

**A CHRISTMAS THOUGHT:  
OUR LORD'S PROMISE TO  
THOSE WHO LOVE HIS SACRED  
HEART: "I WILL SHOWER  
DOWN ABUNDANT BLESSINGS  
ON ALL THEIR UNDERTA-  
KINGS!" SO HELP KATERI'S  
CAUSE BY HELPING THE  
V.-POSTULATOR PUBLISH HIS  
MANUSCRIPT ON ONE OF  
THE SACRED HEART, THE  
UNPREDICTABLE BERNARD  
DE HOYOS!**

—Continued on inside Cover

# KATERI

Vol. 9 No. 1

CAUGHNAWAGA, Que.

DECEMBER, 1956



*And the Word was made flesh...*



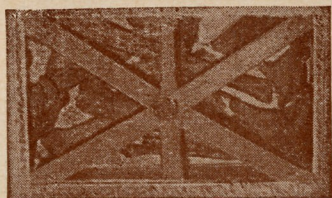


Photo : J. G. Martin.

# THE RELICS OF TEKAKWITHA

KATERI

Vol. 9

No. 1

Editor and V.-Postulator:  
The Rev. Henri Béchard, S.J.

Associate Editor:  
The Rev. Albert Burns, S.J.,

## 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 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 temporal and spiritual you receive through her intercession. As a result, it is hoped that the Cause of her Beatification will progress more rapidly.

A one year subscription to KATERI (\$1.00) will enroll you as a member of the Kateri Tekakwitha Guild for one year to share in the daily memento of the V.-Postulator's mass and in a special mass offered each week for your intentions in the old Mission Church of St-François-Xavier.

Published quarterly to spread devotion to *Ven. Kateri Tekakwitha* by the Rev. Martial Caron, S.J., at the Mission of St-François-Xavier, Caughnawaga, Quebec, Canada.

All subscriptions, remittances and correspondence should be addressed to KATERI, The Mission of Saint-François-Xavier, Caughnawaga, Que., Canada.

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DECEMBER, 1956

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*Sacré-Cœur*.

# The World Was Made Flesh

The Vice-Postulator

THE WORD was made flesh, and came to dwell among us (John 1:14). All thanks to the institution of the Sacrament of Holy Eucharist, Jesus has continued to dwell among us. And thus, Venerable Kateri on Christmas Night 1677, received her first Holy Communion at the Mission of St. Francis Xavier. It was a turning-point in her life that led her to the heights of holiness.

What has been done during 1956, the three-hundredth anniversary of Kateri's birth, to further her cause? The Most Reverend Edmund F. Gibbons, D.D. led a campaign "to unite the spiritual force of the diocese of Albany, N.Y. in persistent prayers to God for miraculous cures wrought through her intercession."

In Canada, but quite modestly as befits a Vice-Postulator living in an Indian Mission, a similar campaign requesting prayer-pledges to be placed on Kateri's relics was intensified. A celebration was held Sunday, August 26th, at the spot where she died, today Côte-Sainte-Catherine. (Incidentally because of the Seaway, the Jesuits left the parish of Côte-Sainte-Catherine at the end of September. What will happen to the little church and to Kateri's cenotaph has not been decided.) At the Mission, the little room in which her relics are exposed has been renovated; and finally, the excavations of the fourth site of the Mission have been resumed. This issue and the next three of the Kateri bulletin will tell the story of these finds and their connection with Kateri.

The medal shown on this issue's cover was unearthed during the digging. It leads me to my Christmas and New Year message: lovely Kateri who is as close to the Savior as the Angels before the monstrance, will take your interests to heart for 1957.





# Caughnawaga's Fourth Site

by Wilfrid Jury

**W**HEN I left Caughnawaga last November (1955), I wondered if I would ever have the opportunity of coming back. Through the efforts of Father Béchar, it was possible for me to return again on September 5, 1956. Our President (University of Western Ontario), Doctor Edward Hall, kindly consented to my coming at the completion of a very busy summer.

The site was prepared in part thanks to the cooperation of the Seaway people and others interested in St. Francis Xavier IV.

Since we were rushed for time, as a time-saving device, we employed bulldozers, furnished by Jean Bédard, Ltée, Miron Frères and the Great Northern Construction Companies to take off the dense growth of rubble and weeds that covered the whole site. Luck was with us for we obtained good bulldozer operators who did not go below the plough's depth in removing the topsoil. This eliminated a great deal of heavy labor and we were able to go rapidly over the site. It was a large place. There were enough Indian houses to accommodate from eight hundred to a thousand people. We located only one longhouse in which the usual firepits with the sleeping bunks along the sides could be traced.

As soon as we arrived we gridded the site. This was done partially by the Seaway surveyors; then we started to relocate our last year finds, and continued digging in what was obviously the Jesuit residence. We completed it, retracing the fireplace and the outlines of the rooms. The marks of the logs in the ground

helped us discern the type of structure. We found many valuable relics that shed light on the condition of the time. The finding of the church sixty feet long partially under the roadway was an achievement that made me very happy indeed.

The breaking of the bones to extract the marrow, their number, in particular, the moose, bird and fish bones, gathered, prove that although the Indians were under the influence of the French, they still clung to their old customs and depended largely upon the hunt to fill their bill of fare. The lack of carbonized seeds, beans, corn, sunflowers can be easily explained by the old Jesuit grist mill that was in operation during the time the village was in existence.

A few decorative pieces of pottery bear witness that the Indian pots had disappeared. No crockery of native origin was discovered. They used clam shells as spoons — a great number came to light. I presume that since we found no forks they used their fingers, although they certainly had a great number of knives.

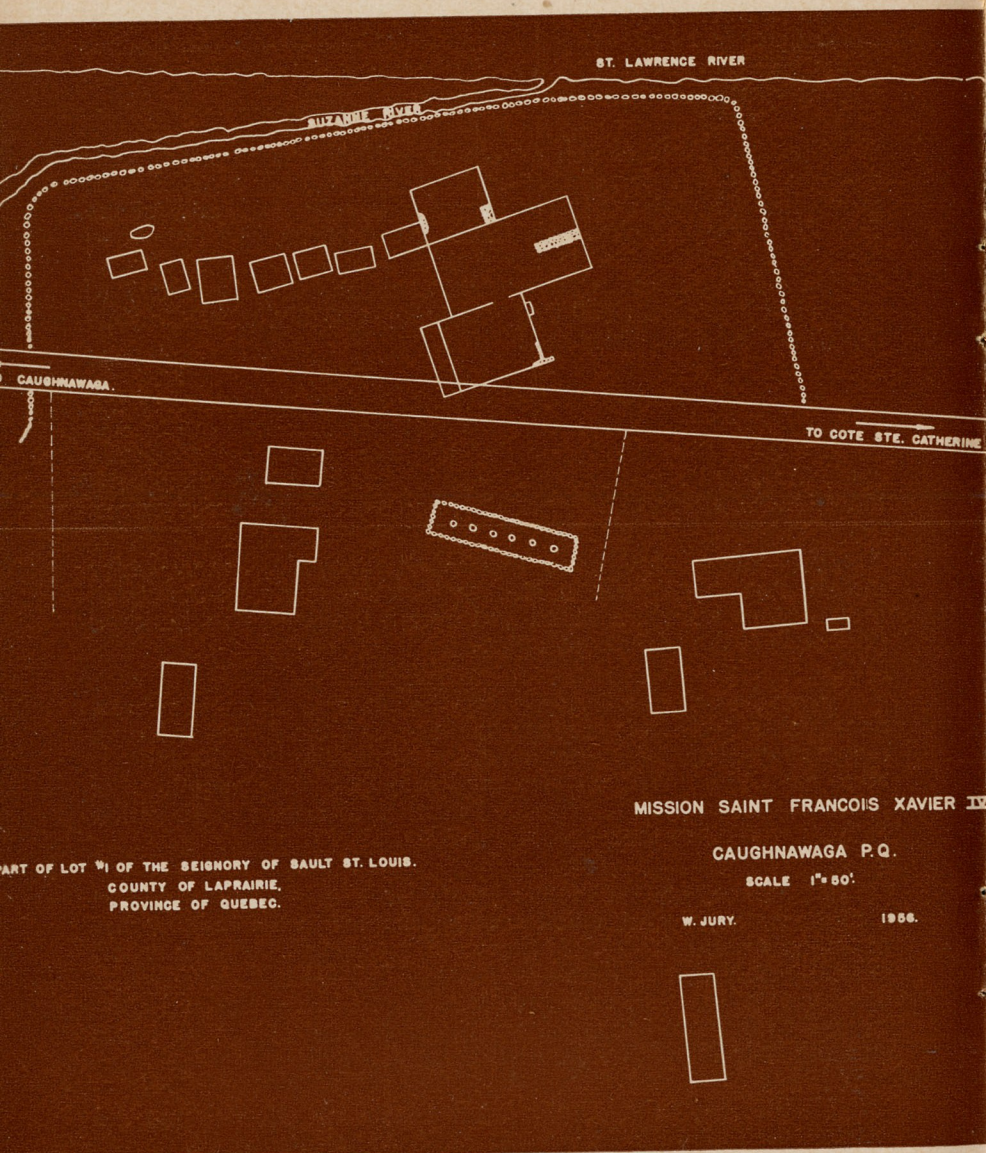
The solace of tobacco was much enjoyed. Nearly every Indian must have been a smoker because many fragments of Indian pipes were unearthed and over a thousand five hundred fragments of the white man's pipe.

From the relics that ranged from the white man's guns, swords, doorlatches, iron tools, cooper cuttings, and the different Indian objects revealed, we know something of the life that the Indians must have led. We can also read into that story something of the hardship and endurance that must have been the lot of the Fathers who were their spiritual guides.

At the completion of this year's work at the lower end of Caughnawaga, we hope that another chapter in the early period of Canadian and American history will be revealed when a report is finally published. I am ready to say that we have a very fine display of relics. This year my wife accompanied me and catalogued over three thousand six hundred and forty-three relics and will help in writing the final report.

I wish also to thank the Jesuit Order for allowing me the privilege of working at the site of St. Francis Xavier IV.





1. Kanatakwenke, site of St. Francis Xavier IV
2. Bulldozing by Jean Bédard Ltée, Miron Frères, and the Great Northern Construction Co.
3. At work : in the center, Mrs. Jury taking care of the field book





- 4 Digging at the Church site, along the road, parallel to the St. Lawrence
- 5 Foundation stones of the Church, facing the St. Lawrence
- 6 The left corner of the Church in the direction of the river



- 7 Across the road from the Church, to the right of the long-house, a volunteer carefully scraping an ash-pit
- 8 Messrs. de Escobar, S.J. Tey, S.J. and Mendoza, S.J. from Cuba doing their part ...
- 9 To the left of the long-house, workers unearthing hundreds of artifacts



# MISSION SAINT-FRANCOIS-XAVIER IV 1696-1917

E. J. DEVINE, S. J.<sup>1</sup>

*Kahnawakon, the third site of the Mission, was playing a lively part in the events of the day, but there was a danger hovering over it that could not be overlooked from the pagan Indians of the Iroquois cantons :*

IN 1695, after an appeal was made to the governor of Montreal to remedy this deficiency, M. de Callière crossed over the St. Lawrence to make a personal examination of the fort. Evidently the physical condition of things at Kahnawakon did not please him, for after a consultation with the Jesuits in charge, he decided to remove the village to a better site, a couple of miles westward, and traced the outlines of a new fort on a slight elevation... The building of the fort and the church and the cabins for the missionaries and their flock took up the remainder of that year ; it was in 1696 — "according to a document still preserved," writes Father Burtin — that the fourth transfer of the Missions of St. Francis Xavier was affected. Kahnawakon was abandoned, and the new Indian village of Kahnawaké — now better known to the English as Caughnawaga — was to become the center of intense activity.

In the years following this migration, and probably because the village was now easier of approach, the converts had frequent visits from other tribes, usually hunters on their way home from their expeditions on the St. Lawrence and on the Upper Ottawa ; sometimes friends and relatives from the Mohawks' valley came to receive their hospitality ; at other times, it was a few prisoners who were brought in and incorporated into one or other of

the clans. In addition to the daily routine of services in the church, their own hunting and fishing and the tilling of the soil served to keep the converts busy. In 1696 and in 1697, the little village was so much in the limelight that the writer of the *Narrative of Occurrences* in the colony for those two years, a narrative destined to meet the eyes of the Court officials in France, thought it well to give some local news that kept the Indians of Caughnawaga interested in life.

One feature, standing out in bold relief, was the constant intercourse kept up between the cantons and the Praying Castle on the St. Lawrence. Intimacy between the converts and their pagan brethren seemed to grow as the years went on, one of the strongest reasons being the influence of the French missionaries who were living among them and whose perfect command of their language excited profound admiration. This growing fellowship, openly professed, had long been a source of anxiety to the English, who blamed the Jesuits for it. The softening influence which conversion to Christianity wrought in the Iroquois character was not unwelcome at Albany, but the consequent attachment which the converts showed to those who were responsible for the change was looked upon with disfavour: the religious prejudices of the epoch so blinded English colonists and traders that they could see nothing good in the French missionaries.

Both Governments were working steadily to secure an alliance, but the independent red men, while professing love and loyalty to the French when

they were in Canada, professed the same loyalty to the English when they visited Orange or Manhattan.

*Governor de Callière later entered into peace negotiations with all the Indian tribes :*

Six delegates from the cantons arrived in Montreal, in July, 1700, and asked to have a missionary sent them to transact the business, preferably Father Jean de Lamberville, "who knew better than anyone else how to promote friendship between the French and the Indians." But when they learned that De Lamberville had gone back to France, their choice fell on the Superior of Caughnawaga, who had spent many years among them. Bruyas had just returned from Boston, whither he had gone with M. de la Vallière, Major of Montreal, not merely to sound New England sentiment, but also to treat with the governor there for the release of French prisoners, and he was fully prepared for a similar mission to the Five Nations. The selection pleased De Callière, and Bruyas, accompanied by the interpreters Maricourt and Joncaire, started at once on their journey, with full powers to negotiate for the freedom of the French captives still held in the cantons and to re-establish the peace which had been so violently interrupted by De Denonville in 1687. The Jesuit and his two companions were enthusiastically received when they reached the end of their journey. They interviewed the prisoners, the majority of whom had been adopted, and were rather taken aback when several of them who had become accustomed to Indian life refused to accept their freedom.

Dekanissorens, prompted by an emissary who was sent from Albany to give an account of the proceedings, felt some scruples about giving up the few prisoners who were anxious to return. "When we sachems go to

Canada," he remarked angrily, "we do not trouble ourselves about prisoners, and you want us to meddle with them here." He yielded, however, with bad grace, and trusted that Father Bruyas would not fail to send back those of his nation who were still at Caughnawaga. Even if they followed the example of the French after their adoption, and were unwilling to return, he asked that those Indians should be bound, thrown into canoes and sent back to their own country. It was the old grievance ; the Onondaga chief could not forgive the fugitives to the Canadian Praying Castle. The only reply Father Bruyas made to this pointed speech was that at the assembly which should soon be held in Montreal, the French governor would do with the Indian prisoners as he had always done, and then Dekanissorens would be satisfied.

The visit of the three ambassadors paved the way for an understanding between the French and the Indians. In September, 1700, a series of important conferences between De Callière and the various tribes resulted in a preliminary alliance, from which the governor hoped to affect a final and definite peace. It was only in the following year that treaty negotiations were completed. Kondiaronk, once the arch-enemy of the French, who had been converted by Father Etienne de Carheil, was spokesman for the thirty-eight tribes whose delegates attached their totems to the treaty parchment. In his report of these proceedings to the Count de Pontchartrain, Governor de Callière gave credit to Father Jacques Bruyas for his success in having brought the Iroquois to see things in a reasonable light.

*Next issue : Dealings with the English, 1700-1715*

(1) From *Historic Caughnawaga*, Messenger Press, (Montréal, 1922), now out of print.

*Your gift to Kateri :  
Twenty addresses or more of would-be friends  
Each new list helps further the cause!*



# LETTERS TO KATERI

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

## A Thank You Note...

President Edward Hall of the University of Western Ontario and Prime Minister Leslie Frost of Ontario very graciously made it possible for me to have Archeologist Jury direct the excavations at the IVth site of the Mission during September and October of last year as well as this. A heavy financial burden was thus removed from my shoulders. To them my sincere thanks.

My sincere thanks also, to all the volunteers, clerical and lay from as far as New York, who profered their services out of love for Kateri and in the interest of Canadian and American history.

## An If You Please Note...

Despite this assistance, since no aid is forthcoming from official sources, the debt incurred adds up to \$1743.40, a considerable sum indeed for a man in my circumstances:

|   |           |
|---|-----------|
| Printed and script information concerning the laws on historic sites and monuments from 15 different countries..... | \$150.00  |
| Labor (men and boys).....   | \$877.00  |
| Room and board.....   | \$350.00  |
| Transportation.....   | \$120.00  |
| Photographs.....  | \$150.00  |
| Soft drinks, tobacco, etc. for volunteers.....  | \$ 51.40  |
| Shovels, tools, etc.....  | \$ 45.00  |
| Total   | \$1743.40 |
| Kateri's Cause.....   | \$ 878.57 |
|   | \$2621.97 |

P.S. During the diggings, I unfortunately lost my wrist-watch, an Ordination gift from my Mother who has since died. I could gratefully put to use any second-hand wrist-watch for which you have no use. Should you have a watch to spare, please write me a note beforehand since only one is needed.

PONT-VIAU, QUE., July 25, 1956 : I am coming to ask you to thank our little Kateri who has so well petitioned our Mother Mary in heaven to obtain work for my husband. It was nearly impossible, but I knew that he would get some work for everything is possible through Jesus and Mary. You may publish this favor for it is a good one. Mme A. J.

SAINT-JEAN, QUE., August 27 : I am writing you to give you a few details on the sickness and the cure that we have obtained through Kateri. Johanne O. was taken sick with enteritis at the age of four months. Doctor K. had us take her to the hospital. After fifteen days we were told to come and get her. She was very well. But it began all over again. We were discouraged. That is why we placed her in the hands of Kateri. A week later she was much better. Another week and there was a great change for the better. She slept every night and began to gain some weight. We promised that if she were cured we would go and visit Kateri's relics and say a heartfelt thank you . . . M. and Mme O. O.

RUSSELLTON, PA., September 25 : I promised if my mother came through her clinic examination without anything seriously wrong with her I'd send your Mission five dollars. So I am enclosing it now. My mother's examination was better than we expected. Mrs. J. B.

MONTREAL, QUE., October 20 : Since I began praying to Kateri Tekakwitha, my husband has not lacked work. That is why I am promising in writing an Our Father and a Hail Mary for a year for her beatification . . . Mme M. A.

LAVAL DES-RAPIDES, QUE., August 19 : The present letter is to inform you of the favors I have obtained from Kateri. I had some mortgage debentures that I wanted to sell in order to obtain necessary money to start a business. After having offered them to someone, I found that he asked me too much for this transfer. Having read in the magazine Ma Paroisse the monthly article on Kateri, I asked her to help me to sell these debentures in a minimum of time. I didn't wait long : three or four days after, I met someone whom I did not imagine was the least in the world interested. He offered to buy my debentures without any loss to me. As I have promised to inform you of this transaction, I am happy to do so. You may be sure that since then, I invoke good Kateri so that my business will go well and thank her for the favor obtained. If you wish to publish this favor I will be quite satisfied. M. R. Z.

DETROIT, MICH., October 20 : Another year has rolled by and we wish to thank Kateri for a safe summer. We have a large family now, six married children and thirty grandchildren. Every week during the summer one or more of the families is travelling to "Tekakwitha" our summer home in Saginaw Bay. Mr. and Mrs. J. A.

CLEVELAND, OHIO, October 23 : Enclosed is a check for twenty dollars. I should like you to accept ten dollars of it for Kateri's Cause in thanksgiving for the recovery of my vision in the left eye. I had the cataract removed in August and haven't experienced any difficulty with it at all. The right eye is still giving me a great deal of trouble and requires constant care. The remainder of the money I should like to be used for masses. Mrs. S. C.

L'ANSE-AU-BEAUFILS, QUE., October 21 : Inclosed you will find an offering of one dollar for the Cause of Venerable Kateri in whom I have great faith. My health is much better since she has been interceding for me. Mlle J. F.

TORONTO, ONT., August 25 : I would like you to know that all your kind prayers are being answered and I think maybe little Kateri will yet see me at her shrine as I hope to leave the hospital at the end of next week — not permanently cured but deeply grateful to be even this well. I succeeded in stirring up quite a good deal of interest in little Kateri while here and gave away all my pictures. Father I do wish to tell you how much I appreciate all your kindness, I pray each day for Kateri's cause and don't mind what is ahead for me — I can always hope, can't I? Miss M. G.

SCHENECTADY, N.Y., September 5 : Enclosed please find one dollar as an offering for a mass in honor of Our Blessed Lady and for Kateri Tekakwitha. I would like this mass to be offered on September 18 if possible or on some day near that date. Please offer it for my spiritual welfare. Also enclosed is five dollars as an offering for the statue of Kateri Tekakwitha or for something for her Cause if it be more urgent. I am sending this is thanksgiving to Kateri for a spiritual favor she obtained for me recently. I feel quite certain it was through her intercession my doubts concerning my vocation were dispelled. Thank you very much, Father. Miss M. T. T.

WELLS, MAINE, August 6 : This is in thanksgiving to Kateri for assistance in financial need. Mr. L. P.



UNION CITY, N.J., September 27 : Enclosed you will find one dollar for my Kateri, for all the favors she granted me. It's a mighty small amount because today I got laid off, but I promise to remember Kateri, whenever I'm able to spare even a small amount. I pray to Kateri for health and that she lead me on the right path and make the right decisions. My sincerest thanks to Kateri, and also to you, Father . . . Mrs. E. S.

DETROIT, MICH., September 24 : Kateri has helped me in so many ways. Remember when I asked Kateri's assistance with regard to my father's work? They did not do away with his department as was planned, and he worked at his regular job until his retirement August 31 of this year. I pray now that Kateri will intercede for his health and my mother's health so they can enjoy a few years of retirement. Miss R. B.

COCHABAMBA, BOLIVIA, June 30 : Please use the enclosed offering to promote the cause of Venerable Kateri. It is my daily prayer that she will be raised to the honors of the "blessed" this year. Sister M. K.

KELSO, MO., August 25 : I promised Kateri 3 gifts for 3 stages of a favor I have been wanting for 25 years. She has secured 2 out of the 3. It seems she is well on the way of giving me the 3rd and greatest. Therefore I am sending you \$8.00 — \$3.00 for the 1st and 5.00 for the 2nd. She has never failed me. So it will be \$10.00 or more when I get the 3rd part. Mr. W. R.

NORTH ADAMS, MASS., September 28 : My daughter had been out of work for two years and I promised Kateri \$50.00 if she found work. She has been working now for almost a year. My daughter prayed to the Infant Jesus of Prague. I am enclosing a check for \$50.00. Mrs. A. G.

HAMILTON, ONT., November 3 : Some-time ago I asked Kateri for her help. I am working full time now with less labor disputes and in gratitude I am enclosing a postal note for ten dollars. I hope she can continue to protect us. Miss E. M.

LANSING, MICH., October 8 : I am writing you regarding a favor we want to ask of Kateri. A senior of St. Mary's H.S. was suddenly stricken with what they now think is rheumatoid arthritis which

means he will never be without pain and possibly a hopeless cripple. I took this boy's mother to the hospital before he was born. Last Saturday after a month in St. Lawrence's Hospital, I took him and his mother to Ford Hospital. His father told me today that they think his case is hopeless — they cannot find any basis for his condition. It might be cancer of the bone but after every known test all the specialists are baffled. I asked Father B. this morning if I wrote you for some prayers to Kateri and some of those little pictures that have touched the relics for his class if it would be o.k. He highly approved. So if you will send me 100 — (95 in the class) he will have them pray to her for a recovery. If this should be something that could be used for her canonization let us know what to do. Such as statements, etc., from the medical profession. So many times after favors are granted the details are forgotten. Would it be possible to get a relic to be used in this case. This is all new to me, but since F's sudden illness and the senior class's great piety and their interest in the case, Kateri has been on my mind as a wonderful way to have her better known and possibly as an aid to her canonization. F. is the boy's name.

When the doctor told him the diagnosis and what it would mean the man in the next bed said to his mother : "That I should live to be 70 years to see a real man in one so young!" I'm leaving the details up to you. Send what you think would be appropriate for 95 seniors to beg a favor from Kateri and please place F's request for recovery at her Shrine. Mrs. M. Z.

LANSING, MICH., October 18 : . . . Now for the good news! I'm so sorry Kateri doesn't have an exclusive claim on the recovery. The next week Mrs. C. wrote that the miracle had happened. The specialist called her to his office and said : "Only God could bring about such a recovery." It was thought to be a more uncontrollable type of arthritis than rheumatoid. And rheumatic fever too. The doctor thinks F. can come home this week and will be able to return to school Nov. 1st. The specialist is Ford's top man and a 32nd degree Mason. The doctor told Mrs. C. : "God must have great plans for this boy," and spoke about what a fine lad he is. I gave Father B. the leaflets and he will have the class pray for Kateri's beatification . . . Mrs. M. Z.



## TO RENEW OR TO REVIVE

To publish *The Visions of Bernard de Hoyos* (The Unpredictable Bernard de Hoyos) one thousand signatures are needed. So far about one hundred have come in. For Christmas, 1956, why not promise, simply promise, a gift to be made next summer to the Heart of the Infant Savior?

Utterly heart-warming was Bernard's Christmas vision of 1733. By the Child Jesus he was kept in a state of

wounded love all that day. "After communion," he said, "I saw my heart joined to that of the most sweet Child Jesus, as tiny, as delicate, beautiful, and graceful as when He left His most holy Mother's womb. Like someone suffering from cold, He reached out for my heart, grasping it with His two hands with the gesture of one who desires to place himself within it. Then I saw His Heart exactly like a fire, enter mine, where it remained as if shut in and sheltered. Afterwards, my soul heard His loving voice telling me that at first His Heart had been a shelter for mine; that now, mine should be a haven for His, intimating by this that my heart must labor for Jesus's to find Him a place in those of all men, since He Himself had trained me for this work with His favors."

### PLEASE DO NOT SEND FUNDS NOW

I promise to pay Kateri the special price offered to her friends (approximately \$3.50 a copy) upon reception within the next year and a half of

The Unpredictable Bernard de Hoyos, S.J.,

Apostle of the Sacred Heart

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