

READ KATERI !

PASS IT TO YOUR FRIENDS !

HELP THE CAUSE OF KATERI'S BEATIFICATION
BY PRAYING HER !

HELP THE CAUSE OF KATERI'S BEATIFICATION
BY MAKING THIS BULLETIN LIVE :

— WITH YOUR OFFERING, NO MATTER HOW
SMALL !

— WITH A FEW NEW SUBSCRIBERS BEFORE
CHRISTMAS !

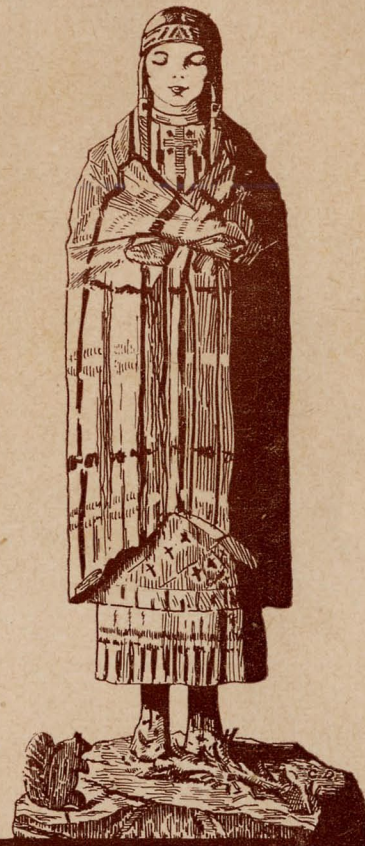
“ K-A-T-E-R-I ”

Mission Saint-François-Xavier
Caughnawaga, P.Q.,
Canada.



41

KATERI



Vol. 1

CAUGHNAWAGA, Qué.

No 1

KATERI Number 1

*Hommage to
France. Henri.*

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MISSION SAINT-FRANÇOIS-XAVIER
CAUGHNAWAGA, P.Q., - CANADA

(Cum permissu Superiorum) DECEMBER 1948



CHRISTMAS, 1677...

The three bells of the snow-clad chapel of St. Francis Xavier pealed forth in the frosty silence of Christmas Eve, 1677... Noël! Noël! Noël!... From the sixty cabins of the Iroquois Mission, the faithful wended their way to the Ononsatokenti, the Holy House... Noël! Noël!...

An obscure Indian maiden, Kateri Tekakwitha from Ossernenon (Auriesville, N.Y.), had traveled up into New France and there, at Midnight Mass, achieved her one consuming desire — the privilege of receiving her first Holy Communion...

Since 1943, this Iroquois girl is known as the Venerable Kateri Tekakwitha. Our quarterly bulletin intends, above all, to tell her tale, to foster devotion to her and to record the favors both spiritual and temporal you receive through her intercession. As a result, it is hoped, the cause of her Beatification will progress more rapidly. It will also introduce you to Kateri's people, the Iroquois, for whom she shines as a beacon and for whom St. John de Brébeuf, St. Isaac Jogues and their Companions have lived and died...

We have dreamt dreams, and now, we are trying to realize them. Our publication is a homage, we believe, to which Kateri has a right. To send it to you, modest though it is, the Mission of Kahnawake, which is already in debt, has waded into even deeper waters. Kateri is asking you to help. Flatly, if out of your Christmas bounty, you sacrificed a dollar and found us a few new friends, the problem would be solved for the year.

Will KATERI live and prosper?... Let your heart answer. Kateri will not be ungrateful.

With cordial thanks and fervent wishes for a Christmas Day as joyful as Kateri's 271 years ago!...

THE JESUITS OF THE ST. FRANCIS XAVIER MISSION.

THE STEEL BRIDGE

INDIAN youths from Caughnawaga are often employed as structural steel workers. Bridge-building is one of their specialties. Apparently their pulses do not beat quicker nor do their palms become clammy when they stroll around on the steel girders hanging several hundred feet in mid-air above the angry roar of foaming rapids.

Behind the numerous bridges they have erected, looms up in silhouette a steel bridge erected long ago by one of their race and kin.

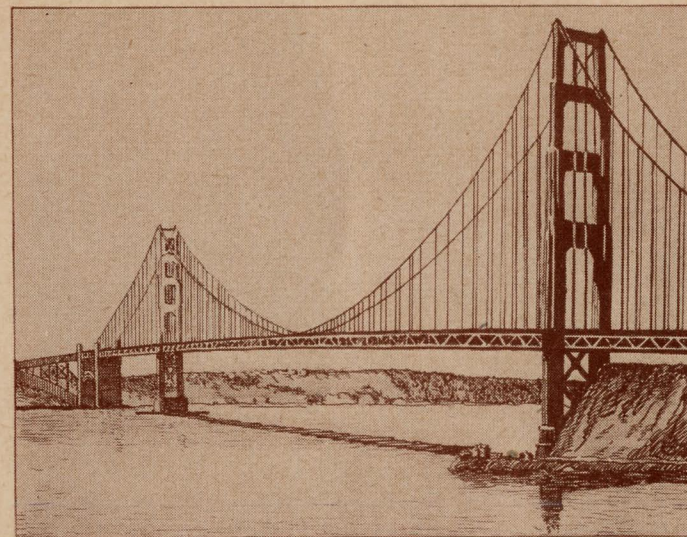
In 1656, at Ossernenon, today Auriesville N.Y., the builder of this bridge was born. An exceptional child and pretty too. Unexpectedly this future bridge-builder belonged to the so-called weaker sex. Her name was Tekakwitha. Her father was a pagan Iroquois; her mother, a Christian Algonquin from Three Rivers who remained faithful to God even in captivity. A virulent epidemic of small-pox swept the whole village and carried away the child's parents and her younger brother when she was only four years old. It also disfigured bright-eyed Tekakwitha

and impaired her eyesight to such a degree that whenever she went out, she wore her shawl Madona-fashion, drawing it down low over her forehead to protect herself from the glare of the sun. Later on she learned to thank God for this austere favor.

Adoption by an uncle, a bitter anti-Christian, next followed. When she was eleven, men with black beards and black gowns stayed for three days at her uncle's lodge. Though she did not dare to speak to them, doubtless the sight of these Jesuit Missionaries impressed itself in the little one's mind.

Architects have devised many kinds of bridges. There is the Simple Truss Bridge, the Continuous Truss, the Steel Arch, the Cantilever with its suspended span and the better known Suspension Bridge. But the bridge Tekakwitha was to construct did not belong to any ordinary type of structure thrown over a river or a chasm. Strange as it may seem, it assumed the form of a +.

Her first great effort at bridge-building occurred but a



few years after the visit of the Blackrobes. Docile to the guidance of the Holy Ghost, she refused a would-be suitor, a good hunter, sponsored by her aunt and uncle.

The maple trees were changing robes and the tang of autumn was in the air, when in 1675, she next met the Jesuit, Fr. de Lamberville. This priest baptized her the following spring on Easter Sunday. The bridge was definitely taking shape.

After her baptism, the perfection of her life provoked an all too human reaction. It piqued the pagans and irritated the lukewarm Christians.

Shortly afterwards, the wall of angry faces about her grew so compact that she finally fled into the woods. Fr. de Lamberville knew that she had set out for an arduous trek of 200 miles through swamp and forest that was to deliver her safe to the Christian haven of the Sault St. Louis Mission, now known as Caughnawaga.

To her great joy, she received her first Holy Communion on Christmas Day, 1677. Henceforth devotion to Jesus in the Blessed Sacrament became another beam of her spiritual edifice. Thus the bridge neared completion.

During the two following years (1677-1678), another characteristic of her spirituality was definitely evolved. It consisted chiefly in a profound love of the Cross of Our Savior. A most unpopular virtue from which we instinctively shrink. But she had taken to heart the Master's admonition: "He is not worthy of Me, that does not take up his cross and follow Me." Her fervor expressed itself during the Lenten season by the practice of severe mortification. Then a ferrible calumny was spread about her which would have corroded a less valiant soul than hers.

At this period of her life,

Kateri's love of Our Lord grew to great heights. The missionaries of the St. Francis Xavier Mission heard from her lips expressions that recalled the incandescent zeal of St. Francis Xavier, the patron of Sault St. Louis. "Do you love Our Lord?" they questioned her. She was so greatly moved, that she could only utter a sigh and say: "Ah, Father!" When she died on Wednesday of Holy Week, 1680, after months of excruciating pain, her last words were: "Jesus, I love Thee!"

The steel bridge was completed.

HENRI BÉCHARD, S.J.

*Christmas is just around the corner.
Won't you send us your subscription
now? ... Thus you will help us obtain
postal privileges for the next issue,
which will greatly reduce
mailing expenses.*

THE KATERI TEKAKWITHA GUILD

The sodalists of the Blessed Virgin of Caughnawaga, Quebec, who are descendants of her earliest Christian Indians in Canada and New York State, have formed themselves into a Guild to spread devotion to the Venerable Kateri Tekakwitha.

A one year subscription to KATERI (\$1.00) or any other offering, no matter how modest, will enroll you as a member of the Kateri Tekakwitha Guild for one year, to share in a special Mass offered on the 1st Monday of each month for your intentions in the old Mission church of St. Francis Xavier.

LETTERS TO KATERI

Los Angeles, Calif., Jan. 14, 1948 :
Enclosed you will find \$2.00, which I am sending as an offering to Kateri Tekakwitha for a favor received. Here, we are praying that her cause will progress and that she will soon be one of our venerated saints. Mrs. A.G.

Ottawa, Ont., June 29, 1948 : My son suffered violent epileptic attacks at the age of two. These fits became so terrible that at the age of ten he had them four or five times a day. He then began wearing a medal of Kateri and from that day on he was bothered no more. About six months ago (he is now nineteen), he lost the medal, and the attacks, have come on again. Would you kindly send me another medal?... Mr. J.I.J.

Winnipeg, Man., August 20, 1947:
I am not of the Catholic faith, but hope you will see fit to grant my request... My earnest prayer, Kateri Tekakwitha, is that I may be cured of a curious leg and back ailment that have had the doctor's baffled... Mrs. L.S.

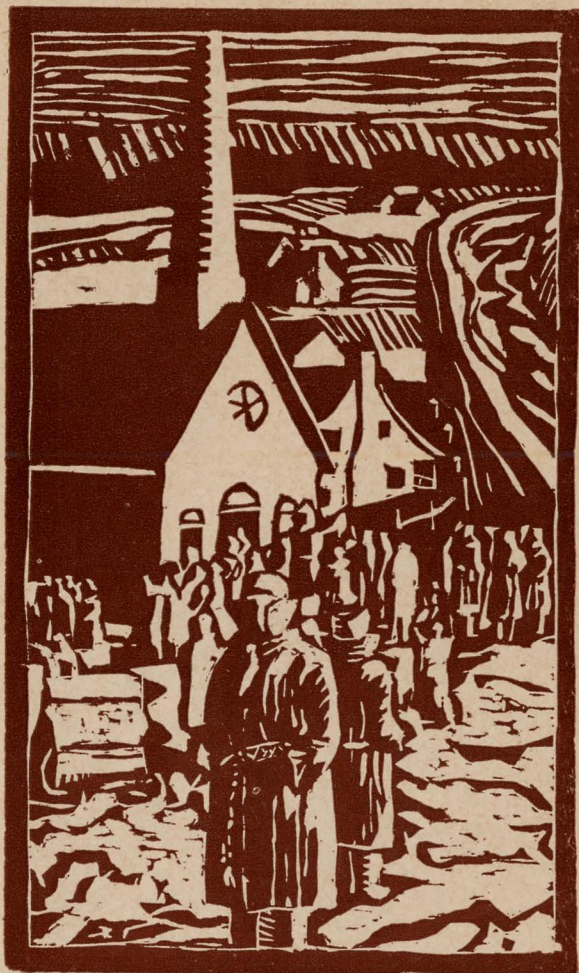
Montreal, P.Q., January 28, 1948 :
My daughter and myself prayed Kateri to find us a good apartment... In a week, our prayer was heard. I am sending an offering for a High Mass at the Mission Church... Mrs. L.B.L.

St. John's Newfoundland, April 9, 1948 : I enclose a small offering of \$10.00 for the cause of the Ven. Kateri Tekakwitha... Kindly send me a few small souvenirs of the shrine and remember my intentions. Rev. P.J.K.

Brighton, Mass., May 15, 1948 :
Of course the Cause of the Venerable Kateri is remembered in my prayers. I earnestly look forth to the results of a study of the miracles that her beatification may soon be announced. May the good Lord who has so blessed America and preserved our beloved land from the ravages of war and its aftermath soon raise to the honor of the Altar our Venerable Servant of God, Kateri Tekakwitha... Mr. W.J.F.

Llangatlock, South Wales, July 27, 1948 : We live in a little village and we are only two Catholics... Our nearest church is a mile away. We feel sure by the help of Kateri we could help some of the many sick people in the village... We have already begun to say the "Prayers for her Canonization" and will spread among the few Catholics in our parish devotion to this little Indian girl so loved by Our Savior... Miss M.A.

Aldershot, Ont., September 12, 1948 :
Some weeks ago, I wrote and asked for prayers for relief from asthma. Thank you, I am a lot better... Miss M.M.S.



(Brébeuf)
 "Glory to God in high heaven, and peace
 to men that are God's friends."

(Luke II, 14)

"When Jesus was born"

(An Iroquois translation from the Huron of
 St. John de Brébeuf.)

*Nonwa tewatonnahren Ionkwariwioston
 Onen Onkwe rotonhon ne Niio Roienha ;
 Rotitokensehakwe ne ionkirharatstenni :
 Iesos wahatonni, Iesos wahatonni, wahatonni.*

*

We Christians, let us rejoice
 Now that the Son of God becomes man
 As promised by the Prophets :
 Jesus is born, Jesus is born, Jesus is born.

*

*Wari ne Iciatiio Ronwanakeraton,
 Iesos Niio Roienha Sonkwaskontakohe.
 Nonwa wasontanoron sonkwawire ne skennen.
 Iesos wahatonni, Iesos wahatonni, wahatonni.*

*

Born of the Blessed Virgin,
 Jesus the son of God comes to redeem us.
 On this Holy Night, He comes to give us peace :
 Jesus is born, Jesus is born, Jesus is born.

(English translation by Joseph Beauvais)

Gold, Frankincense and Myrrh

In October

A bright autumn sun beat down upon the old walls of Fort St. Louis. A dusty automobile with a Massachusetts license drove in through the gates. Four boys gazed out at the two-and-a-half-century-old rectory, as at an old friend. It stared back at them through its old fashioned windows, ever ready for new contacts...

What surely must have intrigued the rectory was the casket-like crate firmly attached to the top of the car. In the crate was a gift for the St. Francis Xavier mission, a statue which His Excellency Archbishop Cushing had graciously blessed at the request of the boys before their departure from Boston.

Last June, two of the visitors, John J. Martin, who had been with the American forces in Japan, and Henry L. Bettincourt, made their first trip to Caughnawaga. Father Burns, S.J., a great devotee of the Venerable Kateri Tekakwitha, talked to them about her life and works. His words carried so much weight that two new

admirers were won to little Kateri...

Back in Boston, they read up on Kateri. As students at St. Benedict's Center, a veritable dynamo of Catholic thought which stands in the shadow of Harvard University, their interest in her was no doubt fanned by the fact that Daniel Sargent, the author of a life of Tekakwitha was also of the Center.

One fine Saturday, the Boston *Pilot* advertised for sale a five-foot statue of the Venerable Tekakwitha. At the moment, Bettincourt and Martin, according to my notes, owned a dollar between them. (This sometimes happens to college boys.) It was enough for an initial deposit on the statue which bit by bit they made their own. The Prado people very charitably restored it and two charming young ladies, also from St. Benedict's, the Misses Mary Kwasnik and Ernestine Jeffway — I have never met them, but their work speaks for them — got out their

brushes and tastefully painted the uncolored statue, using Mother Nealis' painting as an inspiration.

Then, about the middle of October, John Martin and Henry Bettincourt came to Canada with two classmates, Vincent Benoit and Brendan MacGovern. Benoit owned the car, an important item.

Though they thought they were simply bringing a statue to the Mission, most people who met them soon realized that they also carried along with them the scriptural offerings of gold, frankincense and myrrh.

For these young men are deeply in love with Our Lord, His Blessed Mother and the saints. I became fully conscious of this the day following their arrival when they took violent issue with an editor who was publishing wishy-washy stuff.

"You mean to say," they wanted to know, "you're not writing about Our Divine Lord and Our Blessed Mother? Is it possible that you are leaving out the saints? And where are the Fathers of the Church? You're a Catholic aren't you? You're writing for Catholics, aren't you?... this chap Tagore you've written about, is a pagan, isn't he? (Poor Rabinadrath! I per-

sonally enjoy his poetry, as much at least as that beautiful, well-washed well-combed Shavian beard of his!) There is no challenge in your paper!... It's weak! That is what the world is dying of — Liberalism!"

After all this myrrh, my attention was drawn to the gold when they came back to Caughnawaga the next day for Mass and Holy Communion. The last morning of their stay found them again at the Mission. They asked me to bless them before they left. And, very simply, the four boys knelt down on the cement driveway. To the old rectory, the sight probably seemed familiar. Over two centuries ago, other young men in the blue and white uniform of His Most Christian Majesty's officers knelt down on the same spot for the same reason.

The fragrant incense of a last prayer to Kateri was wafted heavenward. The car with the Massachusetts license rolled out of the yard into the bumpy ill-kept street. Ottawa, the Martyrs' Shrine, the birthplace of Kateri in the Mohawk Valley were beckoning and, at the end of the road, Boston.

All the way back, Kateri rode with them in their hearts.

HENRI BÉCHARD, S.J.

CALENDAR TIDBITS

August 1st, 1948. — Brother A. Gauthier, S.J., veteran of the Indian Missions, was buried to-day at Sault-au-Récollet. He died at the age of 85, 63 of which he spent in the Society of Jesus. R.I.P.

August 7. — Fr. Joseph Ledit, the noted author and lecturer is spending the week-end with us. He heartily endorsed the project of the KATERI bulletin.

August 10. — His Excellency, Mgr. Beckman, accompanied by 70 members of the Confraternity of Pilgrims assisted at Mass here at the Mission. Archbishop Beckman in his sermon, stressed Kateri's message to the modern world.

August 14. — Funeral of Harold Deer, killed in action in 1945 while fighting in Germany. Mr. Deer, is the second Iroquois from Caughnawaga whose remains have been brought back by the American authorities. The first Indian from St. Francis Xavier to be buried with military honors was Mr. Peter Montour, whose service was held a week ago. (See cut) Fr. Réal Lalonde, S.J., Superior of the Mission, officiated; Fr. Albert Burns, S.J., at his left, was Master of Ceremonies.

August 15. — Feast of the Assumption of Our Lady. Through the streets of Caughnawaga, the statue of Our Blessed Mother was carried in triumph, while the choir sang Marian hymns in Iroquois. The ceremony ended at the foot of the statue of Mary, high up on the outside niche in the back of the church. Fr. Lalonde, briefly recalled the history of the statue and encouraged the faithful to greater love of the Blessed Virgin.

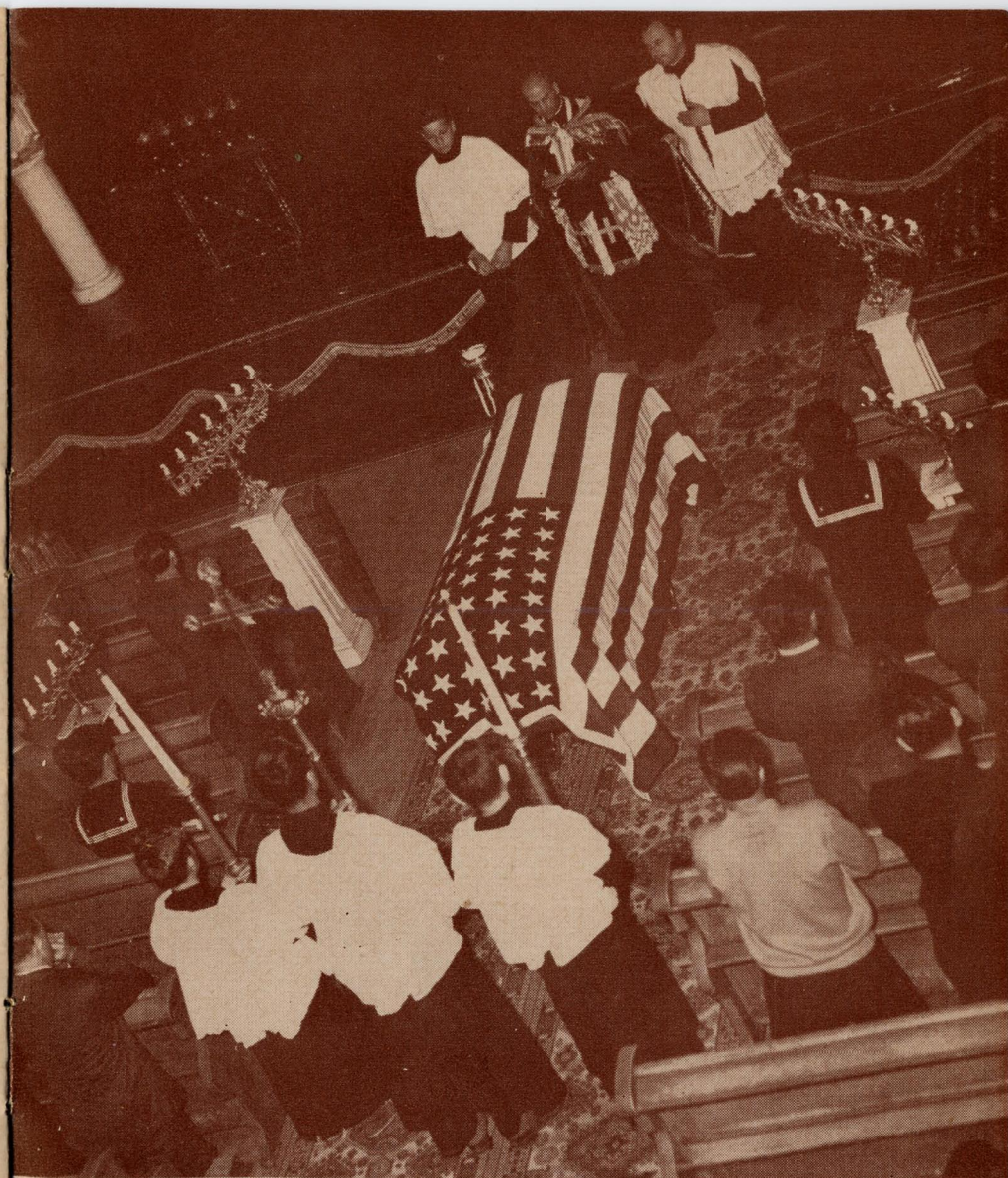
During the afternoon, Mr. Victor Ladéroute of operatic and Paulist choir fame, accompanied by his Mother, assisted at Benediction of the Blessed Sacrament. Much to the satisfaction of all, he obligingly sang at Benediction. Kateri, we are sure, will amply repay him for this.

August 19. — Radio Sacré-Cœur, which is the French equivalent of the Sacred Heart Radio Program (The Voice of the Apostleship of Prayer), inaugurated a series of eleven talks on Kateri Tekakwitha and the St. Francis Xavier Mission by Fr. Ledit, S.J. The singing in Iroquois, was executed by the mixed choir of the Mission under the direction of Fr. Alfred Bernier, S.J.

August 21. — Frs. Albert Burns and Alphonse Lévesque, who have dedicated their lives to the Iroquois Missions and who have been studying the language for the last nine years, left for their tertianship at Mont-Laurier, P.Q. During this final year of their Jesuit formation, they will study ascetical and mystical theology.

August 22. — Kateri Tekakwitha was honored in a very special way to-day at Caughnawaga. High Mass was sung by Fr. Linahan, P.S.P. At 4:00 P.M., exercises in honor of the Lily of the Mohawks began at the Mission church. The Superior, Fr. Lalonde, S.J., welcomed Kateri's many friends who had gathered together at the spot where her relics are kept and where her language is spoken by those of her race. Fr. Antonio Poulin, S.J., Vice Postulator for her Cause, was present. The sermon was preached by Fr. Emile Gervais, S.J., in French after whom,

Continued on p. 14



(PHOTO: D. BIER.)

Rev. Fr. Superior officiating at funeral of Mr. Peter Montour.

Fr. Henri Béchard, S.J., added a few words in English. Fr. Stanislaus Bouvrette, S.J., in spite of his 86 years, was happy to officiate at the Solemn Benediction of the Blessed Sacrament.

In the evening the pageant in honor of Tekakwitha took place before a small but choice gathering. The guest of honor was Lady Roddick, an old and dear friend of the Mission. The pageant consisted in a simple but effective contrast between the pagan life of the early Iroquois and the fervent Christian existence many of them led after the coming of the first Jesuit Missionaries. The closing scenes depicted Kateri's arrival at Kahnawake, her death and the influence she is called upon to wield nowadays.

August 24. — The last Confraternity pilgrimage of the season came in this morning.

September 2. — Madam Soboska de Groot, Professor Jan de Groot of the Université de Montréal and their two children, spent the afternoon with us. They carried back home with them a new painting of Kateri in glory, which Madam de Groot painted at the Mission a few weeks ago. Madam de Groot studied art at the Ateliers de l'Art Sacré of Paris under Maurice Denis and Georges Desvallières, as well as at the Académie des Beaux-Arts.

September 9. — A group of 90 pilgrims under the direction of Br. Aloysius, C.Ss.R., prayed for the beatification of Kateri Tekakwitha. It was particularly pleasant to have Br. Aloy-

sus with us. We had not seen him since the war.

September 15. — This evening, Fr. Antonelli, O.F.M., General Relator for the Cause of Kateri's beatification at the Sacred Congregation of Rites visited for the first time the St. Francis Xavier Mission and prayed before Kateri's relics.

September 26. — The Iroquois Mixed Choir with Fr. Superior and Fr. Alfred Bernier, S.J., S.M.D., sang at the ceremonies in honor of the North American Martyrs in Quebec and broadcasted at Station C.K.C.V.

October 3. — At 7:30 P.M., more than 400 parishoners participated in the torchlight procession through the streets of the Mission in honor of Our Lady of the Most Holy Rosary.

October 4. — The Mission acquired a beautiful statue of Kateri. (See P. 10.)

October 9. — The Indian sodalists completed their annual closed retreat at the St. Bernadette Retreat House for women and girls at St. John's P.Q. The retreat master was Fr. Béchard, S.J. For several, it was their third or fourth consecutive, annual, closed retreat.

Death visited the Fathers and Brothers of the Mission for the third time in the last six months. Br. Eugène Bourbonnière, S.J., who had faithfully served the Mission for the last six years, suddenly died from a heart attack late this evening.

Father Angus



PRAYER

for the Beatification of Catherine Tekakwitha

+

O GOD, Who, among the manifold marvels of Thy Grace in the New World, didst cause to blossom on the banks of the Mohawk and of the St. Lawrence, the pure and tender Lily, Catherine Tekakwitha, grant, we beseech Thee, the favor we beg through her intercession — that this Little Lover of Jesus and of His Cross may soon be raised to the honors of the altar by Holy Mother Church, and that our hearts may be enkindled with a stronger desire to imitate her innocence and faith. Through the same Christ Our Lord. Amen.

Our Father and Hail Mary, once, and Glory, be to the Father, three times.

Imprimatur:

†Em.-Alph. DESCHAMPS, V.G., *Bishop of Thennesis*
Auxiliary of Montreal

April 1st 1927