollar bill enclosed for favor obtained through Kateri: a certain trouble was avoided and salary increased.
(Cornwall Island, Ont.)

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

Enclosed you will find a check for five dollars in thanksgiving to Kateri. I asked Kateri to help me find a part-time job in my field. After answering two ads in the paper, I was successful and am very happy in my new job. I will continue praying to her and shall send a donation when I can.
(Baltimore, Md.)

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

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

I'm enclosing two dollars in thanksgiving to Kateri for answering my prayers within an hour. I was taking care of my daughter's calico cat, while she was on a retreat. This morning as I opened the door to give the birds some bread, she shot out like a streak of lightening. I surely was upset. I called and called, but no sight of her. Thanks to Kateri, she returned in an hour, and I was relieved.

(White Plains, N.Y.)

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

With all the petitions you are asked to pray for I am particularly grateful that you included the one for my neice, and I am very glad to tell you that she received an attractive appointment — one for which I think she is well qualified, and in which I hope she will be very happy...

(Montreal, P.Q.)

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

My eighty-year-old grandmother, who receives Holy Communion daily, has spread the word of Kateri to literally hundreds of people this last year. She is truly the great word spreader to rely on to get through to all kinds of people.

I have been praying for the beatification of Kateri and also for favors that are needed every so often and found that within a week of praying for Kateri's help, I got results...

(Wallkill, N.Y.)

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

Enclosed is my check in the amount of twenty dollars as another payment on the sum I promised. I wish to take this opportunity to thank Kateri for many more wonderful favors granted since I last wrote you. I have a friend who has been in business since last September and was having quite a struggle getting established. After I started praying to Kateri to help his business, it started booming and has steadily increased beyond his greatest expectations. I am still praying to her for him. In turn, it has proved to be a boon to me as well since he employs me as his bookkeeper-secretary. This is what I have been praying for as I am also trying to establish a business in my home so that I can remain there: I have an elderly mother who cannot be left alone during the day...

(Atlanta, Ga.)

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

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

Kateri's prayers are being heard and answered. My sister Mary, found a fine, two-bedroom apartment, with elevator, with plenty of closet and drawer space. Her apartment is on the south side of the building, making it bright and cheerful, especially so on wintry days. The bus stops right at her door. She is only four short blocks from a Catholic hospital, where she can attend Mass in the hospital chapel...

(Denver, Col.)

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

The enclosed check of twenty-five dollars will renew my subscription to **Kateri** for one year until the spring of 1974 inclusively. I am also renewing my pledge to pray for Kateri's beatification for another year. May I have one sheet of Kateri seals along with my duplicate receipt for income tax purposes?

(Montreal, P.Q.)

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

I would like to ask you and other people to pray for a special intention of mine, as it is something concerning the Indian people of Canada. I thought and firmly believe that Kateri Tekakwitha's intercession will help very much, and I believe that God in His goodness will grant my wish for the best of the people concerned. Please pray with me !...

(Hubertusweg, West Germany)

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

Yesterday I had the joy of visiting your mission, and of seeing the beautiful new resting place for Kateri's remains. I have prayed to Kateri for nine years now, ever since I took her name in confirmation when I was eight.


Let me tell you of a very special favor Kateri granted to me, and a friend of mine. He is employed in a bank, and bundles and sorts food stamps. The area he works was short \$74,000.00 worth of these stamps. He had a week to find them. I told him Kateri would help and sure enough after four days, the money turned up. Also, yesterday, after leaving your mission my mother lost one hundred dollars in travellers checks. This was to hold us over for two weeks in Vermont. Well, Kateri came to the rescue again.

(Sharon Hill, Pa.)

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

Without the Assistance of the N. C. R.

INDIAN PRAYER



REAT SPIRIT —
GRANT THAT I
MAY NOT CRITICISE MY
NEIGHBOR UNTIL I HAVE
WALKED A MILE IN HIS
MOCCASINS.

A few years ago, Bishop Charles H. Helmsing of Kansas City (Miss.), requested the *National Catholic Reporter* to delete the word *Catholic* from its title. The editor and his staff turned down his request as the word *Catholic* is still generally respected and admired in the United States. This weekly, which seems to be Catholic only in name, does not hesitate to publish material hostile to the Church and injurious to the Holy Father. Last May it ran an article attacking the Canadian (or North American) Martyrs, and the Venerable Kateri Tekakwitha. The author, Richard H. Lundstrom, who married an Amerind, overflows with rightful wrath because of the vicious treatment meted out to the Indians

of America by the white man. However, Lundstrom allows his emotions to run away with him, and, in this article, his statements, to my way of thinking, are often biased or far-fetched.

The first part of his two-page spread treats of the Jesuit missionaries of the seventeenth century; the second part, of the Venerable Kateri Tekakwitha. After briefly touching on the Author's attitude with regard to the Jesuit Martyrs, I shall examine more closely his statements concerning the Lily of the Mohawks.

Intense dislike of the Martyrs

Lundstrom downgrades the Jesuit Martyrs to the rank of fur traders out to gain profit for France, "whatever other intentions the Jesuits had," and then stated that "these men are not martyrs to Christ at least."

The historians of the former Congregation of Rites painstakingly analyzed all the documents pertaining to the Martyrs. They demanded proof that the documents were authentic, that they were complete, and that they were totally veracious.

The theologians then carefully scrutinized the documents which the historians handed them. Had each candidate to sainthood practised all Christian virtues? The answer was affirmative. The Defender of the Faith, more commonly known as the Devil's Advocate, while under oath, considered the Jesuits' motivation in going to preach the Gospel to the Amerindians. Were they spurred on by commercial or political reasons? The answer was negative. According to the historians and to the theologians, the Jesuit Martyrs were saints. Still this human inquiry was considered insufficient. Divine approbation was sought and obtained under the form of miracles, from

five to eight of them, genuine first-class miracles.

Today the new Congregation for the Causes of Saints, counts among its ranks fourteen specialists, most of whom teach in the best medical schools of Europe. They must come to the conclusion that the cures attributed to such and such a candidate to sainthood, are humanly inexplicable. No consultation is allowed among them, and the fourteen verdicts must be positive. The old Congregation of Rites worked substantially in the same way. The entire procedure is the most fool-proof in the world. In other words, if miracles are obtained, it is adequate proof that God sets His seal of approval on the life and works of the saint or saints to-be. Such was the case for St. Isaac Jogues and St. John de Brébeuf and their Companions. They are not only martyrs to Christ but to the entire Trinity.

Biased treatment of Kateri Tekakwitha

Lundstrom's treatment of Kateri Tekakwitha is no better than his treatment of the Canadian Martyrs: "Kateri Tekakwitha, the glory of the Mohawks, left her people, the savage Mohawks, with their paganism and violence and lechery, and went to live with Marquette's fellow white Christian Jesuits."

The Author, a historian, should have discovered a long time ago that "paganism and violence and lechery" were held in common by all primitive peoples,* and, unfortunately, not only by all of our distant ancestors lost in the mists of the past, but also by every modern nation that does not slake its thirst for justice and love at the crystal-clear waters of Divine Revelation. Lundstrom seems to infer à la Rousseau that the Amerinds are the only people exempted from sin and vice.

"Kateri Tekakwitha," he adds,

* This brutal fact should not obscure this other fact — all races and nations have natural virtues and qualities, increasing or decreasing as they approach the ideal of the Christian kerygma or move away from it.

"went to live with Marquette's fellow white Christian Jesuits." She did not need to quit her village to find Blackrobes: they were already there. Why then did she go to live on the banks of the St. Lawrence river among her people who had already become Christians? Because of the violent persecution inflicted upon her by her own relatives, for having taken up the Cross of Christ. She wanted and obtained the precious privilege of freedom of religion which was denied her at home.

Whiteness, the ultimate criterion?

"And did not her skin, as Father Holland rhapsodized in the *Song of Tekakwitha*," he queried, "immediately after her death turn from swarthy to white? Lily white. Whiteness, the ultimate criterion of her sanctify."

Nonsense! Many great Indians have "white" in their names. For instance, White Lodge, White Eagle, White Antelope, and White Bear. The Iroquois had the White Dog sacrifice. Whiteness, the ultimate criterion of their greatness? Didn't it dawn upon Richard Lundstrom that Father Cholenec had something quite different in mind? That he was describing Kateri's death as it took place? That his interpretation was as far removed from this twentieth century writer's as East is from West, and earth from heaven?

Kateri's face was marked in early childhood by smallpox. At her death these marks disappeared and her face became quite clear. Her face was swarthy, in French *bistré*, *basané*, not unlike that of the Jews and Arabs of the Near East in the time of Christ. When the Transfiguration took place, swarthy though Christ's features must have been, they turned dazzlingly white. It is quite well known that the Iroquois were light-skinned, similar to the French of Southern France, to the Italians, and to the Portuguese. After her death, Kateri's skin spoilt by sickness and suffering, found its natural hue plus a radiance akin to the dazzling white that illumined the face of Jesus on the Mount.

In other words Father Cholenec and Father Holland simply related a historical fact and connected it with the Transfiguration or the glory of the angels and saints in heaven. Foreign to their thoughts was any idea of white supremacy.

Two assumptions

"No," declares Lundstrom, "Tekakwitha needs no honor from us. She was what she was, and in honoring her, the white Europeans are but canonizing themselves."

There we have two assumptions that I question. Who gave Lundstrom — a white man if his name rings true — the right to speak for the Amerinds, especially the many Christians among them? Then he makes the mistake of identifying "these white Europeans" with the Church. Today the Church in the United States and in Canada is predominantly white; such is not the case in Mexico and South America, in Africa and in the Far East. Within the next half century, it quite possibly may become yellow or black. A quarter of a century ago, Cardinal Léger proclaimed that some day in the not too distant future, the black Catholics of Africa might cross the sea and convert to Christianity the white people of Canada.

The word Catholic, of course, comes from the Greek *katholikos*, universal. Christ sent His Apostles to the whole world: "Go therefore, make disciples of all nations; baptize them in the name of the Father and of the Son and of the Holy Spirit, and teach them to observe all the commands I gave you. And know that I am with you always; yes, to the end of time" (Mt. 28: 18-20). Far more than the Venerable Kateri Tekakwitha and the Holy Martyrs, in connivance with the *National Catholic Recorder*, Lundstrom's real target is what he calls "the myth, Christianity."

"And a pope, Pius XII," cries out Richard H. Lundstrom, "seals your alienation from your people when in the decree proclaiming your venerability, he affirms that you come from a people most corrupt and steeped in heathen error."

The Author refers to the American translation of the decree declaring Kateri venerable, issued by Pius XII in 1943. A historian always refers to the original documents, in this case, the Latin text, which I would render thus: "God showed His wonderful liberality towards the Indian Virgin, Kateri Tekakwitha, by endowing her with His grace in the midst of a nation most corrupt and abounding in racial prejudices."

Had the Holy Father written about his Roman ancestors who threw the Christians to the lions, he would not have written otherwise. This text must be read, not as the stigmatizing of a particular nation, in this case the Amerinds, for in certain periods of their history, practically all the races of the world were more or less corrupt and abounding in racial prejudices. This is the reason why Christ came down upon our planet to redeem us and to teach us His Father's Will. Perhaps, when Pius XII signed this decree, he recalled to mind the terrible martyrdom of three Caughnawagas, captured, tortured and burnt at the stake for their faith a few years after Kateri's death. History has been repeating itself for 2000 years. Already in the third century of our era, Tertullian concluded that the blood of martyrs was the seed of Christians.

One should always take care not to read a sentence or phrase out of context. Did Pius XII truly seal Kateri's alienation from her people by attributing to it the same conduct that very few other nations have not practised, and by proclaiming her Faith, Hope, Love of God and neighbor, and her cardinal virtues of Prudence, Justice, Temperance and Fortitude? Somehow, I doubt it.

Boil the emotionalism out of Richard H. Lundstrom's article, and little enough remains. Most unfortunately, there exists all too many examples of the white man's barbaric cruelty to the Amerinds. Let any writer who loves the Indians set his sight on these authentic subjects of rightful indignation, preferably without the assistance of the *National Catholic Reporter*.

FATHER JACQUES FREMIN, S.J.

The Superior of the Mission (1677-1680)

(Contd.)

AS FATHER PIERRON had just returned from his visit to Quebec, the superior entrusted him with the responsibility of Ste. Marie of the Mohawks on October 7, 1668. Three days later, Father Frémin left this new Church which he had founded at the cost of incalculable labor and fatigue. At the hour of his departure, the two Jesuits attributed the success of their apostolate to Father Isaac Jogues, who had spilt his blood for the Faith two decades earlier within the confines of Mohawkland.

Since Frémin was superior general of all the missionaries to the Iroquois, he stopped along the way at the new missions and spent a few friendly hours with Father Jacques Bruyas at St. François Xavier among the Oneida, and with Father Etienne de Carheil at St. Jean Baptiste among the Cayuga. He finally entered the land of the Seneca on All Saints' Day. With the proper honor due to an ambassador extraordinary, the Nation-of-the-Great-Mountain welcomed him. At a later date, he learned that, about the same time, several Seneca delegates, on

reaching Montreal, had sent from there a wampum belt to the governor of Quebec, requesting two Jesuits for their nation.

Father Frémin was pleased, for each one of the Five Nations would now have its own mission. The Seneca field was full of promise for the future: it comprised four villages and was the most populous of all. These Indians seemed to him more tractable than the others; they worked harder at cultivating their crops, and were better merchants than warriors. Better still, he discovered a small village made up of fervent Christian Hurons. In memory of their old mission in Huronia, the priest named the new one St. Michel.

Unfortunately, shortly after the missionary's arrival, an epidemic raged among the Seneca. Like a giant war-axe, it struck again and again throughout the entire canton, and Father Frémin visited without respite the homes of the sick to instruct and baptize them. One hundred and twenty Senecas, nearly all adults, accepted Christianity.



The Seneca field was full of promise . . .

Ninety of them died quite peacefully. The terrible scourge felled even the hunters far away on the hunt, and the missionary worried about his inability to help them. He then requested aid from Father Julian Garnier stationed at Onondaga; however, when he reached the Seneca canton, the worst was over.

The epidemic was too tasty a morsel for the witch-doctors not to chew on it, and chew on it they did, holding the Blackrobes responsible for the keening that arose from countless hearths.

As if these deaths were not sufficient, the war-mongers filled the air with diatribes against the Outaouac or Ottawa. Father Frémin's persuasiveness finally determined the chiefs to put a stop to three war-parties of young

men who were already refurbishing their arms. It was at this stage that, with three Seneca captives, Father Claude Jean Allouez walked into the village and, in Governor de Courcelle's name, handed them over to their families.

In spite of the opposition shown by their enemies, Fathers Frémin and Garnier went about their work. The latter took charge of the village of Gandachiragou, where he quickly constructed a chapel that drew the Iroquois from every quarter.

On the other hand, Father Frémin carried the heavier load—the three other Seneca villages. On September 27, 1669, for the first time, he made his way into Gandougaræ, where his coming was heralded with considerable rejoicing.

Remnants of three different nations formerly overthrown by the Iroquois, who had forced the vanquished to come and live in their cantons, composed the village. These were onetime Onnontogias (Indians established in the vicinity of today's Kingston, Ontario), Neutrals and Hurons. The first two groups knew little enough about God; the third one was a conglomerate of several Huron villages, acquainted with Christianity; many of them had been baptized thanks to the efforts of St. Jean de Brébeuf and of his companions.

While he had a chapel erected for them, Father Frémin met his flock, especially the stray sheep, by visiting one long house after the other. He joyfully noted:

"These good people were delighted to see me, and to hear about the Faith; and it was impossible to satisfy fully their ardent desire in this direction. Some of them told me that it was not enough to have them pray to God once a day; others complained that I spent too little time in speaking to them of our Lord and Paradise; and some even reproached me, as it were, with preferring others to them, and with only visiting them at the very last. In short, these poor souls did so hunger and thirst after righteousness and their salvation that I had difficulty in contenting them with the hope that, the moment their chapel was completed, they would all find there the means to satisfy their pious desires."

At the end of his calls on the inhabitants of Gandougaræ, Frémin came to the happy conclusion that, in spite of a thousand obstacles, no less than forty Christian adults had kept the Faith, that they assiduously practised prayer, and that they did not participate in the disorders of the land; in short, that they lived lives that bore witness to Christ. The other Hurons were eager to be

baptized, and they proved it by their close application to public and private worship. The missionary was convinced that they would become Christians of the finest caliber.

This survey of the spiritual horizon of the mission inspired Father Frémin. The invincible constancy in the Faith of these Hurons made the priest wonder if, on Judgment Day, it would not bring condemnation on the laxity and corruption of the Christians of Europe. "Is not that enough," he asked, "to put to confusion, some day, the weakness and infidelity of so many Catholics, who are corrupted and ruined even at the very fountainhead of purity and salvation?"

He was well aware that these Indians had any number of reasons to have abandoned Christianity. They had just been baptized when the fortunes of war led them to the Iroquois. In this strange land, the prevalent superstition and corruption could have undermined their faith. No priests had been available to strengthen them in their faith, no confessors were present to reconcile them to God, nor did they have any other of the many helps which are commonplace in a Christian milieu. No matter, these Hurons were devoted to prayer, pure in heart, and ardent in working for their salvation.

As regards the Onnontogias,

the Seneca, and the Neutrals, everything remained to be done. A missionary's lifetime would not suffice to bring them up to the same level as the Hurons.

After the chapel opened its doors to the public, the Christians frequented it regularly, and on Sundays it was crowded, to the satisfaction of the Fathers offering the Holy Sacrifice. The eldest Huron acted as a catechist. He knew his prayers perfectly, and said them in a loud and clear voice so that all the faithful understood. The parents' fervor marked their little ones, and soon it became customary to see the Indian children inviting their friends to accompany them to the chapel. As a result, the presence of these youngsters attracted their fathers and mothers to the house of worship.

Father Frémin was speechless with wonder at the strength of character manifested by the Huron Christians for so many years. Despite the Iroquoian mentality which was highly adverse to opposing public opinion, his Christians unblushingly professed their faith before all. The people of the sister nations among the Seneca were so convinced of the steadfastness of their faith that they no longer called them anything else than "the believers" and "the faithful." Two of these men,

in particular, had such a reputation for virtue, that they were held in high esteem by Christians and non-Christians alike.

The first one, Pierre Atondo, lived in union with God through prayer much as the Venerable Kateri Tekakwitha would do a few years later. With this companions, he often talked of God and of his goodness. Better than words, he strictly observed the commandments.

"If you knew," he would say to his dark-eyed listeners, "what prayer is, and how powerful it is to make you happy, you would all choose to pray to God without ceasing. You are all so punctual in doing whatever your dreams order you to do; you spare neither feasts nor presents nor any expense, to make favorable to you, and obtain from them good success in fishing, hunting, and war, and long lives for yourselves. And yet you see clearly that you are in poverty and misery, and that diseases and the enemy sweep off so many of your people every day. As for me, I pray to the Maker of Heaven and earth, the sovereign Lord of our lives, and he gives me strong and vigorous health at a very advanced age. I usually catch more fish than you do; I am by this grace, more favored than you are; and what fills me with joy is that when I come to die, I shall be happy throughout all eternity."

The second, François Tehonhiongo, an elderly man, whose faith was as robust as the elms of his canton, had never forgotten, not even for a single day, to pray to our Lord. To his wife and children, he taught the major truths of the Christian religion, and, in defiance of the hostile environment that surrounded them, they were fervent Catholics.

François enjoyed telling stories taken from the New Testament to the unbelievers as well as to the believers. According to Father Frémin, this extraordinary personage must have sufficiently borne witness to Christ in all the nooks and corners of the Seneca villages to justify God's conduct with regard to the salvation of the human race at the end of time!

This fine old Indian stated more than once that, for the previous twenty years, far from the Blackrobes, not a day had gone by without his praying earnestly our Lord to grant him the grace not to die before having gone to confession and without having joined in prayer with one of the missionaries. When Father Frémin arrived in the Seneca country, he said to him: "At last, God has heard my prayer; now hear my confession!"

The priest later recalled a conversation that he had with François about his deceased relatives:

"Why should I mourn them?" the Indian questioned "My mother died immediately after receiving baptism. About all of my nearest of kin expired in the arms of the Fathers who had made them Christians; they are all happy in Paradise, and I hope soon to go and find them. The greatest grief I have had in my life," he continued with a sigh, "is that one of my children died some years ago without being able to go to confession. He was thirty years old, and lived a rather bad life; however hard I tried to make him a good man, he despised equally the law of God and the advice of his father; and what cruelly afflicts me is, that he died in so sorry a condition without being able to make his peace with God . . . I have only one child left in the world, and he is at present gone to war. If God takes him from me, I shall console myself for the loss without any great difficulty, since you heard his confession before his departure."

Obviously the majority of the Seneca did not have François Tehonhiongo and Joseph Atondo's knowledge of Christianity. Many Indians' idea of Paradise was not too far removed from that of the ancient Egyptians, devotees of Osiris, husband of Isis, and father of Horus and Anubis. Father Frémin baptized a young woman who died the following day. The mother of

this neophyte, who loved her daughter extraordinarily, could not get over the loss. To soothe her sorrow somewhat, the missionary gently pointed out the infinite bliss that her daughter enjoyed in heaven.

"You did not now her," she said. "She was mistress here and commanded more than twenty slaves, who are still with me; she knew not what it was to go to the forest to get wood, or to the river to draw water; she could not take upon herself the care of all that has to do with domestic duties. Now I have no doubt that, being at present the only one of our family in Paradise, she has great difficulty in getting used to it; for she will be obliged to do her own cooking, to go for wood and water, and to do everything with her own hands in the preparation of food and drink. Indeed, is she not to be greatly pitied at not having any one who can serve her in that place? You see here one of her slaves, who is ill. I pray you, instruct her well and put her on the way to Heaven, that she may not stray from it and that she may go and live with my daughter, to help her in her domestic affairs."

Of course, Father Frémin acquiesced, and instructed the slave who was quite willing to listen to him. He baptized her, thinking that she would soon die. She re-

covered, much to his satisfaction, and unfalteringly held to her new religion.

Te Jesuit then concentrated on her mistress. Little by little he put to right her notions concerning the world to come. She was ready to do anything to be with her daughter again. A constant worshipper at church, she had her slaves instructed in the Faith, and won over to God more than twenty persons. No doubt it was thanks to her influence that the Blackrobe was able to baptize from twenty to twenty-five Indians during his first six months among the Seneca. From ten to twenty adults also prepared themselves for baptism.

In the autumn of 1669, a rich harvest of nuts overjoyed the population. Feasting and banqueting, sometimes culminating in immorality and superstitious practices marked the occasion. Father Frémin, however, was greatly consoled because, in the midst of this disorderliness, only two Christians succumbed to the solicitations of the jugglers who urged them to take part in a mysterious ceremony during which the dancers, convinced that this was the best of all remedies for their sickness, threw hot ashes on them.

(To be continued)

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