

NO. 122

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KATERI

NO. 122

THE GARHIO ROLL

KATERIGRAM

PETITION TO THE HOLY FATHER

EACH NEW MOON

CHRISTMAS AND NEW YEAR WISHES

KATERI'S LAST CHRISTMAS

ST. FRANCIS XAVIER OF CAUGHNAWAGA

CORRESPONDENCE

LILY OF
THE MOHAWKS

Winter • 1979

Caughnawaga, P.Q., Canada



The Venerable Kateri Tekakwitha

ISSN 0315-8020

*Kateriana obtainable from the
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(The Kateri Center)*

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KATERI, No. 122

Vol. 32, 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 native peoples of America, with special reference to the Caughnawagas and their friends.

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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 1979

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CAUGHNAWAGA, P.Q., CANADA J0L 1B0

THE GARHIO ROLL

Garhio was Hot Ashes' wife. They had known and loved each other since the age of eight. During the summer of 1677, the young couple with their children were baptized by Fr. Frémin. She took the name of Wari, Mary, and he, that of Louis Garonhiagué (In-Heaven). Their family life was deeply influenced by their new faith and was very happy. Kateri cured the young mother when she was in danger of a miscarriage. Garhio lent effective help to her husband in proselytizing her non-Christian compatriots.

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Stephen Tegananokoa
Martin Skandegonrhaksen
Jeanne Gouastraha
Paul Honoguenhag
Louis Ateriata
Mary of Onondaga
Francis Tsonnontoüan
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glad to collect these signatures
will send more*

MY PLEDGE TO KATERI

DATE March 21 - 1978

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.

Verna L. Anderson
St. Maria Isabel Andersen
Edith M. Ziegler
Margaret C. Dwyer
Esther Matilek-Widagren
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James M. Kuehli
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Mrs. Wm Crawford
Mrs. F. C. Hoke
St. Agatha Vargas
Tracy O'Connor
Stanley Sauls
Lillian Bernard

PLEASE!

We have 15,639 signed pledges.

We need 1,000,000 more.

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: Mr., Mrs., Miss George M. Laurence

Street or Box Mary S. Vindred

City or Town Winnipeg, R. B. N.

Province or State Manitoba

Country Canada

Code 200

Telephone 232-2323

Mrs. Anna K. Harkin
Mary A. Harris

KATERIGRAM

DURING DECEMBER 1949, exactly thirty years ago, I hesitantly launched the first issue of the **Kateri** quarterly. I didn't know the least thing about putting a periodical together and it took years of trial and error to learn something about it. I was then principal of the Indian Tekakwitha School at the Mission of St. Francis Xavier, Kateri's mission, at Caughnawaga, Quebec. I was also assistant pastor. They were busy years.

Through I have never succeeded in topping the 10,000 subscriptions, I feel it is my bounden duty to pray very specially for all those who helped me along the way to publish and promote KATERI. Many of our earlier subscribers are now happy with Kateri in heaven, and those who are still in purgatory (blessed=happy souls!) are never far from my thoughts. The latter are remembered daily at Holy Mass, and the former are invited to intercede with our Blessed Mother, St. Joseph, and the Canadian or North American Martyrs so that Kateri may soon be called Blessed.

To our present subscribers and friends, some 8,400 English and 7,500 or so French, my very special "thank you." One of Kateri's close friends, Mr. Joseph O'Brien of Cleveland, Ohio, hauled me out of an abyss of thousands and thousands of dollars of debt to my printer; others have prayed regularly for Kateri's beatification, have spoken about her to their acquaintances, have contributed faithfully according to their means in order to keep the Kateri Center alive. Their letters have been a constant source of encouragement to me over the years. I often wonder if my "thank you" conveys my gratitude as it should. In a letter to one of my Kateri enthusiasts, I recently wrote, "Practically speaking, the only way I have to show it is by remembering your intentions daily at Holy Mass and in the recitation of the new breviary, which allows of inserting twice a day the priest's own requests among the solemn invocations of the Church."

Of course, during the Christmas season, your intentions shall be laid before the Christ Child. Mary, his Mother and St. Joseph will ask the Infant to take them into His divine Heart. There is no better way, I believe, to begin 1980, the tercentenary of Kateri's saintly death at the Mission of St. Francis Xavier.

HENRI BÉCHARD, S.J.
Vice-Postulator

Assemblée des Evêques du Québec

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A TITRE DE RENSEIGNEMENT

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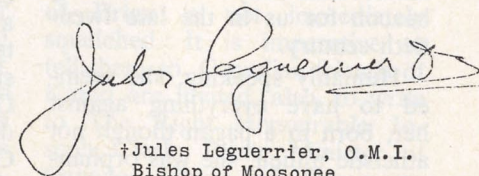
Most Holy Father,

Gathered together for a workshop in Quebec, on September 15, 1979, the missionaries working with the Indians and the Inuit of the Province of Quebec, request Your Holiness to accept the tribute of their religious obedience and of their filial affection.

As witnesses of the growing popularity of the Venerable Kateri Tekakwitha, the tercentenary of whose death is to be celebrated next year by the Canadian Church, of the popular devotion of an important layer of the Indian and Inuit populations of Canada and of the United States, the missionaries express the hope that the merits of this daughter of the first inhabitants of the country be recognized, in the near future, by having her beatified.

I now transmit this petition to Your Holiness in the name of these missionaries and in the capacity of President of the Episcopal Committee for the Pastoral guidance of the Indians and Inuit of the Assembly of the Bishops of Quebec.

I remain,
Your Holiness'
humbly devoted son in Our Lord,


†Jules Leguerrier, O.M.I.
Bishop of Moosonee

Montreal, September 18, 1979

EACH NEW MOON



SHARING KATERI...

IF, FROM MONTREAL, you drive southward across the Mercier Bridge and glance to your right as you pass over the St. Lawrence River, you will see the snow-covered mission church of St. Francis Xavier, the spiritual headquarters of the Catholic Indians of Caughnawaga. Nineteen hundred and eighty is of special significance to them, for it is the tercentenary of the death of their most illustrious compatriot, the Venerable Kateri Tekakwitha. It is also of special significance to her votaries, to you and to me. Her life in colonial days is a shining beacon for us in the late twentieth century.

Humanly speaking, she seemed to have everything against her, born in a pagan though not atheistic milieu, she was orphaned as a very young child, suffered from ill health during most of her life, and was self-exiled from her native land for the faith. Instead of growing

bitter, she managed by close cooperation with God's grace to empty herself of everything so as to leave her heart and soul free for her loving Savior. She is now in heaven and is as powerful today in interceding for us as she was in the years following her death for the people of that time. She will lead us to the throne of Our Lady, whom she loved so much here on earth. She will put in a good word for us with the Mother of the divine Child.

Of course, if we obtained the beatification of Kateri Tekakwitha during 1980 or soon after, many of the faithful who are unaware of her would learn to have recourse to her powerful assistance and to pattern their love of God after hers. Through our prayers and through all the means at our disposal, we can hasten this great day. It will be our way of sharing Kateri with others.

HOPEFULLY

A pressing invitation is made to Kateri's friends who are sufficiently interested to want to do more to hasten her beatification, especially during 1980. They are invited to join the "New Kateri Band." It does not aim to supplant the Kateri Tekakwitha Guild, which has so generously donated life-blood to the Kateri Center for many years. It is simply an auxiliary movement, founded at the suggestion of Guild members who had asked, "Couldn't we do something more to speed up Kateri's canoni-

zation?" For particulars, write to The Reverend Vice-Postulator, Kateri Center, Box 70, Caughnawaga, P.Q., J0L 1B0, Canada.

LUCIFER VIEWS CHRISTMAS

As Christmas approaches, a feast so dear to Kateri, Warner Brothers are hoisting on the public a dirty movie portraying the life of Christ. Called **The Life of Brian**, it is totally offensive to Christians and Jews alike. Fr. Lawrence Smith, moderator of the Holy Name Society of Brooklyn and Queens, N.Y., cited as example, the parody of the Nativity the mocking of Jewish reverence for the Name of God and their hope for a messiah, the portrayal of the Christ-figure as a dimwit, and his mother as a lewd, foul-mouthed, and repulsive person (played by a man).

The Virgin-birth is jeered at, as the Mary-figure admits her son's father is a Roman soldier who raped her (although not too unwillingly); her language is as salty as a sailor's as she is seen carrying on these affairs boldly and blatantly. The Three Wise Men, following a star, come upon a stable and bestow their gifts upon a repulsive looking Mary-figure... But then, after having left, they return, grab back their gifts and scamper up the road to another stable made bright with a celestial glow... Not a moment is wasted as the angels are mocked and the Holy Spirit in the form of a dove is shot down while the credits are

still brazenly running before our eyes.

"Before the end of the film, a prostitute named Judith spends the night with the man being hailed as the Savior. And in case the sequence wasn't clear, she is seen running about frontally nude. Not to be undone 'the savior, goes out on the balcony to quiet his screaming throng and forgetting his situation likewise reveals himself frontally nude." According to the **New York Times**, it is "the foulest biblical epic ever made."

To make matters worse, according to **Variety**, Grosset and Dunlop, "will have a tie-in... via a book "including the full script, stills, and a Monty-Python scrapbook."

Rabbi Abraham Gross, former president of the Rabbinical Alliance of America, has denounced the movie and with the group **Citizens Against Blasphemy**, retained lawyers to seek an injunction to prevent the showing of **The Life of Brian**. Certification has already been denied in England.

What are Kateri's friends going to do about it?

Boycott all Warner Brothers movies, and services, if **The Life of Brian** is not immediately squelched. It is imperative to tell them so. Canadian friends of Kateri are invited, also, to write to The Right Honourable Joseph Clark, Prime Minister of Canada, House of Commons, Ontario K1A 0B1, and insist that the movie and the Gosset and Dunlop vomit be banned from the country.

"NO!" SAYS THE POSTMASTER GENERAL



For more than a year, Kateri's friends have been imploring the Postmaster General in Ottawa to issue a commemorative stamp in

1980 on the occasion of the tercecenary of the saintly death of the Lily of the Mohawks. From all quarters letters were written to the Honourable John Fraser, recently appointed Postmaster General, to induce him to launch this stamp. A few days ago, I received a formal refusal from him:

"After having carefully examined the question," he wrote, "we must regretfully inform you that we cannot issue a stamp in honour of this religious personality... The Consultative Committee on stamps, decided that her realizations were not of a kind to serve for a stamp..."

I now wish to thank warmly all our friends, both young and old, who went to the trouble of backing me in my request, even if it was not crowned with success.

No matter, Kateri, whom our ancestors called "the protectress of Canada," will always take good care of the population of this great land and gratefully watch over those who did their best to obtain a commemorative stamp in her honor.

*

CONGRATULATIONS!



Sr. Kateri

Every year, at Auriesville, N.Y., where the Jesuit Martyrs Isaac Jogues, René Goupil, and John de la Lande shed their blood for the faith, and where Kateri

Tekakwitha was born, Fr. Joseph McBride, Vice-Postulator in the United States for the cause of beatification of the Iroquois Virgin, draws up a list of her friends who have distinguished themselves in her service during the year. In 1977, Mr. Albert Lazare, my secretary for the past twenty-seven years, was honored by having his name thus listed. This year, the chosen ones were Mrs. Watie Akins, a Penobscot Indian from Maine; Mrs. Bernadette Brown of Wallburg, N.Y.; Mrs. Cecilia Carney of Katskill, N.Y., for her husband who died last February; my good friend, Fr. Ronald Schultz, O.F.M. Conv., Director of the Kateri Shrine at Fonda, N.Y., and Indian Sr. Kateri Mitchell, S.S.A., from St. Regis, Qué. This village was founded in 1756 by some Caughnawaga Indians. Sr. Kateri entered the Sisters of St. Anne in 1956; today she is the principal of the Indian School at Cornwall Island, Ont. Besides her school work, she formed a choir of young Indian singers and dancers, who even participate in Eucharistic Celebrations. "We are learning as a group," she said, "and also as indivi-

duals to know and love Kateri Tekakwitha more."

As usual Fr. McBride welcomed us all warmly. During Mass, on September 2 at 12:30 p.m., in the Sanctuary of the Jesuit Martyrs, Fr. Joseph C. Towle, Vice-Provincial of the New York Jesuits, who was the main celebrant, presented the '79 bronze Kateri Tekakwitha plaques to the awardees, after Msgr. Paul A. Lenz had blessed them. Monsignor, who is the Executive Director of the Bu-

reau of Catholic Indian Missions in Washington, D.C., gave the homily. (It will appear in the March issue of **Kateri**.) The Caughnawaga Indian Choir sang in Iroquois during the Holy Sacrifice. That evening, dinner was served to Fr. McBride's guests in the beautiful Shrine cafeteria. The next morning, a meeting of the Kateri Tekakwitha Committee was held, during which ways and means of propagating devotion to Kateri during 1980 were discussed.

❖ Kateri's smile upon you, Mrs. Y.M.!

A favor received from Kateri for my son to obtain a position was granted. Thanks again to Kateri. Please have this published. I have all my family praying to Kateri. (Tignish, P.E.I.)

❖ Kateri's smile upon you, Mrs. M.A.!

Last November we received the very upsetting news that our son was in a cult in San Francisco. We asked prayers from several prayer communities in our area and we really prayed hard and made a novena of rosaries. We also promised Our Lord to send money to several missions, on the return of our son. I also asked my friend Kateri to help us and as usual, our prayers were answered through her intercession. Our son is back and because of our trust in Jesus he didn't have to go through painful deprogramming. We praise and thank God for this beautiful favor and I am sending you the first of five, ten dollar checks to further the cause of Kateri. I am also asking Kateri for a miracle that my husband will be healed from a hearing problem that he has had all his life. An impossibility from the medical viewpoint but a very simple cure to Jesus the Great Healer, who said "ask and believe and it is yours." Father, I've had so many favors granted through the intercession of my good friend Kateri, that I am asking this in faith and promise to write and tell you when it happens. (St. Boniface, Man.)

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

*The Kateri quarterly is
thirty years old this month*

*In the capacity of vice-postulator
I thank you with all my heart
for promoting it and for helping me
to hasten Kateri's beatification*

*On Christmas Day and during 1980
tercentenary of Kateri's holy death,
you shall be remembered daily
during the Holy Sacrifice of the Mass*

Henri Richard, S.J.



KATERI'S LAST CHRISTMAS

KATERI'S LAST CHRISTMAS

(Continued.)



IT IS NOT SURPRISING that Kateri Tekakwitha communicated her joy, poured out as a pure lustral water, first of all, on her friends Marie Therese Tegaiguenta and Marie Skarichions, then on Marie of Onondaga and Marguerite Gagoüithon, who was also a native Onondaga, and, perhaps, on a few others.

Marie of Onondaga, good-looking and intelligent, was related to one of the first families of her Iroquois Canton. She was only a few months older than her friend Kateri Tekakwitha. She was the mother of a family and belonged to the Confraternity of the Holy Family whose members, as we know, were very carefully selected. Unfortunately, little by little she neglected her responsibilities and ended by committing "a rather serious fault." It is not known in what she erred. Besides, it matters little. What counts was her profound and immediate repentance after she weighed the gravity of her failing.

Father Cholenec spoke to her of the four last ends—death, judgement, hell, and heaven—with the help of engravings, illustrating Satan's hold on sinners, like those that could be seen at Quebec Seminary. Quickly persuaded of his penitent's good will, he gave her a copper crucifix, which a friendly priest had sent him from France.

It became the symbol of the new life Marie of Onondaga was undertaking with the assistance of her friend Kateri Tekakwitha.

On examining herself, Marie discovered that she had gone astray, because she had forsaken the sacrament of penance and because she was too much attached to the trinkets

dear to the heart of Iroquois women. She thereupon made a general confession of her entire life and resolved to go to confession each week. She gave up once and for all her trinkets, which she distributed among her acquaintances. As time went by, it was said of her as it was of Kateri, "She can be found either at work in her longhouse or in the woods, or again praying before the tabernacle."

Following Kateri's style of life, she spent much time adoring Our Lord in the Blessed Sacrament as early as four o'clock in the morning. Now and then, to atone for her faults, she scourged herself in an abandoned shack either going to or coming back from church. She attended the first Mass at dawn and the following one also. Then it was time for housework or sewing or laboring in the fields or in the forest. This she did in close union with God, a union that brought tears to her eyes, tears of joy.

In the evening after prayers at church, during the winter of 1678-1679, while the rest of her family were away on the hunt, she found herself alone with her youngest children. She had them say their prayers and put them to bed for the night. Before an engraving of Our Lady and of Our Lord, suffering upon the Cross, attached to one of the beams of the longhouse, she meditated for several hours. As a result of her dialog with the Lord, she began to practise penance, too often immoderately. In the coldest weather she flogged herself to the point of blood, often feeling her child stir in her womb. As soon as Father Cholenec heard about it, he ordered Marie to stop these penances, far too dangerous for a pregnant woman. After the birth of her son Ignatius, she took them up again.

The profound love of Marie for Christ astonished the missionary. It was the principle of her penitential life, the principle that urged her on to consecrate herself to Our Lord on the same day as her friend Kateri. During the first months of 1680, Marie, more enamoured than ever before of the Savior, was still weeping over her sins. This bitter regret added to her macerations had so emaciated her that Father Chauchetière took her for someone else. Many years later, Father Cholenec noted that she had always walked faithfully in the footsteps of Christ. He did not hesitate to call her "a truly marvellous woman."

Marguerite Gagoüithon was a year of two younger than Kateri. She was extremely beautiful and belonged to one of the most prominent families of the village. Her first cousin, considered by the Iroquois as "her brother," held the rank of

second chief, and the Fathers called him "the pillar of the Mission." During the year that was ending, because of her social position, she was married to the oldest war chief of the place. He was moody, with the features of a bird of prey.

Many of the personable young men of the Mission soon began to cast sidelong glances at her. One day she succumbed to the enticement of a brave. The fault was all the more reprehensible since Marguerite, as Kateri, belonged to the Holy Family Association. On account of the esteem with which it was held, a fault, though not very serious on the part of one of its members, soon became known. But instead of scoffing, people only manifested surprise and sadness.

Father Cholenec then had several talks with her. He recalled to her, as he had done to Marie, the four last ends and led her before the tribunals of the world to come, also explaining them to her by means of engravings of Satan and of the sinner. She attentively followed the missionary's explanation and immediately resolved to do penance for her sin. Our Lord sealed the good resolutions of the young penitent with the exalting tenderness of His love. As soon as she was allowed to receive Holy Communion, she totally abandoned herself to Jesus Christ in the sacrament of the altar, and seriously committed herself to serve Him:

"Today I made four promises to Our Lord during communion: first, I will never deck myself out again; second, I will not gamble again; third, I will neither dance any longer nor be present at any of this kind of gathering; fourth, I will no longer leave home at night to participate in games of chance in the longhouses."

She had not taken these resolutions lightly and, though she found them extremely hard to keep, she always remained faithful to them. Without consulting each other, Fathers Frémin and Cholenec decided to ask her to add a fifth promise, which would serve as a touchstone for the others. The two missionaries were worried about her husband's violent character. They suggested to Marguerite to never give him any trouble, even if, as a result of his treatment her heart beat a wild tattoo. She willingly added this fifth promise to the others and was steadfast in observing it.

After Father Frémin's departure for France, Father Cholenec actively attended to the young penitent. He had already come to the conclusion that she was not an unhospitable, spiritual morass, where the good Lord would not be able to reap an abundant harvest. So he told her about the lives of several penitent saints and discreetly spoke to her about the

mortifications of Marie of Onondaga. But what really drove her in search of instruments of penance was the sorrowful face of Jesus dripping with blood, during His Passion. The blackrobe taught her St. Ignatius' recommendation concerning the use of austerities: no extraordinary voluntary mortifications, except, perhaps, for beginners in the spiritual life. Now Marguerite Gagoüithon was entering a new phase of her spiritual adventure. Father Cholenec gave her some penitential instruments with the permission to use them and he tells us why:

"First, she is robust, has never had any children, and will apparently never have any. Second, I believe that this way followed by the saintly penitents in practising mascerations is a very effective means of detaching her from herself and from everything else, and that it will maintain her in the compunction and in the interior humility in which I found her. Third, because I did not doubt that Our Lord blessed this fervor and then fortified her youth with the extraordinary interior assistance that a woman of twenty years assuredly needs to persevere in the state of life that she is leading."

Marguerite used these instruments, without taking into account Ignatian moderation as it had been recommended to her, but with a *furia*, which can be only qualified as Iroquois. The missionary was lost in astonishment. Five months of constant mortification of body and soul reduced Marguerite once "big and plump" to a featherweight. Through these terrible macerations, she succeeded in mastering her passions. To express as well as he could his deep admiration for his penitent, Father Cholenec borrowed a verse from Virgil, which he adapted to his needs: **O quantum mutata ab illa peccatrice quondam, nunc autem vere pretiosa Margueritta!** "Oh, how she has changed now from a sinful woman into a truly precious pearl." Such were the friends Kateri has chosen for herself.

In this atmosphere of love and austerity, as the nimble deer of the neighboring woods, during the autumn of 1679, she advanced more and more briskly on the way the good Lord had set out for her. Once again the great annual hunt was about to start. As in 1678, she resolved not to take part in it, all the more so because she appreciated to the utmost the gold and silver of God's graces which she could profit by in the village. The morning masses, the communions, the indulgences to be gained, the instructions in the longhouses, the spirit of Christianity, which she could assimilate better and better by spending the winter at the mission, all of which she decided



She passed the time of day in meditation...

never to give up. On Christmas Day 1679, she certainly received Holy Communion. As she participated in the Holy Sacrifice and in the reception of the Eucharist, suffused with bliss, in union with her Savior, she abandoned herself up completely to the Father, clay in the hands of the divine Potter. With St. Paul, she sought to complete the sufferings of Christ with all her might and main, with all her love for God and her fellow men.

At the end of 1679, as snow fell upon the little village, Kateri's health deteriorated once again and her infirmities increased from day to day. Even so, she did not intend to remain stretched out on her pallet. She could often be seen within her longhouse preparing her meal or sewing in the fashion of Frenchwomen, but much better than most of them. When she felt a little stronger, even if the cold was as sharp as the bite of a wolf, she hastened to church. There she passed a good part of the day kneeling down, and at times leaning on a pew. If she was unable to go out, she passed the time of day in meditation or in reciting her rosary, turning in her weakness, little Indian sunflower, to the Light of God. This spiritual recollection led her to the prayer of invocation, so essential in finding out where one stands with regard to the Almighty. For Kateri, wracked by pain, the starting point was what she already was through faith, and the point of arrival was what she would be in glory: a partial but steadily increasing possession of the Lord seen as in a mirror, in the expectation of the full possession of her Beloved when she would see Him face to face.

Marie Therese Tegariaguenta spent some time each day in Kateri's longhouse and, without being fully aware of her spiritual ascension, she finally noticed that her friend was becoming more and more hollow-cheeked as the days went by. She had often seen Kateri grinding Indian maize and, too, the new wheat which the missionaries had brought from France, on a large flat stone, as she often did herself. One day as she visited with her, she had the impression that her friend had become the wheat of the Lord, which the divine Miller had already begun to pulverize. Marie Therese began to worry. The feverous face of remorse leered at her. Had she not unduly taken upon herself the role of the invisible Miller?

For more than a year, hadn't she encouraged Kateri to go in for blood-red penances before each weekly confession? Hadn't she suggested that her friend insert a glowing ember between her toes, much as their pagan compatriots did to their slaves? She recalled how the pain had stung her to the quick and that she had nearly fainted. The next day she had

found Kateri with a large hole in her foot. How she must have suffered! Marie Therese had then admired her friend's courage; but now she anxiously asked herself if these macerations hadn't undermined Kateri's health. Could she allow her companion to die without speaking about them to the missionary? She had thought of mentioning them to the superior of the mission, but he had sailed for his distant homeland before she was able to do so. Father Cholenec was the man she must speak to, but first of all, she must ask Kateri's permission. The sick girl readily consented, for she did not feel guilty, having simply tried to imitate the saints of the good Lord she had heard so much about.

With an abashed air, which was unusual for Marie Therese, she sought out the acting superior of the mission and poured out the tale of her penances and of Kateri's, and now Kateri's health was worse than ever! Perhaps she was even in danger of death. Had their conduct been unreasonable? Was she responsible for Kateri's illness? The frigid January sun barely lighted up the priest's room without warming it. More surprised than he wanted to appear, the missionary admired these women in his innermost heart. After all, they were Christians of recent vintage, who had grown up in a pagan land. With an amazing long jump, they had reached a point of Christianity, where many Christians never arrive. Of course, he could not tolerate these excesses, and he frowned. She merited, he told her a severe reprimand. Why had she acted so imprudently? Above all, how had she ever allowed herself to enveigle Kateri into following her example? With bowed head, Marie Therese listened to the priest until every hint of irritation disappeared from his voice. She then heard him out as he insisted on Ignation moderation in the use of the penitential discipline. Later on in the semi-darkness of the longhouse, Kateri was taught the same lesson.

This was probably the occasion on which she revealed to Father Cholenec the heavenly approval she had received on her life of penance, but not necessarily on every penance she undertook. In a letter of February 1680, discovered not very long ago, Father Cholenec wrote the following lines:

"There is one particularly who is small and lame, who is the most fervent, I believe, of the entire village, and who, though she is quite crippled and nearly always ill, does extraordinary things in these matters. And she would belabor her body unmercifully, if she were allowed to do so. Something quite worthy of consideration happened to her lately, which Father Chauchetière and I could not marvel at enough. As she

was giving herself the discipline with her usual, admirable fervor (for she surpasses in this matter all the others, with the exception of Marguerite) in an obscure spot, she suddenly found herself enveloped in a great light, as at high noon. It lasted as long as the first shower of blows, so to speak, of her discipline, for she uses it repeatedly. From what I can judge by what she told me, the light lasted two or three good **misereres**.^{*} We have no reason to believe that there was any illusion in this matter, for she is quite foreign to a misapprehension of this kind and very humble. We have reason to believe, on the contrary, that this was a grace that Our Lord deigned to grant to His faithful servant, who belongs to Him entirely, and who serves Him with an innocence and fervor able to ravish the angels of Heaven."

Despite this manifestation, despite his deep admiration for Kateri, Father Cholenec firmly maintained his rules of conduct. And then, drawing strength from her weakness, the sick girl regained health to some extent. Without any delay, she made her way day after day to the missionary's abode where a warm welcome always awaited her. What she wanted was the permission "to do something so that her body would not carry the day." At first, the priest refused. With Iroquois tenacity, she pestered him, she begged of him to have pity on her. At last he allowed her the least little bit of penance and also tried to reduce the hardships of Indian life that were her lot.

About this time, Kateri became acquainted with a woman from her native Mohawk Canton. In his letter, Fr. Cholenec calls her a "virago." This new acquaintance was powerfully built, with the shoulders of a warrior, and the walk of a great feline. She was consumed with a love of God, which Kateri immediately perceived. The newcomer was soon using the instruments of penance that were forbidden to Kateri. And she used them with as much ardor as the other members of the Lily of the Mohawks' little band.

In the dead of winter, Kateri was living again her ordinary life, working inside or outside her longhouse. One day Marie Therese and a few other women decided to go to Laprairie to deliver a package, probably deerskin shirts or mocassins. Over the ice and snow they went and, despite the winter cold, Kateri accompanied them. The journey there and back was about twenty-four miles, but it seemed to stretch out indefinitely for her. In her weakened condition it was too much, for she took a chill from which she never recovered.

^{*} Psalm 50th in the Vulgate.

In 1680, Lent began on March 6. Feeling her strength diminish, the young Mohawk decided it was high time to undertake her purgatory here below. Having gone out one day to gather firewood, feeling somewhat tired, she rested a while near a thorn bush. Did she then think of the crowning of thorns of Our Lord during the Passion? Shaken to the very roots of her being, she accompanied in thought Jesus Christ during His terrible way of the Cross. What could she offer Him in return? She finished her load of wood, by adding to it a bundle of brambles. Hadn't Blessed Aloysius Gonzaga used them to do penance? If he could do so, why not she? Father Cholenec had often praised him. The blood-stained scourge was forbidden, but not thorns...

On returning home, she hid the brambles under a large piece of bark. In the evening before going to bed, she strewed her mat with them. Having undressed, she lay down on them with only a blanket over herself. The pain was unbelievable. After another day of work, she spent the second night in the same way. The third night was one of intolerable pain. Despite her firm resolution to continue with this penance in union with Our Lord, her strength gave way.

The next day, Father Cholenec, who was clear-sighted indeed, instantly noticed the drawn features of his penitent. Her face resembled that of a death mask. He believed, however, that this change resulted from her customary infirmity, which, though he did not know why, seemed to increase from day to day. Marie Therese was the one who guessed the real cause. She questioned Kateri. Several times she cast the lead before she came up with an answer. Her friend told her about the thorns, adding that she intended to make use of them until her death.

"Yes," answered her companion, "but do you know that you offend God by undertaking this sort of excess without the permission of your confessor?"

Nothing more was needed to make Kateri run to Father Cholenec, for even the shadow of sin affrighted her.

"Oh! Father, I have sinned," she said on approaching him.

Deeply moved, the priest gazed at her. Kateri was completely rid of self: she belonged only to God. Of course, Father Cholenec could not approve her conduct, even though it was prompted by the best intention in the world: "I pretended to be displeased and reprimanded her for her imprudence, and in order to prevent her from renewing it, I commanded her to throw these thorns into the fire, which she did with great submission."

In this manner the missionary checked the disorder of the bed of thorns. It was too late. The fever which she had suffered from for more than a year, stomach trouble, and frequent vomiting started again, far worse than ever before. She was forced to take to bed. From the beginning of March on, she suffered atrociously. Day and night, she was obliged to remain in the same position, and the slightest movement caused her excruciating pain. But she did not moan or groan, so happy was she to suffer with Our Lord.

That encompassing solitude, so well sung by Thomas Merton in all his works, the solitude in which the soul finds itself and in finding itself finds God, accompanied Kateri in her last illness. The wives and mothers who had not followed their sons and husbands to the hunt, worked from morning to night in the nearby woods. They left their invalids alone all day long with a bowl of sagamité and a little water close to hand. "The desert becomes a paradise when it is accepted as desert. The desert can never be anything but a desert if we are trying to escape it. But once we fully accept it in union with the passion of Christ, it becomes a paradise." So it was for Kateri.

Since she could no longer adore before the tabernacle, she made spiritual visits to church. To the perpetual sacrifice of the altar, she added her own. The silence that filled her longhouse all day long was broken now and then by the distant barking of a few dogs. But the sick girl would not hear it as soon as she resumed her old habit of talking with Him who was for her the Only One, the Son of God. She made use of this solitude to approach Him more and more, to the point of perceiving Him through the veil of faith, a veil that had become more and more transparent, nearly imperceptible for her. At the sight of the Divine Countenance aglow with tenderness and goodness and suffering beyond all suffering, her love for Him nearly consumed her. In finding her Beloved in the very depths of her being, Him whom her heart had been seeking for, she was enraptured by His beauty. He suffused her with bliss and spiritual delight all the more especially as she was completely liberated from all else. "As the Father has loved me, so I have loved you." Jesus said to His disciples. "I have told you this so that my own love may be in you and your joy be complete." (John 15: 9,11)

From what her early biographers have left us, it is very likely that the sick girl achieved the transforming union. "One soul alone that elevates itself to this height—I quote Father Philippon from memory—is more useful to the Church and to the world than a multitude of others restlessly taken up by action."

(To be continued.)



The Most Reverend Joseph William Forbes
Bishop of Joliette (1913-1928)
Archbishop of Ottawa (1928-1940)
Missionary at Caughnawaga (1892-1903)

Kateri's Mission

ST. FRANCIS XAVIER OF CAUGHNAWAGA

THE FIRST IROQUOIS MISSION in the neighborhood of Montreal was planned early in the spring of 1667, by Fr. Raffeix, S.J., on meeting seven Oneidas, who had come from the Iroquois country in the company of their missionaries. Only one of them, their chief, Peter Tonsahoten, was a Christian; his wife, Kandiakteua,¹ and his five other companions had not yet been baptized. Fr. Raffeix offered Tonsahoten and his companions land at Laprairie, with the assurance that they and their Christian brothers who would come to join them would find there the means to practise the Christian religion without hindrance. The seven Oneidas accepted the offer. But before having them settle down at Laprairie, Fr. Raffeix, who did not know their language well enough, sent them to Fr. Chaumonot at Lorette. This priest completed instructing them. Tonsahoten's wife and his five companions were baptised in Quebec, during the summer of 1668, by Bishop Francis de Laval. The venerable prelate decided to place the mission-to-be at Laprairie under the protection of St. Francis Xavier.

Francis Xavier² Tonsahoten and his companions did not delay coming to put themselves under the direction of Fr. Raffeix at Laprairie, but not without refusing a pressing invitation from the Lorette Hurons to stay with them.

Soon other Christian Iroquois from different cantons came to join them. By the autumn of 1669, the mission of Laprairie already numbered five Indian longhouses. In 1670, there were twenty families. In 1671, Fr. Frémin came to replace Fr. Raffeix at Laprairie and he went to replace Fr. Frémin in Seneca country. The founding of the Holy Family Confraternity at Laprairie goes back to that year. Two years later, the Christian Indians numbered 300. Bishop de Laval visited them for the first time in May 1676³ and confirmed eighty persons.

At Laprairie, the only chapel the Iroquois had was that of the French.

The mission was designated in the Jesuit catalogues under the names of **Missio iroquaerorum prope montem Regium**⁴ or **Residentia a Pratis**⁵ or again **Residentia S. Francisci Xaverii ad prata Stae Magdalenae**⁶ (1672). Today our Indians call the first site of their mission: **Kentaké**, that is to say Laprairie.

In July 1676, the mission was transferred five leagues and a half farther up the river, near the little Portage stream, because the land at Laprairie was unfit for the growing of Indian corn, and because the neighborhood of the French was at times detrimental to the new Christians. Early in the summer of that year, a sixty-foot chapel was begun, completed, and solemnly blessed during autumn. This place is renowned for the virtues and holy death of Catherine Tekakwitha, who came from the Mohawk country in 1678⁷ and died on April 16,⁸ 1680. Local tradition made the most of this event to indicate the location of this second site, called **Kateri tsi tkaiatat**, that is to say where-Catherine-was-buried.

In 1679, Fr. Frémin took a trip to France, which was very important for the mission. He came back in October 1680, with the title-deeds of the grant of the land called the Sault. These title-deeds were registered at the Sovereign Council of Quebec on October 24, 1680. He also brought back from France several pieces of furniture for the embellishment of the chapel. (He must have then brought back on this trip the present high altar⁹ of the church of Caughnawaga and the silver-gilt monstrance, which has been used for public worship at this mission for more than two centuries.

In 1683, the chapel was overthrown by the wind; but all the sacred vessels were saved in their entirety. Work was immediately begun to repair the misfortune, and the new chapel was finished in the following year.

At this period, the mission was designated in the Jesuit catalogues under the name of **Sti Francisci Xaverii ad Saltem**¹⁰ 1681, and by the Iroquois of this period: **Kahnawake**, that is to say at-the-waterfall or rapid.

In 1689, 1500 pagan Iroquois fell unexpectedly on the Island of Montreal, carried out the "Lachine massacre," spread terror as far as the gates of Montreal and proposed to destroy the village of the Iroquois Christians and to massacre or capture its inhabitants. For protection, the latter took refuge in Montreal, where they remained for 7 or 8 months. Then after the danger was over, under the direction of Fr. Bruyas, they went to establish their new habitation a half league higher than the previous one. It was at the foot of the Rapids, but always called **Kahnawake**, that is to say, at-the-Rapids, by the Indians of that time; **Kahnawakon**, that is to say, in-the-Rapids, by those of today, so as not to confuse it with the present **Kahnawake**, Caughnawaga. The French also called this third habitation "the Sault" or "St. Francis Xavier of the Sault."

In 1696, another migration took place, brought about as the ones before by the improverishment of the land, to a half league higher up on the St. Lawrence: it's on the present borderline between the parish of Laprairie and the Mission of Caughnawaga. Fr. Chollenec was then Superior of the Mission.

The Iroquois now call this spot **Kanatakwenke**, that is to say, the-village-was-removed-hence. Obviously this name was given **post eventum**;¹¹ and the Mission had moved on, keeping the name it had since its establishment in 1676.

It was only in 1712 that the Mission was named for the first time in the Jesuit catalogs: **Ad Saltem Sancti Ludovici**¹², a name which during the French period replaced all the others, a name which is still official in the Province of Quebec. The English used the badly spelt name Caughnawaga; they would have done better to say and write as the Iroquois themselves do, **Kahnawake**.

The fourth site of the Mission was still unsatisfactory for the growing of Indian corn. As early as 1715, the missionaries and the civil authorities had begun negotiations concerning a new locality for the village. By 1716, Indian families had already settled down at present-day Caughnawaga.

That same year, the house of the missionaries was built, —it is the present presbytery. The church was begun in 1717 and completed in 1719. Fr. Charlevoix came to Sault St. Louis in 1721, to spend part of the Easter fortnight; he dated one of his letters (the eleventh) to Madame the Duchess Les Diguères, from Sault St. Louis, May 1, 1721, in which he said: "...The location is charming, the church and the house of the missionaries are two of the most beautiful buildings of the country, and this leads one to think that all due measures have been taken so as not to be obliged to move again."

The church was used for worship until 1845. It was rectangular in form and had become much too small. Fr. Joseph Marcoux, missionary, had it rebuilt in the form of a cross and of larger dimensions.

The Iroquois population of Caughnawaga is at present of 1959 souls, 1921 of which are Catholics and 38 Protestants.

From 1667 to 1783, the mission was under the direction of the Jesuit Fathers. There were often two or more resident Fathers; it would be too long to enumerate them all; I shall name only the Superiors of the mission:

1667-1671, Fr. Peter Raffeix; 1671-1682, Fr. James Frémin; 1682-1684, Fr. James Bruyas; 1684-1688, Fr. Claude Chauchetière; 1688-1693, Fr. James Bruyas; 1693-1695, Fr. James de

Lamberville; 1695-1699, Fr. Peter Chollenec; 1699-1709, Fr. James Bruyas; 1709-1712, Fr. Julian Garnier; 1712-1722, Fr. Peter Chollenec; 1722-1723, Fr. Peter de Lagrené; 1723-1727, Fr. Peter de Lauzon; 1727-1729, Fr. J.-F. de Lafitau;¹³ 1729-1734, Fr. Peter de Lauzon; 1734-1735, Fr. James de la Bretonnière; 1735-1743, Fr. Luke Francis Nau; 1743-1761, Fr. John Baptist Tournois; 1751-1752, Fr. Anthony Gordan; 1752-1753, Fr. Nicholas de Gonnor; 1753-1755, Fr. Anthony Gordan; 1755-1769, Fr. John Baptist Deneuvillle; 1769-1783, Fr. Joseph Huguet (interred at Sault St. Louis on May 6, 1783). In 1783, Fr. Bernard Well.

In 1783, the secular clergy replaced the Jesuits: 1783, Fr. John Baptist Dumouchel (he was also pastor of Châteauguay); 1783-1784, Fr. P. Gallet¹⁴ (he was also pastor of Lachine); 1784-1793, Fr. Lawrence Ducharme (interred at Sault St. Louis, December 31, 1793); 1794-1802, Fr. Anthony Rinfret (transferred to St. Anne de Mascouche); 1802-1808, Fr. Anthony Van Felson (transferred to Beauport); 1808-1814, Fr. Anthony Rinfret (sent back to Sault St. Louis, interred at Lachine of which he was also pastor); Fr. P.N. Leduc¹⁵; 1814-1819, Fr. Nic¹⁶ Dufresne (transferred to St. Regis); 1819-1855, Fr. Joseph Marcoux (interred at Sault St. Louis, on May 30, 1856).

In May, 1855, the mission was entrusted to the care of the Oblate Fathers of Mary Immaculate: 1855-1864, Fr. Joseph Eugene Antoine (today 1st Assistant General of his Order; he resides in Paris); 1864, Fr. Léonard¹⁷; 1864-1892, Fr. N.-V. Burtin¹⁸ (residing at St. Sauveur, Quebec).

In 1892, the secular clergy took charge of the mission again: J. William Forbes¹⁹.

Abbé J.W. Forbes
Bulletin des Recherches Historiques,
 vol. 5, 1899, p. 131-136.

1. Catherine Ganneaktena.
2. The name he was called, probably after his confirmation.
3. 1675.
4. The Mission of the Iroquois near Mt. Royal.
5. The Residence at the Prairie.
6. The Residence of St. Francis Xavier at the Prairie of St. Madeleine.
7. 1677.
8. April 17.
9. At most, only a part of it.
10. St. Francis Xavier at the Sault.
11. After the event.
12. At Sault St. Louis.
13. Fr. Joseph Francis Lafitau, sometimes called 'the father of anthropology.'
14. Fr. Peter Anthony Gallet.
15. Fr. Peter Nicholas Leduc.
16. Fr. Nicholas Dufresne.
17. Fr. John Claude Leonard Baveux.
18. Fr. Nicholas Victor Burtin.
19. Rev. Joseph William Forbes. The Jesuits returned to the Mission in 1907.

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

Enclosed you will find eleven dollars, ten in thanks-giving to Kateri and the other dollar to renew my subscription. I prayed to Kateri for my niece, who was not working, now she is happily married, thanks to Kateri. I will always pray to her and for her beatification.

(New York City)

✱ **Kateri's smile upon you, Mrs. O.K.!**

The miracle is that we can depend on our Venerable and lovable Kateri to come to our aid when things look hopeless. It is a wonderful feeling to know that fervent prayers never remain unanswered. Among many incidents, a gold chain got lost—we didn't know where we should look for it, on the beach, along the way—it was a frantic search. We implored Kateri to help us in our search. Several days later, the chain was found in a place, at home, where nobody could explain how it got there. In gratitude for her assistance, a check for fifty dollars is enclosed to be used for her cause.

(Montreal, P.Q.)

✱ **Kateri's smile upon you, Miss M.T.T.!**

Enclosed is a check for two hundred dollars for Kateri's Cause. I shall be grateful if you send "Kateri" to me in the future at the following address. It does not have to have my name on it—just send it to the Discalced Carmelite Monastery in Schenectady. I shall be entering there on July 14. I beg a remembrance in your prayers and I most certainly shall continue to pray for the beatification and canonization of Kateri as well as for you personally. May your work be greatly blessed.

(Schenectady, N.Y.)

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

Please find enclosed my offering of ten dollars in gratitude to God, through the intercession of Venerable Kateri Tekakwitha, for the successful surgery of cancer for a member of my family

(St. Paul, MN.)

✱ **Kateri's smile upon you, Mrs. W.J.P.!**

Please find enclosed the amount of twelve dollars for an offering to Kateri. I had an operation and I prayed to her to ask God for success in the operation on my eye. I am home from the hospital with my sight in that eye. So keep on praying for me.

(Tignish, P.E.I.)

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

✱ **Kateri's smile upon you, Mrs. A. O'T.!**

I am sending five dollars for a favor received. My daughter was about to lose her license, which would be a new hardship to her. Thanks to Kateri the case was dismissed. I try to pray to Kateri every day.

(Boston, MA.)

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

Please find enclosed as a donation to the cause for the Beatification of the Venerable Kateri. With grateful thanks to Kateri's intercession for the complete cure of a lingering and annoying headache and a sore foot.

(Chandler, P.Q.)

✱ **Kateri's smile upon you, Mrs. W.G.!**

Enclosed please find check for twenty-one dollars. One dollar for a renewal on my subscription to the Kateri magazine. Twenty dollars for favors obtained through Kateri. A position for a relative and a good tenant for an apartment we are renting. Please pray for me for a special intention.

(Schumacher, Ont.)

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

Am sending a check for five dollars to Kateri. My husband lost his glasses Thursday April 23, 1979. We searched everywhere for them. Saturday August 25, I prayed to Kateri to help me find his glasses. I was sweeping our front walk and there hanging on some shubberty were my husband's glasses. He had given up looking for them. I was so grateful to Kateri. I said my rosary in Thanksgiving to her.

(Birmingham, AL)

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

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3. The Treasury of the many Masses read each month for the benefactors of the Society of Jesus is opened;
4. A Share in the good works of the Jesuits throughout the world is assured;
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- ☐ Position
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FROM: NAME
ADDRESS

As I am sending the names of FIVE new subscribers to the Kateri Center, I now inscribe, free of charge, the name of a deceased person dear to me on the Joseph Rontagarha Roll.

- Mr. ☐ Mrs. ☐ Miss ☐
- When the Roll is complete with the names of 200 deceased, 100 Masses shall be offered for the repose of their souls.
 - If no name is submitted for the Roll, "A Suffering Soul of Purgatory" shall be inscribed instead.