



DELEGATIO APOSTOLICA

N<sup>o</sup> 31/49

OTTAWA (CANADA) le 5 Janvier 1949  
520 Driveway

Mon Révérend Père,

J'ai été très sensible  
à l'aimable expression des souhaits que vous m'avez  
présentés pour Noël. A l'aurore de la Nouvelle Année  
il m'est agréable de vous offrir mes meilleurs vœux  
pour vous, pour le personnel de la Mission et pour  
toutes les oeuvres qui vous sont confiées.

J'ai bien reçu le premier Numéro de la revue  
trimestrielle "Kateri". Tout ce qu'on fait pour  
repandre la connaissance de la petite Vierge Indienne  
mérite les plus sincères encouragements. De ma part  
je suis heureux de vous féliciter pour cette nouvelle  
initiative et je désire qu'elle soit couronnée des  
meilleurs succès.

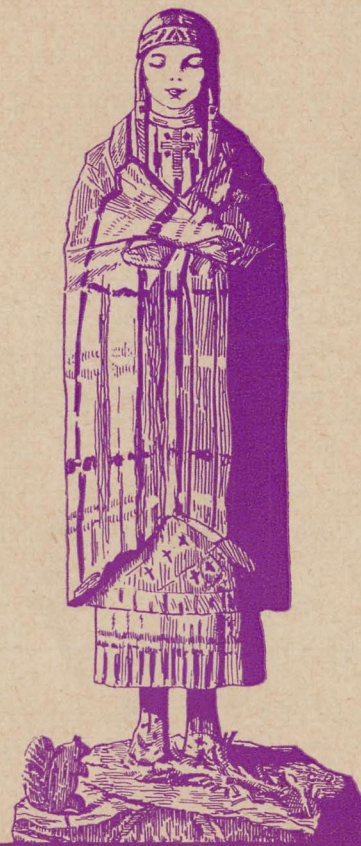
Avec une Bénédiction particulière, je reste

Votre bien dévoué en N. S.

Rév. Père Réal Lalonde, S.J.  
Supérieur de la Mission  
Saint-François-Xavier  
Caughnawaga, P.Q.

*Alvando Antunio*  
*R. P.*

# KATERI





# KATERI Number 2

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### THE KATERI TEKAKWITHA GUILD

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

Our quarterly bulletin KATERI 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.

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.

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Art Editor : CAMILLE DROLET, S.J.

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

(Cum permissu Superiorum) MARCH 1949.

## An Important Document

DELEGATIO APOSTOLICA

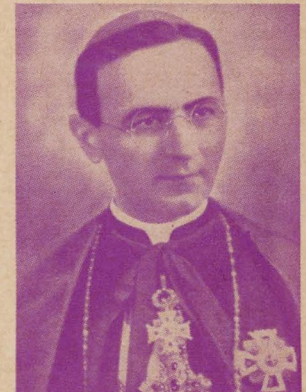
No. 31/49

520 Driveway  
Ottawa (Canada)  
January 5, 1949

Reverend and dear Father :

I was greatly pleased with your kind Christmas wishes. At the beginning of the New Year, it is a pleasant duty for me to offer you my best wishes to yourself, to the personnel of the Mission and to the organizations confided to your care.

I received the first issue of your quarterly review "Kateri". Anything that is done to make known this little Indian Maiden, merits the most sincere encouragement. For my part, I am happy to congratulate you for this new initiative and I desire it to meet with the greatest success.



With a special Benediction, I remain

Yours devotedly in Our Lord,

† ILDEBRANDO ANTONIUTTI  
Apos. Delegate.

Rev. Father Réal Lalonde, S.J.  
Superior of the  
Saint Francis Xavier Mission  
Caughnawaga, P.Q.





## A Tercentenary and a Belt

THE wampum-belt pictured above, is carefully preserved at Mission Saint-François-Xavier. It is five feet long and five inches wide. In 1686, Father Chauchetière, S.J., sharpened himself a quill and sat down and wrote the story of the Mission. Under the heading 1677, one may read :

"This year will be notable because of a celebrated gift which was sent from Lorette to the Sault (from the Hurons of Lorette near Quebec to the St. Francis Xavier Indians of Sault St. Louis) ; it was an exhortatory (or preaching) belt that transmitted the words of the Lorettes to those of the Sault to induce them to accept the faith seriously, to build a chapel as soon as possible ; it also exhorted them to fight the various demons that were conspiring to ruin both missions." Then Chauchetière concludes by adding : "This belt, was immediately tied to one of the

beams of the chapel which reaches up above the altar so that it could always be seen and that this voice could always be heard."

Kateri was there when the belt arrived. Perhaps she herself attached it over the altar. Doubtless she saw and heard the Huron ambassador explain the message of the wampum belt.

"Look", he said, "at the narrow, straight, purple path on both sides which leads up to the white cross in the center. It is the way of the commandments of God and of the Catholic Church." Then his finger ran along the white frets leading away from the cross. "Don't follow", he enjoined, "the crooked paths of superstition and of sin, otherwise you will go to hell!"

This was the lesson that the Hurons had learned forty years before.

This was the lesson the *onkwe onwe*, the true men (Iroquois) were learning and learning well. They had become Christian Indians, *Tchatiasontha*, Indians who made - the - sign - of - the - cross...

Fr. Chauchetière pertinently notes that it is the Indians who came from what is to-day Auriesville, the spot where St. Isaac Jogues died, who were the spiritual leaders of this already fervent Mission.

*Don't follow the crooked paths of sin!*

That was why Kateri had fled from Ossernenon, the year before. She wanted, in an atmosphere of peace and of love, to observe the commandments of God and of His Church.

The life of the Catholic Church through its two thousand years, has been the realization of Christ's words : "A grain of wheat must fall into the ground and die... ; if it dies, then it yields rich fruit... If anyone is to be my servant he must follow my way" (John, XII, 24).

These words of Our Savior apply to individuals as well as to nations and races.

The Roman Empire gave place to Christendom and the glorious Middle Ages after thousands and thousands of early Christians fell into the ground and died. And ever, it has been thus in China, Japan, India, Indonesia, and less than a century ago, in

darkest Africa, where today negro bishops and priests enjoy the privileges of offering up the Holy Sacrifice of the Mass in honor of the Blessed Martyrs of Uganda.

This year, the Catholics of North America are celebrating the tercentenary of the deaths of St. John de Brébeuf, St. Gabriel Lalemant, St. Charles Garnier, and of St. Noel Chabanel. They fell into the ground and yielded rich fruit, not the least of which was little Kateri.

Did she realize as she fingered the wampum-belt message of the Christian Hurons, those friends of St. John de Brébeuf and his Companions, that they were simply relaying to the Indian of the Mission, the lesson taught them by the Jesuit Martyrs ?

She probably did.

H.B.



# LETTERS TO KATERI

*Montreal, P.Q., Dec. 10, 1948 :*  
Many thanks for having sent me a copy of KATERI. Long life to the new-born baby and to its father... Very Rev. L.C. de L.

*Penetanguishene, Ont., December 23, 1948 :* ... I already received a small important temporal favor from Kateri lately. I had looked high and low for a ten-dollar money order and two two-dollar postal notes which I had lost. I came across the card of Catherine Tekakwitha with the prayer on the other side, in a box. I showed it to my pupils and explained what it means. Then I continued looking in the box for holy pictures and there, at the bottom of the box I found what I had been looking for all the time. They might have remained there for a year or more. I am very thankful... Miss V. M.

*Montreal, P.Q., Dec. 11, 1948 :*  
Felicitations for KATERI! A beautiful dream come true! A fine beginning! You will see, KATERI will be most successful... Inspiration and edification are its keynotes. Hurrah! Long live KATERI! Rev. G.G.

*Albuquerque, N. Mex., Jan. 10, 1949 :*  
...I have a young Indian girl here in the nurses's student class. A very fine and good girl. I showed her KATERI, and on seeing it, she was so pleased she just grabbed it and kissed it. — "Why!", she said, "She is my favorite", and has a large framed picture of her in her bedroom at home. Her folks are full-blooded Indians... I gave her a subscription to KATERI for her Christmas gift... Mr. and Mrs. F.G.

*Bray, County Wicklow, Ireland., Jan. 16, 1949 :* ... I enclose a small amount towards the Mission... Kindly remember my intentions at the shrine of the Ven. Kateri Tekakwitha, and if possible send a few copies of the Beatification Prayer as I can pass these on. I regret that I was unable to visit your Mission when in Montreal. Mr. A. H. McD.

*Cardinal, Ont., Dec. 10, 1948 :* ... I shall always be grateful for Kateri's intercession for a son who narrowly escaped death on the highway. I am enclosing a small gift in Kateri's name... Mrs. A.C.

*Durant, Okla., Dec. 29, 1948 :* ... I want to tell you that I received your first copy of KATERI. I sincerely hope and pray that it will live and prosper and that the cause of Kateri's Beatification will prosper as you wish. Her story is a beautiful one. I am enclosing an offering for KATERI. I am a member of the Methodist E. Church and I will count it a privilege to be enrolled as a member of the Kateri Tekakwitha Guild... Mrs. C.M.S.

*Biddeford, Me., Jan. 3, 1949 :* I am enclosing two dollars, one for subscription and the other in appreciation for a favor received, which at the time I thought impossible concerning health... Mrs. E.R.A.

*Tranquille, B.C., Jan. 8, 1949 :* ... I am progressing very nicely, ... and I hope to get up to my work in April... For awhile, I had a very troublesome pain in my neck, and naturally, I thought of complications. I sincerely told Kateri to get busy and give me

permanent relief. Every time I felt the pain, I said, "Kateri, my neck!" It is all gone now and I haven't felt it for days. She is really wonderful. I owe her great debts. So, Father, if you ever get a "pain in the neck", just say, "Catherine, my neck!" and you won't have any more worries!... Miss M.C.

*Ascot Corner, P.Q. Dec. 20, 1948 :*  
Many thanks for kind remembrance. Best wishes, with small offering to help the cause of Kateri's Beatification. Rev. D.R.

*Rochester, N.Y., Dec. 19, 1948 :*  
... Yes, I wish to subscribe... because so far Kateri has done a great deal of good among those who as yet do not know our Blessed Mother Mary. I wish I had another statue of Kateri, because a minister has the one I bought of our dear Fr. Roy five years ago. — Kateri certainly has made progress spiritually with the minister. Mrs. M.A.E.B.

*Indianapolis, Ind., Dec. 12, 1948 :*  
Please accept the enclosed offering in thanksgiving for a favor received through the intercession of Venerable Kateri and enter my subscription to her magazine. Mr. M. J. S.

*Montreal, P.Q., Dec. 12, 1948 :*  
I wish to thank you for KATERI and congratulate you. I am enclosing \$1.00 which I will renew as often as I receive it. It is as light and as palatable as French pastry. Keep it up! Rev. W.N.

*Santa Rosa, Calif., Jan. 19, 1949 :*  
On or about Dec. 20th, I wrote to you in regard to my sister-in-law, a mother with a family of small children. She was very sick hemorrhaging from the stomach. After the 6th transfusion, the relatives were told she was in a

grave condition. All of a sudden she turned for better and since has been discharged from the hospital. Ten days later she was X-rayed and they could not find where the bleeding had come from, and neither has she an ulcer nor a cancer. The doctors are puzzled. But not little Kateri, as she knows Agnes is needed at home to care for her babies. Fr. Lalonde, words can't express the way I feel about this "miracle" given to my family. Mrs. L.L.S.

*Kansas City, Mo., Jan. 3, 1949 :*  
... I think devotion to Kateri could be spread widely in the U.S. if many more people knew of her life and her shrine at your Mission. Enclosed is my check for \$25.00 to help the cause along — also, if you have any literature on Kateri, I could use it in our Retreat House... Mr. M.H.S.

*Wood Mountain, Sask. May 11, 48 :*  
For over a year my wife suffered with some terrible feet ailment. Because of poverty we did not consult any doctor. She suffered exceedingly, but never ceased her work. She had much to do with a family of seven beside herself. It was not till both feet and legs began to swell, and pains increase and in agony with tears she worked, that we decided to call on the Mohawk maiden who is a prospect for sainthood. We selected her because we are American Indians like herself, and thought she would understand our position and obtain for my wife God's blessing. For about a couple of months my wife and the two eldest children and myself called on the Mohawk maiden's help. Then we ceased prayers to her. About a month later my wife was surprised to find herself completely well over overnight. We can not help but believe the Mohawk maiden has obtained the cure for my wife and wish to publish this cure as coming that good maiden... Mr. J. L.



## A Lady (Too Long) In Waiting



**W**HEN you visit Montreal — of necessity and joyous choice — you head across for the Indian

mission a Caughnawaga (1). There you find the village that is owned and operated by the Iroquois, the chapel that goes back to early Colonial days, the stalwart descendents of the magnificent warriors whom history knows as Iroquois, and a pulsing interest in Kateri Tekakwitha.

I went across to hear the famous — and rightly so — Caughnawaga choir. Their broadcast over a Canadian network brought letters of praise from across a continent. The music is classic, of every race and age — Beethoven, Mozart, modern composers; but the lyrics are always in Iroquois. Perhaps you don't know it, but at this mission the solemn high Mass is sung in Iroquois, a rare and singular permission from Rome.

When I go to Caughnawaga, I always ask to see the relics of the lovely Kateri Tekakwitha, Lily of the Mohawks, as she is called. They lie under glass, carefully sealed, waiting for the time when they will be

called for in Rome and this little American Indian virgin will become perhaps our first authentic American saint. I lay my hands upon the glass-enclosed relics, red as the skin of an Indian, and ask the little Kateri to bless our land and make to walk in her virginal footsteps hosts of young Americans of another age and race.

The Jesuits fathers who know her well left behind them an extraordinarily detailed record of her life. It is a surprisingly complete word picture of a flower that bloomed in pagandom, a most attractive little girl who lived to precisely the age of the Little Flower and confessed the faith and practiced the Christian life in the midst of a people slowly emerging from savagery to Christian culture. She was for them what Agnes and Agatha and Cecelia and Lucy were for the newly converted and the on-their-way-to-Christianity Romans of the apostolic age. (Yes there was an apostolic age in America, and Kateri and those early apostles to America were a glorious and suffering part of it.)

Yet despite the perfect word picture, there is little to guide the artists who try to paint or



(1) Fr Lord visited the Mission during the Christmas holidays.

PINXIT M. M. NEALIS. R.S.H.J. (Photo F. Topp.)

"KATERI"



sculpture Kateri. Several have tried — with more or less success.

This time as I stood with my hands on the glass-covered relics, I saw a new statue standing in the sacristy. It had been carved, I was told, by a group of Boston young men, who brought it on the top of a car to the mission as a tribute from New England to the place of Kateri's happiest memory. The statue is unmistakably Indian, her face a Christian symbol (seen in left profile it is faintly sad) for the paganism around her; in right profile it is smiling brightly with the promise of the life ahead.

"Why isn't it in the church itself?" I asked.

Father Lalonde shook his head regretfully. "We can't put her there — not until she has been beatified."

"Not even," I insisted, "as the statue of a famous and illustrious person?"

"Her fellow Indians wouldn't think of her in that way," said the missionary. "And for that matter I'm afraid that we priests wouldn't either."

So there she stands in the sacristy of the mission church on the spot that once knew her virginal feet. And she cannot get into the church, where she rightly belongs — not until we

who profit most from her saintliness help her get there.

Kateri needs people to ask her for miracles. I understand that she is wonderfully generous with her miracles in money problems. Unfortunately these miracles don't count toward her canonization. She has helped many young people find their vocations in life. That is wonderful for them; but it doesn't help make her a canonized saint.

Too, too few people are asking her for cures, and miraculous cures. She was one whose life proved the miracle of her age, almost three hundred years ago. She is, no doubt of it, dear to God. The difficulty seems to be that her fellow Americans are not asking her to obtain for them the signs and wonders that mean miracles of healing for her clients and new proofs that she is entitled to her place on the altar . . . in the Church.

When I left Caughnawaga that evening, I regretted that behind me I left in the sacristy of the church a lovely lady in waiting. She has been waiting too long. Could we hope that you who need miracles will turn to Kateri and help her from the sacristy (and the love of thousands) into the Church and the veneration of all Catholic mankind?

DANIEL A. LORD, S.J.

## CALENDAR TIDBITS



October 17, 1948. — The Most Rev. Francis J.L. Beckman, S.T.D., Archbishop of Dubuque, spiritual director of the Confraternity of Pilgrims, an old friend of Mission Saint-François-Xavier died today in Chicago. For many years, His Excellency had been an honorary member of the tribe under the name of Ekon, St. John de Brébeuf's Iroquois name. R.I.P.

October 26. — The Most Reverend Jean-Louis Coudert, O.M.I., Bishop of Whitehorse (Yukon Territories) and the Rev. A. Ménard, O.M.I., Superior of the Retreat House of Ville Lasalle (P.Q.), visited the Mission and venerated the relics of the Ven. Kateri Tekakwitha.

November 1st. — Eve of All Souls. At 8:00 P.M., a Requiem High Mass was sung by the choir in Iroquois, without a celebrant, in the Mission church draped in black. This is an old custom, and quite in the spirit of the liturgy. Fr. Lalonde, S.J., the Superior, preached in Iroquois on the Faithful Departed while Fr. Bécard brought out the same ideas in English.

November 9. — Fr. Superior met His Excellency, Bishop Forget and submitted the entire KATERI project to his approbation. Our Most Reverend Bishop enthusiastically gave his approval. We know little Kateri will not hold this against him.

November 21. — In the *Holy Name Journal* (January 1949), the Very

Rev. Harry C. Graham, O.P., National Director of the Holy Name Societies wrote: "A hurried call brought me to the first leadership training school of the Diocesan Union of Montreal... Special tribute should be paid to the Rev. R. Lalonde, S.J., for the group he brought of real Canadians — they were full-blooded Indians." Over 20 Indians from Caughnawaga attended, and they received special applause from the "newer Canadians."

This evening, the senior and junior choirs celebrated the feast of St. Caecilia with a movie and a lunch served at Kateri Hall.



November 30. — One of the greatest of Kateri's friends died in New York, the Rev. Fr. John J. Wynne, S.J. He was American vice-postulator of the Cause of Kateri Tekakwitha. For over a quarter of a century, he labored unceasingly to make the Lily of the Mohawks loved throughout the English-speaking world. He was largely responsible for having her officially declared "Venerable" in 1942. Kateri has lost an ardent advocate here below, but he has surely gained an influential mediatrix in heaven. We feel confident that Fr. Wynne will obtain Kateri's blessing upon KATERI, and all its new friends, benefactors, promoters and subscribers. R.I.P.

December 1st. — The children of the Mission, under the able direction of the devoted Sisters of St. Ann, and particularly of Sister Mary Carmela (She



probably will not like this mention!) presented their annual school play: *The Lad Who Hiked to Heaven*. This story of St. Stanislaus in four acts, was written by Sister Carmela.

December 2. — The monthly-midnight-first-Friday mass fell upon the feast of St. Francis Xavier, the patron saint of the Missions, and of ours in particular. Despite the fact that it was a royal holiday in honor of the new prince, morning mass was well attended by the children.

December 8. — The feast of the Immaculate Conception was honored with the reception of new sodalists. For three days the members of the Sodality had taken part in a triduum preached by Fr. Béchar, Many are members of the junior choir which sang in Indian for the first time today at the Solemn Benediction of the Blessed Sacrament. After the ceremony, the Junior sodalists served a lunch, which they had prepared themselves, to the Seniors.

December 12. — Very Rev. Msgr. Vecuna of San Diego, Chili, assisted at High Mass, as it was Sunday, and stayed for dinner with the community. The singing of the Solemn Mass in the vernacular greatly impressed the Monsignor

December 14. — One of the letters that pleased us the most, arrived from the Tekakwitha Indian Orphanage, South Dakota. (See cut of the Tekakwitha "Cradle") with a very generous offering. To Rev. John J. Pohlen, O.M.I., is due great credit for the conception and erection over the past 14 years of the six up-to-date buildings of the Tekakwitha Indian Mission, Inc. of Sisseton. "This mission", he wrote, "started with nothing but the name of Tekakwitha — and what we have is her work"

December 19. — Several friends of the Mission, especially of its underprivileged children, were welcomed at Kateri Hall by His Honor, Mayor Beauvais, the Council and the Holy Name Reception committee. The guests brought with them hundreds of remodeled toys for the youngsters. After the blessing of the toys by Fr. Superior, there were Indian dances and the induction into the tribe as honorary members of Mr. Savard, Mr. Robitaille, Mr. Courville and Mr. Cartier of Montreal.

Christmas Day. — Fr. Superior officiated at Midnight Mass. In Iroquois, the choir sang Gregorian and polyphonic music written by the great masters, under the direction of Fr. Bernier, S.J. At the Offertory, took place the veneration of the Instrument of Peace and the blessing of the "pain bénit" or "Holy Bread", according to the Roman ritual. This year the eight-foot tower of loaves was given by Chief Poking Fire. The Holy Bread was distributed by Indians in full regalia. Christian love of neighbor in this hate-torn world is the underlying idea of the ceremony.

New Year's Day, 1949. — The ardent prayer of all of Kateri's friends was that the New Year would be an outstanding year for her Cause and for the St. Francis Mission so dear to her heart.

January 5. — Eve of the Epiphany. As for the feast of the Immaculate Conception, Christmas and New Year's, the Epiphany is a holiday of obligation in Canada. So too, as on the eve of these days, a midnight mass was celebrated. Thus, those who were obliged to work during the day, were able to assist at mass. An hour of adoration preceded the mass; over 52 members of the Holy Name Society were present.



(Photo : D. BIER)

Distributing the "Holy Bread" at Midnight Mass.



January 6. — At 7:30 P.M., the children feted the Infant Savior. A procession of youngsters accompanied the statue through the church and rendered Him homage by kissing His feet.

January 9. — The women of the Holy Family Society celebrated the feast of the Holy Family. (The most illustrious member this association has ever had was the Ven. Kateri Tekakwitha.) Both the members of the Holy Family Society as well as

that of the Holy Name came to the altar railing to kiss the Instrument of Peace. The Holy Name men then renewed their pledge. Mr. W. Bélanger, who is the Grand Knight of the K. of C. of Lachine, P.Q., and a few friends of the Mission who are honorary members of the Holy Name Society of the Mission, assisted at the High Mass. Afterwards, they were guests at a dinner organized and prepared by Attorney Norman Saylor and his family of Caughnawaga, at Kateri Hall.

#### A FEW SUGGESTIONS.

This issue of KATERI is quite liturgical! Purple is the Lenten color and signifies penance and mortification. Probably the penance Our Savior stressed the most in the Gospel, was almsgiving — at least fourteen times.

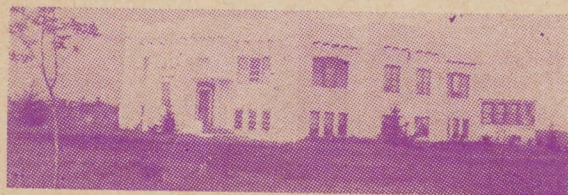
During Lent would it not be possible to cut down on cigarettes and to send in whatever has been saved to help KATERI financially? Help us attain the 10,000 copies within the year. Our first issue has not yet quite brought us up to the 1000 subscriptions.

Many have sent in subscriptions for their friends. Several of Kateri's clients in Great Britain would like to receive KATERI, but the Labor Government forbids the sending of money outside the country. Could you come to their aid?...

Everybody can afford to say each day of Lent the Prayer for the Beatification of Catherine Tekakwitha on page 15.

#### I WONDER?

A Brooklyn daily newspaper, stated that there were practically no Catholic Indians in Brooklyn, N.Y. How many Iroquois living in Brooklyn wrote in to this journal asking it to correct the statement?...



*Tekakwitha "Cradle"*  
Sisseton, S.D.

## 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.