

*Kateri's smile upon you  
on Christmas Day  
and throughout 1961!*

Gratefully yours  
in the Christ Child,  
THE VICE-POSTULATOR  
AND THE STAFF



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Volume 13, No. 1  
December, 1960

Henri Béchar, S. J.  
Editor and V.-Postulator



### AIM

1. Our quarterly bulletin, "Kateri", published by the Rev. Martial Caron, S. J., intends to help you obtain favors both temporal and spiritual through the intercession of 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 a daily "Hail Mary" for her Beatification.
3. It seeks also your donations, for without them practically nothing can be done to make Kateri known and to have the important favors attributed to her intercession examined and approved.

### CONTENTS

Each issue of "Kateri" contains:

1. One or several pages on Kateri's life and virtues;
2. News from Kateri's friends everywhere;
3. The account of favors due to her intercession;
4. News concerning the Indians of America, with special reference to the Caughnawagas and to their friends.

### PRIVILEGES

Your contribution (\$1.00 a year, as long as possible) enrolls you among "Kateri's Friends" for whom

1. A weekly Mass is offered;
2. The Vice-Postulator prays at the Memento of 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 some 34,000 Jesuits is opened;
5. Extra graces are merited by working for Kateri's Beatification.

DECEMBER, 1960

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Ottawa

Published with Approbation of  
the Ordinary and Permission  
of Superiors

Caughnawaga, P. Q.

## New Star of the New World

★ The missionaries who were acquainted with Kateri called her "the New Star of the New World".

★ They were down-to-earth men, calling things by their names. For them, a knave was a knave; a saint was a saint. They did not mince their words. And lovely Kateri was a "New Star".

★ From the snow-fields of this continent, studded with fragrant pines, the "New Star" reflected the glory of another Star, which, centuries before, had illumined the far reaches of Palestine.

★ In the darkness of paganism, it shone out. Its purity and its luster, first for the Fathers and then for their Indian flocks and for the white men from far-away France established at Lachine, at Laprairie, at Montreal, at Trois-Rivières, and at Quebec, threw the somber, mad world about them into a clearer and truer perspective.

★ Today this "New Star of the New World", which caught fire from the Star of Bethlehem, sends us the same message of peace and of tenderness and of complete trust in a loving God.

★ To all Kateri's kind friends everywhere, to those who have helped us since the first copy of her little magazine appeared in 1948, our heartfelt wishes for a Christmas and a New Year aglow with the radiance of the "New Star of the New World".



✻ **Kateri's smile upon you, Sister G. L., R. H. S. J.!**

We are sending you a modest offering and we commend to Kateri the sick, here at the hospital at the point of death . . . We also ask Kateri to find us new novices to be able to respond better to the great demand for Sisters from the Missions . . . (Windsor, Ont.)

✻ **Kateri's smile upon you, Mrs. R. G.!**

I would like a few pictures with the prayer for Kateri's beatification. I have just been favored by her, I should say, cured from a serious sickness. I was ill from gastroenteritis, which lasted five months. I had X-rays and pills aplenty without avail. I then half-heartedly and without much hope prayed to Kateri. I believe she heard my plea . . . (Rutter, Ont.)

✻ **Kateri's smile upon you, Mrs. R. G.!**

I obtained a cure through Kateri's intercession, without which I would have been obliged to go to the hospital . . . (Beauharnois.)

✻ **Kateri's smile upon you, Mr. R. C., A. T. C. M.!**

I made a novena to Kateri Tekakwitha that the chap that shares my apartment would find a job.  
On July 1st, I made a visit to your church. I was there so early the Sacristan very kindly brought the relics from the vault for my veneration. On the seventh day, my friend received a good position with the Dominion Rubber Co.  
Kateri Tekakwitha has been very gracious to me . . . (Montreal.)

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

Please find enclosed, my offering, which I promised to Kateri, if my little boy, three years old, who was operated in an ear, would not go deaf. After one month, I now believe his hearing is perfect . . . (Penetang, Ont.)

## 1611 - 1961

On May 22, 1611, the first two Jesuits to come to New France (all Canada, the northern New England and Central States down to New Orleans), set foot at Port Royal, today Annapolis (Nova Scotia). Fathers Pierre Biard and Ennemond Massé had sailed from Dieppe, January 26, on the *Grâce-de-Dieu*, to arrive in Canada four months later. Before the end of 1612, they had baptized seventeen children and several adults in danger of death. It was very little, but these first fruits were enough to make up for all the efforts they had put in learning the difficult Micmac language and making it feasible for their apostolic needs.

One of their converts was the Great Sachem Membertou, then more than a hundred years old. He became a good friend of the two Fathers and, during his last illness, requested to be allowed to die in their hut. Father Massé gave him his bed, and both priests cared for him until the end. No incantations, no reeking of tobacco-smoke, no sacrificing of live dogs, no dances and death-songs. Never had an Indian chief died so quietly.

In 1642, Montreal was founded by a tax collector of La Flèche in France: Jérôme Le Royer de la Dauversière. In a paper read to the Académie d'Angers, on June 8, 1956, Father Louis Cesbron recalls that Jérôme studied at the Jesuit college of his native town from 1608 to 1617. Significantly he adds: "Le Royer became acquainted with several missionaries back from Acadia, in particular, Father Ennemond Massé. He thus began to take interest in spreading the Gospel in that country . . ."

Jérôme Le Royer had no other desire than the conversion of the Indians. For the future town of Montreal, this layman founded the Congregation of the Hospital Sisters of St. Joseph. They were to serve as nurses for the red-skins as well as for the white-skins. Year by year, until his death, he sent volunteers at his own expense, across the sea.





"Marry me, and we'll call our first daughter Kateri!"

His project eventually succeeded, but he had then gone to his reward. Toward the end of 1667, to the south of the St. Lawrence River, facing the pioneer town of Montreal, the Jesuits founded the Mission of St. Francis Xavier. This would have been impossible without Jérôme Le Royer's establishment. Ten years later, at the second site of the Christian Indian village, an Indian girl, of Mohawk Algonquian descent, baptized the previous year, came to live with the community of "praying Indians". She was the Venerable Kateri Tekakwitha.

A few months after her arrival, on Christmas Day 1677, Kateri made her first Holy Communion. Her first reception of Our Lord in the Blessed Sacrament raised to a white heat the inner fire of love consuming her. A love that grew until her saintly death on April 17, 1680.

Her spiritual director, Father Cholenec, in a little known letter of 1718, writes that it was at the Mission of St. Francis Xavier that Kateri achieved sanctity. The few times she visited Montreal,

she was impressed by Jérôme Le Royer's Hospital Sisters. After seeing them, it dawned upon her, that she, too, could consecrate herself to God. On the feast of the Annunciation, 1679, Kateri Tekakwitha, with her director's permission, took the private vow of perpetual virginity. "It was", he wrote, "her greatest glory before God, and considering her from that aspect alone, it is not surprising that she deserved so many graces during her lifetime, and to bring about such great miracles after her death."

At the very outset of their work in New France, the Jesuits found in Sachem Membertou a soul ready for Christianity. They nurtured it and brought it to full bloom. Sixty-five years after, at Gandaouagué, and later at the Mission of St. Francis Xavier, they directed young Kateri Tekakwitha to the heroic heights of sanctity. She was not the only one. Records have been kept of more than forty Indians who were granted extraordinary mystical graces. Tekakwitha was not a mystic in the ordinary sense of the word, and by the same token she is much closer to most of us.

Mysterious bonds between Montreal and the first missionaries of New France! Ties stronger than hooks of steel between the Venerable Kateri Tekakwitha and Montreal! As we recall the three hundred and fifty years of Jesuit missionary endeavor among the Indians of New France, this mention of Tekakwitha is not out of place. She was the greatest of them all.

*To avoid complications*  
Please make out all your checks to :

**KATERI**

and address your letters to :

**KATERI**

Caughnawaga, P. Q.

Canada



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

About two years ago, we visited the Mission of St. Francis Xavier. We purchased a statue of Venerable Kateri and two "holy cards" with a prayer for her beatification and which had been touched to her relics. We were especially devoted to Venerable Kateri as she is the "patroness" of our Confraternity of Christian Mothers at St. Isaac Jogues Parish.

Please excuse our tardiness in writing this letter. About the first of April, we were granted a favor through Kateri's intercession. To us, especially, this seemed a miracle . . .

Our little boy, Paul, four years old, had a hydrocele of the cord since June, 1959. At that time, our pediatrician, Dr. Gennaro Di Moso, advised us to watch and wait since these conditions many times dissipate themselves. Besides, Paul could rupture anyway, so one operation would do. Paul was checked on July, December and, finally, in February, the doctor said we had better have Paul operated. We set up the date for about Easter when the hospital would be least crowded. We were to decide whether it should be before or after Easter and call the surgeon.

Because the idea of an operation bothered me, I used my "holy card", prayed and applied it to Paul, only once. I forgot about it, until days later, when I noticed after Paul's bath, there was no more swelling. I mentioned it to my husband. He took Paul to see the doctor and he confirmed that the hydrocele was no longer there . . .

Even though this was not a miracle (and we would like to think so), we feel we owe thanks to Kateri and our prayers for her beatification . . . (St. Clair Shores, Mich.)

✿ **Kateri's smile upon you, Mrs. A. C.!**

. . . My husband left home, and now he is back, thanks to the prayers I said to Kateri. Now everything must get back to normal. I have five children. (Montreal.)

## Strong in Faith...

### II

Huron Kondiaronks succeeded in misleading the chiefs of the Five Nations. He convinced them that the French had no desire for peace. The war of 1689 exploded. Five hundred pagan Iroquois invested Fort Frontenac at Catarakwi, but were finally obliged to withdraw. At Montreal they killed or captured between two and three hundred Frenchmen. During the month of August, in the height of a storm, they massacred the inhabitants of Lachine.

Across the river, at the Mission of St. Francis Xavier, behind the palings, the Christian Indians, aided by the able Marquis de Crisafy and a detachment of twenty soldiers, made ready to repel the eventual invaders. This was all very well for the aged and the very young. Stephen had five children and, to feed them, he must hunt. During August 16<sup>th</sup>, with his wife, Ann, and a friend, he left the protection of the enclosure and set out in search of food.

The forest seemed friendly. The streams were as clear as the eyes of little children. The summer breeze souged in the pines and the tamaracks. But all this beauty was only a blind. Tragedy lurked in the brake. In September, fourteen Cayugas discovered the little group's whereabouts and unexpectedly surrounded and captured them. The assailants tied them up and led them away to the south.

Stephen was convinced he soon would be put to death. He informed his wife of his premonition and encouraged her to be strong in faith, despite all difficulties. At the thought of his little ones, his heart grew heavy within him. He commended them to their mother's care should she ever return to the Mission, and begged her to bring them up as fearless Christians. All along the way, he prepared his wife for the ordeal ahead. And what he left unsaid, what his silence implied, Ann understood.

The chief of the war-party did not lead his captives to the Cayuga country as Stephen probably expected. Instead he took



the direction of Onondaga (now Butternut Creek, N. Y.), capital of the Five Nations' Confederacy. A great gathering of the Iroquois was being held there. Making most of the occasion, many of the pagans indulged in debauchery. (In the annual fairs in Europe, where vast crowds assembled, countless so-called Christians did likewise.) In retrospect, we may conclude that this multitude from all the corners of the Iroquois lands had been brought together to bear witness to Stephen Tegananokoa's indomitable faith and love.

When homecoming warriors with prisoners in tow neared their villages, they halted while a runner went ahead to tell the news of their victory. Generally the entire population awaited the captives at the entrance of the fortifications. Such was not the case in 1690. As soon as the messenger had revealed the details of the capture, a frenzy of hate seized them one and all. Quickly the women dressed for the nonce in clothes decked with outlandish figures and trimmed with many-colored porcupine quills. The men simply added a few bright feathers to their headdress, or purple or white wampum-beads. They hurriedly grabbed any weapon at hand—a knife, a tomahawk or a heavy stick—and ran out to meet their prey.

They soon found themselves face to face with the three Christians. It does not seem they observed the custom of bringing home by a roundabout way the captives not destined to die—in this case Ann and her husband's companion.

One of the first to reach the band turned on Stephen:

"My brother", he cried out, "you are dead! We are not responsible for your death: you abandoned us to go live among the Christian dogs at the Sault!"\*

"Sure enough", calmly answered the captive, "I am a Christian. It is not less true that I am proud of it. Do what you wish with me. I am not afraid of your torments and injuries. I am willing to give up my life for a God who shed his blood for me."

The thought of Jesus crucified had occupied Stephen's mind along the trying trek back to his native homeland. His words, seeded in long hours of meditation, did not appease his interlocutor or his companions. They pounced upon him and tore open his

\* The Mission of St. Francis Xavier at Sault St. Louis.

arms, his thighs and all his body which was soon dripping with blood... It was merely the beginning.

They cut off several fingers and tore out the nails of the remaining ones. Stephen was already a copy of Christ scourged by Pilate's guardsmen. The sufferings he was yet to endure, and his courage, derived from the agonizing Heart of Jesus, were to make his martyrdom as glorious as that of his patron, St. Stephen, the first martyr.

"Pray to God!" howled one of the rabble.

"That I will do," he said. And with his poor shackled hands running with blood, he made as best he could, the Sign of the Cross, in cadence with the Iroquois wording: *Rasénnakon Ron'ha nok Roîénha nok Rôtkon Roiatatokénti. Etho naiâwen.*

His tormentors at once cut off half of the few fingers he had left. They roared at him:

"Pray now to God!"

Stephen made the Sign of the Cross again.

They promptly slit his fingers to the palm of his hand. With countless jibes and insults, they invited him a third time to pray.

As Stephen began to make the Sign of the Cross anew with the stump of his right hand, they took it off entirely. To delete the effects of the Cross on the body of the convert, in a spasm of fury, these men slashed his forehead, his chest and both his shoulders.

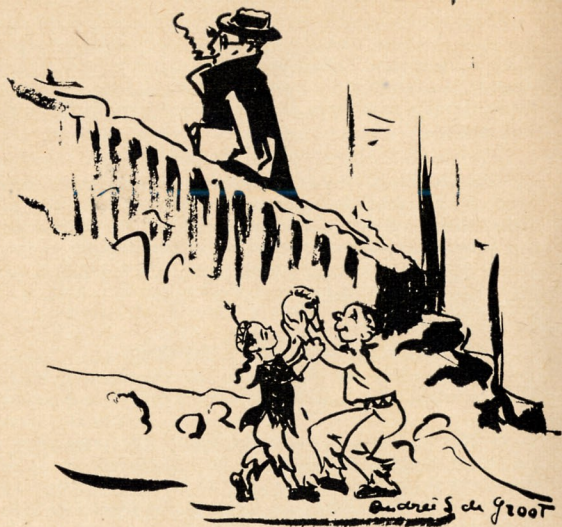
All this was not enough. Within the walls of the fort, a bonfire was blazing. From it the angry braves withdrew red-hot stones, and inserting them between Stephen's thighs, they ferociously pressed them together. To the acrid smoke of the wood mingled the odor of scorched flesh... Harsh voices ordered the martyr to sing the traditional death-song of the Iroquois.

In his *Journal historique*, Father Francis Xavier de Charlevoix gives us the gist of it:

Paging—

Miss Jean Stalowski  
77 Napoleon St.  
City unknown . . .





**HOT ASHES:** It will be a grand shot!  
**FIREBRAND:** Not at him: he's one of Kateri's friends!

"I am brave and dauntless. I am not afraid of death or of any sort of torture. Those who fear them are cowards, they are less than women! Life is nothing for anyone who is courageous. May despair and rage strangle my foes! How I would like to feast on their flesh and quaff their blood to the last drop!"

Stephen flatly refused to comply. Instead he recited aloud the prayers he was accustomed to say daily. At this, one of his executioners, besides himself with fury, snatched up a fire-brand and rammed it down his throat. Without a moment's respite,

they bound him, hand and foot, to the stake, leaving him enough room to turn about it.

With all the red-hot irons and flaming fire-brands, the victim cast a quiet glance upon the circle of hate-distorted faces. He lifted up his voice for all to hear:

"Glut yourselves, brothers of mine, with the cruel pleasure you take in burning me! Don't spare me: my sins deserve more than you are inflicting on me. The more you torture me, the more the reward prepared for me in heaven will be great!"

This harangue infuriated all his enemies, who once again took up fiery fagots and incandescent irons to apply to Stephen's body. They worked slowly, skillfully, searing his feet, his legs and up to his head. Not a sigh, not a moan escaped him.

Father Cholenec, once Kateri's Spiritual director, furnishes us with an insight into the dying man's intimate union with God: "He appeared undisturbed, with his eyes uplifted to heaven, where his soul was strongly drawn by continual meditation."

Ann, too, was undergoing similar punishment. From time to time, her husband suggested that she invoke the Holy Name of Jesus.

When, at last, Stephen, felt his strength decline, he asked for a few moments' grace. Like St. Stephen, he commended his soul to Jesus Christ, and begged of Him to pardon the killers his death. In a loud voice, he prayed for the conversion of his people. Helped, no doubt, by the Venerable Kateri Tekakwitha's intercession, after renewed sufferings by fire, endured with as much constancy as the ill-treatment he had received the first day of his captivity, Stephen Tegananogoa's great heart ceased to beat.

His wife and his friend later managed to escape and return to the Mission.

Many pagans heeded his invitation to become Christians. They escaped from their Cantons to go take his place at the Mission of St. Francis Xavier. Stephen Tegananogoa was the grain of wheat who died to bring forth fruit.



## *Kateri's Relics*

After the Lily of the Mohawks died, on April 17, 1680, she was buried on the high bluff overlooking the St. Lawrence River at what is today Côte St. Catherine de Laprairie.

In 1685, her remains were transferred to the new church in the dead of night, with only the most devout in attendance.

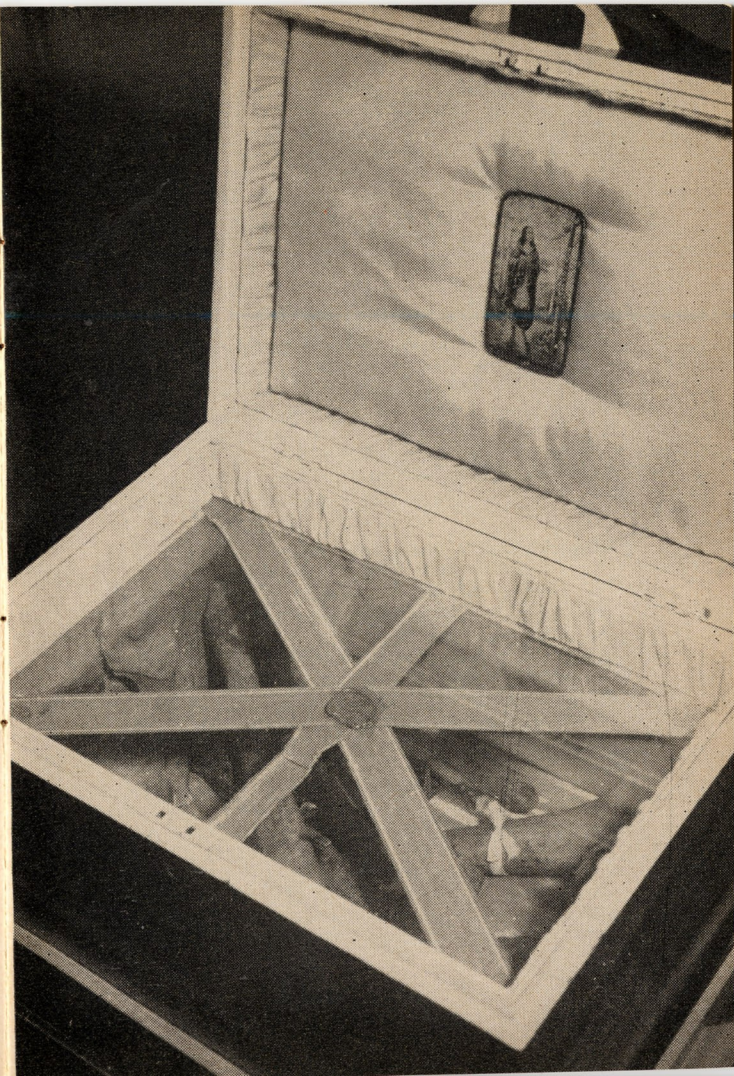
Since then, the relics travelled whenever the Mission of St. Francis Xavier moved. In 1689, in 1696, and finally about 1719, to the site of present-day Caughnawaga.

In 1759, half the Indians of the Mission, with Father Anthony Gordan, S. J., to guide them, went to the new Mission of St. Francis Regis, near Cornwall, Ontario. Many of Tekakwitha's relics followed them, and unfortunately were destroyed when the church later caught fire.

Today you may privately venerate the Venerable Kateri Tekakwitha's relics in a modest room next to the sacristy of the Mission Church of Caughnawaga, Quebec.

The relics were sealed over a quarter of a century ago, and will not be opened until Kateri's beatification, which may come sooner than expected.

At Kateri's office in Montreal, the Vice-Postulator has a large relic of Kateri. Your intentions are placed upon them as they come in.



The relics



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

For the last two years my affairs have been in Kateri's hands. Here is the most recent of her favors. As I was travelling in a bus, I lost my purse containing the entire monthly budget of my little family.

"Good Kateri", I said to her, "bring me back my purse and I will have the favor published over the radio and in your little magazine. It would be particularly nice of you, if you had me find it before my husband came home!" Just think, at the time I was preparing to leave the next day for a vacation.

Well, when my husband came in that evening, I was on the phone. Someone was telling me to get my purse at his home. He took the trouble to add: "Don't congratulate me, it was a hard fight before I made up my mind to return it." Kateri thus signed her work. We hope to soon find her a 33rd subscriber for the little magazine . . . (Montreal.)

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

My mother had become infirm by a stroke in 1957. She was able to get around after a few months, but her left arm and hand remained useless. Also, she had throat difficulties and ate very little. On February 23rd of this year (1960), she became very poorly. From 1957 till this time she had many spells which we felt would be her last and she prayed to be taken to her eternal reward, but each time she recovered. On February 23rd, my little niece asked me to pin her medal of Kateri on Mother and we said the prayer for her Beatification that Mother would have her prayers answered and that she would not suffer any more. We did this about 7:00 P. M. on February 23rd. About 5:15 A. M. on February 24th, Mother breathed her last, after a fairly peaceful night. The pained, worried expression immediately left her face, and a peaceful happy one took its place . . . (Johnstown, Pa.)

## *Kateri Says: Thank You to...*

the Misses Patricia Smith and Anne O'Brien  
of Quincy, Massachusetts  
for five beautiful copes for the Infant Jesus  
of Prague, in the Mission Church of  
St. Francis Xavier at Caughnawaga.

Mrs. Ralph Frank of Milwaukee, Wisconsin  
in loving memory of her husband  
Mr. Ralph G. Frank  
for the reprint of the  
**Handbook of American Indians in Two Parts**  
Edited by Frederick Webb Hodge.

the Bibliothèque de l'Immaculée-Conception  
(Jesuit Seminary Library of Montreal)  
for **Indians of Canada** (Fifth Edition)  
by Diamond Jenness.

Père Paul Desjardins, S. J., Archivist  
for **Liste des Missionnaires Jésuites 1611-1680**  
by Carayon, Jones, Mélançon and Pouliot.

Mr. Jean Côté, S. J.  
for **L'Institution des Donnés**  
à **Sainte-Marie-des-Hurons** (1956),  
a typescript of a thesis for a Master's Degree  
at the University of Montreal.

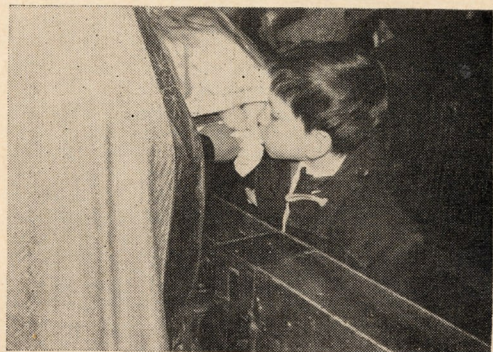
## *Kateri is still on the lookout for*

**The Jesuit Relations**  
The Thwaites Edition, long out of print,  
recently rephotographed. \$450.

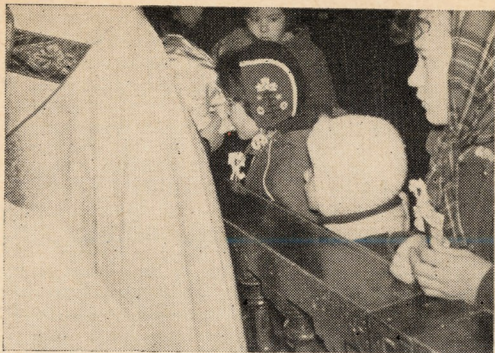




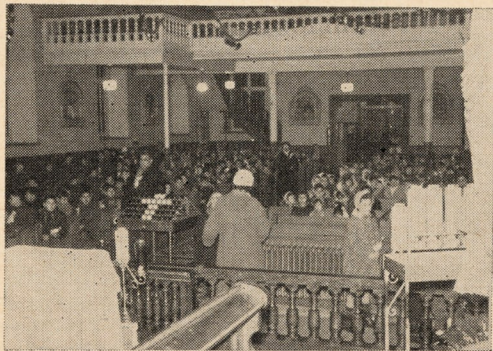
The Epiphany means the radiant manifestation of the Savior of the World . . .



At Kateri's Mission, on the feast of the Epiphany, each year, come the little ones to render homage to their King . . .



With the simplicity of a child, after her conversion, Kateri rendered daily homage to her King . . .



. . . thereby manifesting Christ to the world of her times. Such was the part she played. It is yours, too . . .



# Kateri's First Miracle

written in 1696, by Father Peter Cholenec, S. J.

God spoke [...] clearly of the sanctity and merit of Kateri, His spouse, by authentic proofs, by the many graces which He has already granted and continues to grant to all kinds of people through her intercession. It is time we spoke of these, as it is one of the most beautiful records of her whole history, and will add a new luster to all the rest. I have already remarked in the preface that although in Kateri we had such a great treasure at the Sault, we nevertheless kept this fact hidden from the outside world, judging it prudent not to precipitate matters, but to wait until Heaven had given a sign to make her known.

It was not long before this occurred through a movement that could have come from God alone. A few months after her death, Kateri's grave became frequented by the Indians and the French. Both were alike in their zeal to honor her and recommend themselves to her prayers. Several of them received interior graces for the good of their souls. Thus the knowledge of Kateri spread, and she made herself known by the cure of souls, which is more important than that of bodies. To put it briefly, in order to pass on to the bodily healings, nine months elapsed in this manner. During that time one of our Fathers felt himself strongly impelled to publish the virtues of Kateri, and to make her known to the world, but he steadfastly resisted because he had heard something detrimental said about her during her life, and although this was nothing but pure calumny, as we have seen, he feared lest he himself should be led astray by an illusion, and draw others after him. At times he even went so far as to disapprove within himself of the honors given to Kateri at her grave; at other times he was so moved by her virtues that he himself went to her grave and honored her more than anyone else. Meanwhile, the Father was in doubt and troubled with regard to Kateri, hesitating between the desire and the fear to proclaim her.

It so happened in January, 1681, a year after her death, that someone sought him at the Sault, where he was pastor, to assist Claude Caron, of Prairie de la Madeleine, who was dying. The Father felt pleased, believing that he would find the means which he had sought for a long time to enlighten himself concerning our Iroquois virgin, and to test effectively whether she was as powerful in heaven as was rumored. He went to see the sick man, but only after passing Kateri's grave, where he prayed on his knees, begging Our Lord to enlighten him in this matter and to settle his doubts. During his prayer he felt an increasing joy, together with an assured confidence that Kateri was able to cure this sick man, whom he found dying of lung trouble after a third relapse, so that he had great difficulty in making his confession. The Father, having given him Holy Communion, exhorted him to take courage and have confidence in God, and that he might yet recover. Thereupon he disclosed to him his idea of placing him under Kateri's protection. The sick man willingly agreed, and immediately promised that if he were cured he would go to the Sault and thank her at her grave. Then the priest gave him the crucifix that Kateri's hands had held when she was buried, and left him, promising to return the following morning.

A moment later they wished to take him from the bed in order to readjust it, but he fell outstretched on the floor, as a man about to die. All they could do was to pick him up and place him quickly on the bed so that at least he would die more easily. The contrary happened, however, for he was no sooner placed on the bed than he fell into a light sleep, during which he felt as if a great stone were removed from his chest. When he awoke he was cured and entirely out of danger. He even ate with appetite and slept peacefully during the night. A surgeon from Montreal had come to see him a little while before the arrival of the priest, but had departed to obtain a remedy, more for the sake of pleasing the patient, of whose death he had no doubt, than with any hope of curing him. When he returned the following morning with the medicine, he was greatly astonished to see the man completely cured, sitting by the fire, eating and drinking. A great weakness was the only



remaining sign of his illness, and from this he later recovered by means of nourishment and rest. The surgeon declared that he had never seen a man so sick who had not died from his disease. The priest, who was unable to come to see him until three or four days later, had the pleasure of finding the man whom he had left so sick, in perfect health. He was told all that had happened, and a little later the cured man visited Kateri's grave to fulfil his promise and to thank his benefactress. This was the first bodily cure that Kateri effected. I wished to describe it here at length for her glory, and to show by what method God began to make known the merit and power of His Servant.

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

Many thanks to the Iroquois Maid for the rapid cure of a sprain in my hand and of sore eyes . . . (Lachine.)

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

A week ago, I lost a paper which only a miracle could make turn up. I prayed and asked the Lily of the Mohawks to help me find it or show me how all doubt could be dispelled by the loss of the same. Today she showed me where it was . . .

. . . I do hope you are feeling better. I have been asking friends to help you pay your debt, and I know at least two people who have sent donations . . . (Pittsburgh, Pa.)

**\$2400** \*

*\* This debt must be settled by January 15, 1961. Please forgive the Vice-Postulator for being so insistent! . . .*



## THERE KATERI BELONGED !

A yearly account of the foundation of the Mission of the  
Sault up to 1685.

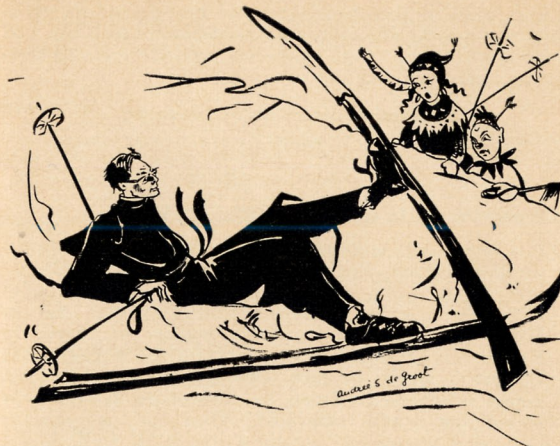
by Claude CHAUCHETIERE, S. J.,  
*Spiritual Adviser of Venerable Kateri Tekakwitha*  
A. D. 1684 (Cont'd.)

... The third proposal pleased them\*; and they said that, having the same faith with the French, they wished also to run the same risks together. Accordingly, they set out, and had the approbation of all Laprairie in their entire conduct—whether they were sent as ambassadors among the Iroquois, or our people applied to them for provisions from their hunt, or advice were asked from them, as from people expert in war and who had been in close conflict.

The captain of the Mohawks has himself made a present to the chapel worth four beavers,—or 240 livres, in the money of Orange,—that is a candle-stick with eight branches, like the one which is in the Orange meeting-house. It is of bronze, and was made in Holland. This captain, going to war, wished to leave a monument of his piety, after having given up his cabin, one year previously to the service of God.

The chapel being completed, we placed in it the gifts which the Indians made for it, or caused to be made—their robes, striped taffeta from Lachine, which some have left for it, and an antependium. They have decorated a beam which is above the altar with their collars,—which they put about the heads of the warriors like a crown,—with their wampum bracelets, with shields which the women wear to adorn their hair, and with belts, which are the Indians' pearls. Several masses have been said in thanksgiving for the favors which God has granted to Kateri of the Sault St. Louis.

\* *The Christian Indians.*



FIREBRAND: The Vice-Postulator wished to thank Kateri's  
benefactors in a hurry ...  
HOT ASHES: But he's too old for skiing ...

1685

At the beginning of this year was finished the palisade which they were making about the village,—always acting as people who do not fear to die, being assured that the Iroquois, their former relatives, bear ill will against them only because they are Christians. Those Iroquois had renounced them at the Council of war that was held at La Famine, which is a place beyond Catarakwi. They had ranted against them, had jeered at them, and eventually ended only in causing them to miss their hunting, because they left it in order to come and finish the palisade. This was a second indication of their good faith, for the benefit they were rendering to the French was great. They went incessantly to scout in the woods, where the Iroquois were likely to pass in order to make a descent upon us; and this greatly vexes the Iroquois. The



palisade which is pentagonal, then had five bastions, in one of which was a great iron cannon for eight-pound balls. This task is not small, as the village has become very large during these past few years after they had . . .

[The rest of the manuscript is missing . . .]

*The End.*

### ✿ **Kateri's smile upon you, Mrs. C. E. B.!**

It is nice of you to keep us on your mailing list notwithstanding our seeming neglect of Kateri and of her Cause. Mrs. E. (R. I. P.), a former President of the Catholic Women's League in Westmount, interested me in Kateri by relating her prompt answer to prayer to Kateri. Mrs. E.'s house was for sale for a long time, without a single contact with any buyer. She then began a novena to Kateri, . . . Before the novena was ended the house was sold. Then the new owner requested possession within a month. Mrs. E. found herself without a place to live. She began a novena to Kateri and within a week, had found exactly the kind of house she likes . . . (Westmount.)

### ✿ **Kateri's smile upon you, Mr. and Mrs. P. A. K.!**

May I acknowledge appreciation to Kateri for the protection of our crops? . . . (Lintlaw, Sask.)

### ✿ **Kateri's smile upon you, Miss E. C. J.!**

. . . I had two very swollen stiff fingers which were also twice their size and which I could not bend. I was greatly worried because I am an organist and needed the use of my fingers. I prayed very fervently to Kateri for the swelling and stiffness of joints to be taken away. Believe me, Father, she interceded in my behalf and my fingers at this writing are in wonderful shape. Many thanks to Kateri and to our Blessed Lady! . . . (N. Philadelphia, Pa.)

## *For You and Yours! . . .*

### **Medals**

1. Obverse: Kateri; reverse: Mission of St. Francis Xavier. Silver plated: 15c each—\$1.50 per dozen.
2. Aluminum: 5c each—50c per dozen.

### **Pictures**

1. Sepia-colored with prayer in English or French: 5c each.
2. Colored picture by Mother Nealis: 10c each.
3. New colored picture by Sister M. Fides Glass: 5c for two.

### **Earth from Kateri's Tomb**

In small cellophane packet: 20c each.

### **Touch Relics**

Small Kateri picture with silk applied to relics: 20c each.

### **Novena**

In the form of a short biography: 25c each.

### **Statues**

Colored 8½": \$3.75.

Colored synthetic rubber 4½": \$1.10.

### **Books**

"Kateri Tekakwitha Mohawk Maid" by Evelyn M. Brown: \$2.10.

"The Visions of Bernard Francis de Hoyos, S. J." by the Vice-Postulator: \$3.90.

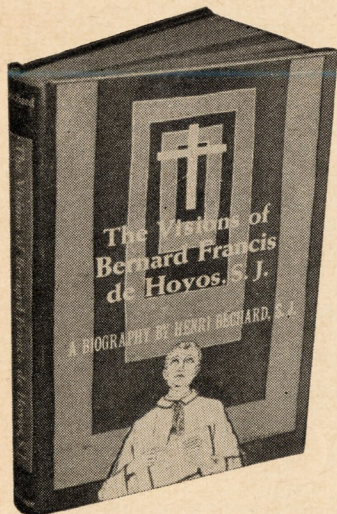
### **Kateri Sympathy Cards**

One dozen cards boxed: \$1.00 (Then for each enrollment, send the name and address of your addressee with \$1.00 to *Kateri*. The addressee will be officially notified of the enrollment in the Tekakwitha Guild.)



For Christmas — for Lent — for Easter —  
for Pentecost — for the great feasts  
of the year,

follow the mystical experiences of  
an apostle of the Sacred Heart in :



## The Visions of Bernard Francis de Hoyos, S. J.

by Henri BÉCHARD, S. J.

\$3.90 postpaid

**GIVE YOURSELF AND ALL YOUR FRIENDS  
LAY OR CLERICAL  
A COPY !**

Proceeds, if any, go to  
**KATERI.**

## WHAT THEY THINK ABOUT "THE VISIONS OF BERNARD FRANCIS DE HOYOS"... \*

"I am enclosing \$5.00 for a copy of the book, *The Visions of Bernard Francis de Hoyos, S. J.* This is the second copy I order. I gave the first one away after reading it . . . Now, I would like another one, please." Miss Loretto Martin, Penetang, Ont.

"Here I am with a little gift from my Japanese friend, Myoshi (Teresa). This time she sold six of your books, Father. Isn't that kind of her? . . ." Sister Antoine Marie, Wailuku, Maui, T. H., Hawaii.

"Four copies of *Bernard de Hoyos* have been received. It is a grand book and I thank you for writing it. There are still two copies to come . . ." Miss Ellen McKay, Victoria, B. C.

" . . . Congratulations on putting out such a wonderful book . . ." (Rev.) Thomas Lynch, O. M. I., Prince Rupert, B. C.

"Congratulations on the completion and publication of your book, *The Visions of Bernard Francis de Hoyos, S. J.*! My copies arrived a few days ago. A check for \$25. is enclosed. May this be one of many similar checks . . ." Miss McGillen, Eddystone, Pa.

" . . . I haven't finished it yet, but so far find it very interesting. It should make all who read it have greater devotion to the Sacred Heart . . ." Mrs. J. Reinmann, Cleveland, Ohio.

"My precious book arrived while I was on a 3 week vacation. I can't tell you how happy I am to have a copy. Enclosed is a five dollar bill which I wish you would keep in payment . . ." Miss Mary C. Sparks, Cleveland, Ohio.

\* Excerpts from a few of the many unsolicited letters to the author.



"Thank you for sending me *The Visions of Bernard de Hoyos, S. J.*,—a wonderful book!..." Mrs Francis Shea, Brooklyn, N. Y.

"The enclosed check is to pay for one copy of *The Visions of Bernard de Hoyos, S. J.*, and to ask if I please may have another copy..." Mrs. Daniel C. Fisher, Detroit, Mich.

"Enclosed find a bank money order for twenty dollars. Thanking you for sending the copies of *The Visions of Bernard de Hoyos, S. J.*, We are using some of them for Christmas presents..." Miss Bridget McGrath, New York, N. Y.

"Received the 2 copies of *The Visions of Bernard de Hoyos*. One will go to our Mother House, the other we are keeping here. May it quicken love for the Sacred Heart as you beautifully expressed in the foreword of the book. I'm sending a money order for \$10.00. Just a little extra for Kateri's cause..." Sister M. Rosalia, Cleveland, Ohio.

"I have enjoyed the book ever so much. And I hope others will, too..." Miss Rose Doherty, Charlestown, Mass.

"I received the wonderful book, *The Visions of Bernard de Hoyos*. It has been such a comfort to me. I have been ill and lost my only Sister..." Miss Mary Sullivan, Milton, Mass.

"I think the book is worth \$5.00, so enclosed, please find check for same..." Mrs. Orville Wangen, Austin, Minn.

"Enclosed is check for the biography ordered while I was at the Shrine... I think I would like to have another copy for a Christmas gift to a nephew..." Miss Anna L. Strong, Milwaukee, Wis.

## Kateri and the Holy Family

Quite often Kateri's early biographers mention the Holy Family Confraternity. "Kateri," one of them writes, "who was still very young, and had only been at the Sault for approximately seven or eight months, was admitted in their ranks, to which others were received only at an advanced age and after several years of probation..."

"Her beloved companion (Marie Thérèse) and some other women of the Holy Family, who for approximately a year had formed a small devotional society with Kateri, which is still called by the name of *Kateri's Sisters* [1696], greatly desired to be present when she died..." We know they were present at her death.

What exactly is this Holy Family Association? To be sure, Father Pierre Cholenec writes without too many details:

"... Monseigneur de Laval, first Bishop of Quebec, a prelate full of zeal for his flock, had already established the devotion of the Holy Family in his episcopal city as a very suitable means to sanctify it. It produced a great deal of good indeed among the families, and still does constantly, to the edification of the entire country. From Quebec this devotion spread to other parishes with the same results. From the French it came to the Indians, so that the Father in charge of the mission which is now at the Sault and which had its beginning at the Prairie de la Madeleine, deemed it proper to establish the Confraternity of the Holy Family there, as a good means of maintaining and increasing the fervor of that new church. It was decided, however, only to admit a few of the more fervent people of both sexes, so as to give a higher idea of it and to oblige the members who were honored by such a great grace to respond by the holiness of their lives. In this they did not fail, because the Indians, once they have given themselves to God, are capable of the greatest and the most whole-hearted devotion. The small number of chosen souls upheld its new character by an exemplary piety; some were even so austere that the rest of the village looked upon them with a sort of veneration, and to call a person a saint or a member of the Holy Family





Bears hibernate during winter.  
Not Kateri's friends! . . .

was to say one and the same thing, so that they kept the name afterwards as a special sign in the mission . . ."

We all would like to know more about it:

How was it established?

What were its main devotions?

Were St. Ann and St. Joachim included in it?

What is the Holy Family Rosary?

It is now possible for me to throw a new light on Kateri's spiritual make-up. During 1961, three articles will appear in *Kateri* concerning the Holy Family Confraternity, if . . .

If. That is the question. I have located the original seventeenth century register of the Holy Family Confraternity. Microfilm and photostat copies of the register would cost about \$50. Perhaps one of Kateri's clients or a group of them, would foot the bill . . .

### 1961 Desk Calendar

Very limited number. Now ready. The most beautiful desk calendar anywhere with 52 photos of exotic Japan, 26 of which are in color. Published by the Jesuit Fathers of Japan, \$2.00 each (\$1.00 for the Japanese Missions and \$1.00 for Kateri's Cause).

## Thirteenth Birthday

I am now a teen-ager. During December, I will be thirteen years old. That in itself is a miracle of sorts. How in the world could I, who am exclusively devoted to Kateri's interests, have come out regularly for so long, had it not been for you, Kateri's staunch friends? From the bottom of my heart, I now thank you. I am sure the Vice-Postulator feels the same way and that he never forgets you in his masses and other prayers. I am sure that he thinks of you all before God, far more than you may suspect.

More than ever, your many kindnesses and your faithfulness with regard to Kateri, lead me to count on your spiritual and financial help. Father Béchard's job would be a cinch (I know Father doesn't like slang, but as Msgr. Knox wrote in his *Trials of a Translator*, slang is often more forceful than the King's English), if he weren't obliged to worry about money!

Besides the \$2400 debt, mentioned on p. 23, there are other debts. The Mission of St. Francis Xavier, which is poor, is in a better position than Kateri's cause and it has kindly lent us \$600. The Vice-Postulator's bed and board in Montreal, plus a new cassock, socks, etc. since August 1st, runs, at the time of this writing (November 9) to \$405.75. Office expenses, wages, etc., to \$200 a week. There is also a bill for \$7000 owed to the Messenger Press, but, fortunately, Father salted away \$3000 for that one. The flexewriter will be paid up after a final \$100 payment.

All this adds up to a respectable sum—although thousands less than what it generally costs to do a job like this one. An easy solution to my problem exists: if each member of the Kateri Guild, if each Quint, if each friend of the cause, found *three new subscribers*, the problem would melt away like slush in the sun.

Perhaps, my friends, you will do just that. Thirteen will not be an unlucky number for me. I will thrive and grow and do the wonderful work expected of me—the active promotion of Kateri's beatification. And won't that be part of your reward? . . .

THE KATERI QUARTERLY.

P. S.—Please don't dislike me for being so frank. Father Béchard didn't have the courage to speak up!



**To help Kateri's Cause**

**I am enclosing the names and addresses of new subscribers:**

1. Name.....  
Street.....  
City or Town.....  
Province or State.....
2. Name.....  
Street.....  
City or Town.....  
Province or State.....
3. Name.....  
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City or Town.....  
Province or State.....
4. Name.....  
Street.....  
City or Town.....  
Province or State.....
5. Name.....  
Street.....  
City or Town.....  
Province or State.....

**with the subscription fee  
(\$1.00 each)**



**HOT ASHES:** I know what the Vice-Postulator is asking Santa. . .  
**FIREBRAND:** So do I—to get Kateri's cause out of the red! . . .