

*Despite the heat,
Despite the rain,
Despite the thunder,
Despite the lightening,
READ "KATERI"! **

* Help us reach the 20,000 subscription mark...
please!



11



KATERI



Volume 13, No. 3
June-September, 1961

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



KATERI

Vol. 13

No. 3

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 the Venerable Kateri Tekakwitha. It is hoped her Beatification will thereby be hastened.
2. It aims to increase the number of Kateri's friends and to procure from them at least 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;
1. 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 35,000 Jesuits is opened;
5. Extra graces are merited by working for Kateri's Beatification.

Photos by A. Landry.

JUNE-SEPTEMBER 1961

Authorized as second-class mail
Post-Office Department
Ottawa

Published with the Approbation
of the Ordinary and Permission
of Superiors

Caughnawaga, P. Q.

IN THE Osservatore Romano of February 25, 1961, appeared an article on « Kateri of the Iroquois » by Signor Fernando Bea.

With the special permission of the Editors of this well known Vatican daily, the Kateri magazine is happy to offer you a complete English version of this article on page fifteen.



An easier way to get to heaven, is to help Kateri's Cause!

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

I don't know whether I should call this a business or friendly letter, but let's call it a friendly letter. Have I told you that I have pigtails? Mother says if I let it down, I look like an Indian. I think of Kateri (Saint). On Tuesday, May 4 is Mother's and Father's anniversary and a few weeks later it is Mothers' Day. Please remember them for me in your Mass. (They'll be married 12 years.) Now, I guess it's about time I asked you what I want. I would be very pleased if you sent me a colored synthetic statue of Kateri. I have been saving up for so long and now I have the money... (Stayner, Ont.)

✧ **Kateri's smile upon you, Miss O. McK!**

...I prayed to Kateri to ask her intercession with Our Lady to help me obtain an increase in salary which I needed. She answered my prayer and I received \$5. per week increase... I find your little magazine most interesting... (Sherbrooke.)

✧ **Kateri's smile upon you, Mrs. C. Q.!**

I want to thank Kateri for curing a sore ankle I had. I'm sure through the intercession of Our Blessed Lady she obtained this request for me... (Peterborough, Ont.)

✧ **Kateri's smile upon you, Mr. L. P. B.!**

I am directing this letter for your attention at the suggestion of Fr. Hochban, S. J. of our Jesuit Seminary here in Toronto. You will find enclosed a clipping taken from the February 15th edition of the **Globe and Mail**, one of our Toronto daily newspapers. I have been an ardent follower of Mr. Bruce West's daily column in the **Globe** and feel that this particular exposé of our Canadian and American T. V. should arouse some soul-searching among all responsible for this bleak commentary on our "Christian Society"... (Toronto, Ont.)

Kateri Was a Member

II

The Venerable François de Laval, Vicar Apostolic of New France, in a Pastoral Letter of March 4, 1665, officially established the Confraternity of the Holy Family in Quebec and throughout his jurisdiction. He explains why he considered the promoting of this devotion imperative:

Since it has pleased the Divine Goodness, to entrust us with the management of this new Church, we are obliged to attend unceasingly to the salvation of the souls committed to our care: this will have led us to search for the means to inspire all Christian families with a true and veritable piety. For this we wish to strive with all the more fidelity as we are aware that they must, according to God's plans, help in *converting the unbelievers of this country**, through the example of irreproachable living.

Hence, the first Bishop of all the land from the St. Lawrence River to the Gulf of Mexico, thought of his white flock as a providential instrument for christianizing the pagan Redskin. This is not the first nor the last instance of his love for the Indian, motivating many of his far-reaching decisions. Later on, as we shall see, the Iroquois of the Venerable Kateri Tekakwitha's mission, took to heart "the example of irreproachable living" manifested by many French pioneers and, by imitating and surpassing it in their own lives, attracted to the faith countless others of their own race.

With this in view, continued the Bishop, we have not deemed it possible to choose a more adequate and a more substantial means for the sanctification of all sorts of persons, than to deeply instil within their hearts, a veritable love and a special devotion for the most Holy and

* The italics are ours.



The Venerable François de Laval

most Sacred Family of Jesus, Mary and Joseph, as well as for all the Holy Angels.

The saintly Bishop's devotion to the Holy Family was not a passing fancy. In 1659, on arriving in Quebec, he had been delighted to discover that the Holy Family was already the object of popular veneration. He sought to increase it. Thus he resolved to establish the feast-day of the Holy Family in his Vicariate. Much prayer, thought and hard work went into its preparation. Four of the best theologians in the country were chosen to prepare the Proper for the feast of the Holy Family: the Fathers Louis Ango de Maizerets, Henri de Bernières, Jean Dablon S. J. and Martin Bouvart, S. J. (Incidentally, it was the same Father de Maizerets who, after Kateri's death, praised her as "the apostle of the Indians".) Each one of this committee of four, working separately, tried to express, in this new office, the ideas and sentiments they wished to convey, in short, a profound love for Jesus, Mary and Joseph.



Kateri says: "Thank You!" to . . .

Mr. and Mrs. Robert Flynn
for **League of the Ho-de-no Sau-nee
or Iroquois**
by Lewis H. Morgan. Two tomes.
A reprint. New Haven, 1954.

Mme Laetitia Lavergne-Saint-Pierre
for **La vie gracieuse de Catherine Tekakwitha**
Editions Albert Levesque
Montreal, 1934.

KATERI badly Needs . . .

The Jesuit Relations and Allied Documents
The Thwaites Edition
Recently rephotographed.
Approx. \$400.

The result of their efforts did not measure up to their hopes and, with the Bishop's consent, they forwarded their manuscripts for editing, to a Latinist, Canon de Santeuil of the Abbey of St. Victor in Paris. Father de Santeuil, honored by this request, "corrected and put into a more polished form the sequence and the hymns" and returned them to the authors in Canada. The music for the mass and office was composed by Monsieur Martin of Quebec, "a capable singer". The first feast-day, consecrated to the Holy Family, was celebrated at the cathedral in 1665, the year of the Pastoral Letter and, in 1684, four years after the death of the Lily of the Mohawks, extended to the entire country.

Bishop de Laval also dedicated a chapel to the Holy Family in his cathedral. He had pictures of Jesus, Mary and Joseph struck off and distributed throughout the Colony without forgetting the Indian Missions. He strongly urged his priests and missionaries to do all in their power to promote the Holy Family Confraternity. As he was deeply in earnest about it, the clergy and the laity cooperated with their spiritual leader.

The Bishop did not think this sufficient. At his suggestion, Father Pierre Joseph Marie Chaumonot, S. J., wrote to Father Paul Ragueneau, S. J., then in Paris, concerning indulgences for the Confraternity. Thanks to the efforts of Father Claude Boucher, the Jesuit Assistant for France, His Holiness Pope Alexander VII granted the plenary and partial indulgences which had been requested.

Dated January 22, 1665, a first Papal Bull conceded indulgences for the deceased members whenever the Holy Sacrifice was offered at the new Confraternity altar in the church of Our Lady of Quebec. A second Bull, of January 28, 1665, contained indulgences for the living associates of both sexes, although this pious association, in Quebec, had been restricted to girls and women only. Later on, in the Indian Missions, the confraternity was to admit both men and women.

A brief perusal of this papal document is enlightening. It clearly indicates the spiritual activities of the members, their other activities too, which nowadays would be called Catholic Action.

To the members was granted a plenary indulgence on the day of admission, at the ordinary conditions of confession and communion; another plenary indulgence, on the day of their death; still another, each year, on the second Sunday after the Epiphany

provided that, after confession and communion, they visit the Confraternity chapel and pray for concord among Christian princes and for the Holy Father's other intentions.

A partial indulgence of seven years and seven quarantines could be gained by visiting the same chapel, four times a year, on days to be determined once and for all. Assistance at mass, at the Divine Office, at public or private meetings of the Confraternity could merit sixty days' indulgence.

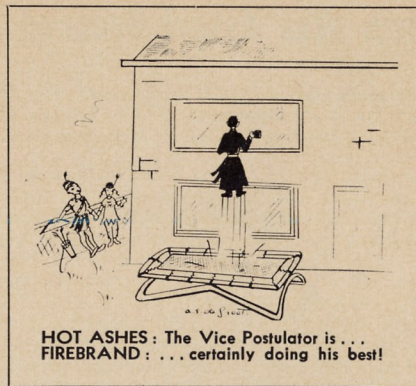
For the gaining of the same indulgence, the following are some of the conditions which practically encourage all good works: housing the poor, reconciling enemies, attending the burial of a confraternity member or, for that matter, of anyone else; being present at a procession organized with the permission of the Ordinary; accompanying the Blessed Sacrament as on Corpus Christi, or when it is taken to the sick. If members were unable to so accompany the Blessed Sacrament, this indulgence could be merited by the recitation of one *Our Father* and one *Hail Mary*. It could also be merited by reciting the same prayers for the deceased associates, by "leading someone back to the way of salvation", by teaching the commandments of God, by instructing others in the requisites of salvation and by "any other good work of piety or of charity".

Pope Clement X granted anew the same indulgences to the Holy Family Confraternity of Quebec, on April 5, 1674.

The following year, these and other pontifical and episcopal documents were first published in book form in Paris as *La solide dévotion à la Sainte-Famille, avec un catéchisme: True Devotion to the Holy Family, With a Catechism*. The missionaries working at the Mission of St. Francis Xavier certainly had a copy of it.

All in all, we thus learn what was expected of the first members of the Holy Family Confraternity. At the same time we retrospectively witness the inception of devotion to the Holy Family in the New World, foreshowing the Christian Indians' love for Jesus, Mary, Joseph, Anne and Joachim.

(To be continued.)



❖ Kateri's smile upon you, Mrs. J. M. S.!

I am enclosing \$3. toward the cause of Kateri. It has been some time since I have written you. I am a descendant of the Caughnawaga Indians. My grandfather was Onaharakete Rice, and my grandmother was Knewetens Montour. I am not sure of the spelling of the names. Will you please ask lovely Kateri along with me to intercede with our divine Lord that an illness which I have been doctoring will not prove to be a malignancy and also that I will not require an operation. I would also like to have my relatives and friends remembered in your prayers, both the deceased and the living . . . (Cleveland, Ohio.)

To avoid complications, please make out all your checks to KATERI and address letters to KATERI, at Caughnawaga, P. Q., Canada.

How Was Kateri Dressed ?

In a letter of October 14, 1682, two years after the death of the Lily of the Mohawks, Father Claude Chauchetière tells us how the Indian women were clad :

If you wish me to tell you something about the manner in which the Indians dress—although, had I time, I would have preferred painting some for you—you must know that it is not Wanting in taste, especially on feast-Days. The women have no other Head-dress than their hair, which they part over the middle of the head, and then tie behind with a sort of Ribbon, which they make out of eel-skin painted a bright red. I myself have often been deceived, and have taken it for a real Ribbon. They grease Their hair, which thereby becomes as Black as Jet . . . On sundays and feast-days, the men and women wear fine white chemises; and The women take wonderful care to clothe themselves so modestly that there is nothing indecorous or uncovered about them,— for they closely fasten the chemise. This falls over a petticoat, consisting of a blue and red Blanket, a brasse or more Square, which they fold in two, and simply gird around the waist; and the Chemise which falls over this sort of petticoat, reaches only to the knees. The Indians have often asked us if there were any vanity in their dress. They are not accustomed to wear these except in going to church, on Communion and feast-Days. On the other Days they are poorly but modestly clad.

(Jesuit Relations, Thwaites Edition, Vol. 62, pp. 185-187.)

The oldest known picture of Kateri, published in *Lettres édifiantes et curieuses* of 1717, with an article on the Lily of the Mohawks by Father Pierre Cholenec, S. J.



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: \$2.25.
"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.)

Born Where the Canadian Martyrs Died!

The "first lily" of the Iroquois is the Servant of God
Kateri Tekakwitha

**"Her life is truly a miracle," said
His Holiness Pius XI**

In the Public Consistory which His Holiness John XXIII held, in January 19th last, in the Basilica of St. Peter, on conferring red hats on four new Cardinals, the Dean of Consistorial Advocates, Advocate Camillo Corsanego, in a clear voice and in an elegant and pure Latin, asked the Sovereign Pontiff the grace of deigning, as soon as possible, to elevate to the glory of the altars the Servant of God, Kateri Tekakwitha, who by virtue of such solemn testimony on the part of the Church of Rome, would become the first truly North American Beata, daughter of one of the most afflicted peoples of history—the Redskins.

Kateri Tekakwitha was born in 1656 at Ossernenon, near today's Auriesville, in an Iroquois village, which had built its longhouses on the right shore of the Mohawk River, now the "Grand Canal" of the State of New York. It was in this same village, ten years before, that had been killed three of the eight Canadian Martyrs, canonized by Pius XI; Isaac Jogues, René Goupil and Jean de la Lande. From the bright red blood of these intrepid martyrs of Christ, posterity would later say, blossomed forth splendidly the first Lily of the Iroquois. It is under this name, as a matter of fact, that Kateri Tekakwitha went down in history, and that she is known, not only in America, but in many other parts of the Catholic world.

The short life of this Redskin, which ended in 1680, is quite entirely a marvel of divine grace. One could not otherwise explain the flowering and the extraordinary strength of truly exceptional virtues in the soul of a young maiden, who lived the greater part of her life in the midst of a pagan and barbarous population,

without any other master than the Holy Spirit. Pope Pius XI, who confirmed this statement, concerning Tekakwitha, said: "Her life is a miracle in itself." On January 3, 1943, by a Decree of the Sacred Congregation of Rites, His Holiness Pope Pius XII, of blessed memory, proclaimed heroic the virtues of this humble Iroquois maiden.

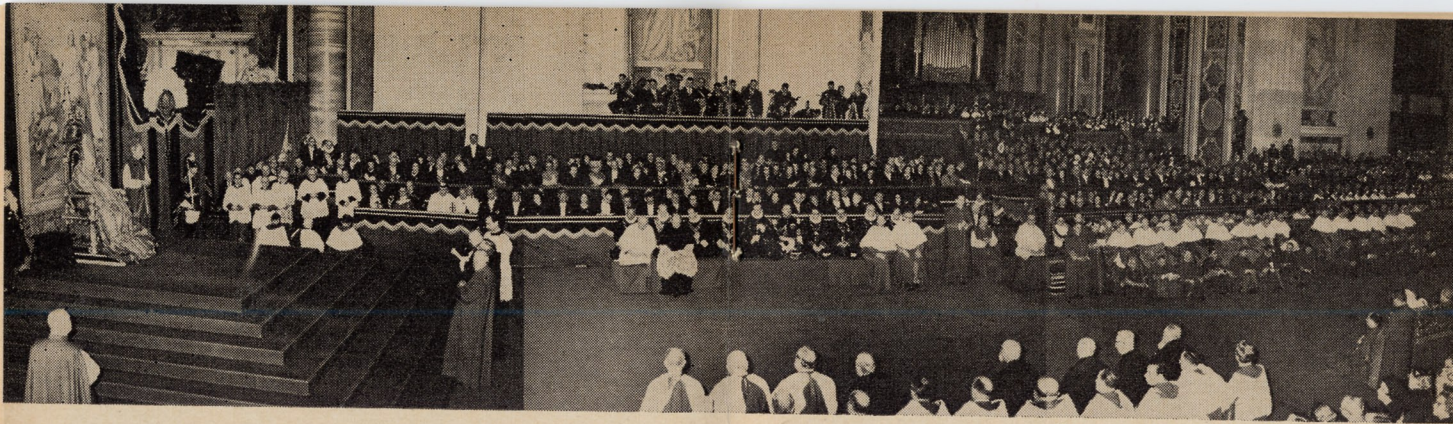
Kateri's mother was an Algonquin convert to Christianity. A prisoner of war, at first, she then became the wife of one of the most feared of the Mohawk warriors. This pious woman keenly desired to see her little girl baptized, but the missionaries who, during this time of war ventured into the Indian territories, were scarce enough. At the age of four, because of a terrible small-pox epidemic in the village, Kateri became an orphan and her sole protection was our Lord.

She was then received into the home of a paternal uncle, who hoped that he and his family would profit well from the girl, by giving her hand in marriage to some capable Iroquois hunter. Kateri grew, gentle and wise, skilful in the household arts. By nature tractable, she avoided noisy gatherings and the immoral and corrupt life led by the members of her tribe. Attracted, one could say instinctively, to the virtue of Virgins, she recoiled from all impurity; she also constantly refused every demand in marriage, and so exposed herself to the anger and reproaches of her adopted parents.

At the autumn of 1676, with the coming of a permanent Mission to her village, she made her first contact with the missionaries, despite the opposition of her uncle, an irreducible foe of the Christians. She providentially met the Jesuit, Father Jacques de Lamberville, who, "on his side was most edified by her modesty and reserve. He was even more so when he had spoken with her and had learned what a virtuous life she led. He was delighted to discover so many virtues in a young Indian. He recognized clearly that the Holy Spirit had enlightened the eyes of her soul to see and had touched her heart to embrace the truth of our religion." (Doc. X, p. 254.)* So wrote Father Pierre Cholenec, S. J., who knew quite well Kateri and Father de Lamberville.

* Doc., in this article, refers to *The Positio of the Historical Section of the Sacred Congregation of Rites on the Introduction of the Cause for the Beatification and Canonization and on the Virtues of the Servant of God Katharine Tekakwitha*. Fordham University Press, New York, 1940.





The Dean of Advocates Requesting Kateri's Beatification.

Photo: Attualità Giordani, Rome.

At the age of twenty, on Easter Sunday, 1676, Kateri received baptism. She lived for another year and a half with her uncle. Then, on the advice of the same missionary, who feared, to Kateri's detriment, the persecutions already begun again by the pagans, she definitely quit her tribe for the Mission of St. Francis Xavier of the Sault.

It was one of the most flourishing missions of Canada, and there worked unceasingly the Fathers Jacques Frémin, Pierre Cholenec and Claude Chauchetière. The latter two, by their writings, handed down to us the ups and downs of Kateri Tekakwitha's life: this allowed the Historical Section of the Sacred Congregation of Rites to prepare an abundant and highly valuable historical documentation, which has been most useful for the Cause of Beatification.

In coming to the Sault of St. Louis, Kateri carried a letter of introduction from Father de Lamberville to Father Cholenec, in which one reads these significant words: "... Tekakwitha is going to live at the Sault. Will you kindly undertake to direct her? You will soon know what a treasure we have sent you. Guard it well then! May it profit in your hands, for the glory of God and the salvation of a soul that is certainly very dear to Him" (Doc. X, p. 249).

At the Sault the young Redskin lived in an adopted sister's longhouse, and there she met kind old Anastasia who had known Kateri's mother. Anastasia, who, according to what is written in the documents of the time "was one of the pillars of the mission" (Doc. X, p. 249), became her second mother.

On Christmas Day, 1677, Kateri approached, for the first time, the Eucharistic banquet, and, from that day, Jesus in the Eucharist was the light of her life. She spent long hours in prayer before the altar of the modest mission church, and prayer spontaneously came to her lips.

Afterward, when her hosts thought of inducing her to wed, Kateri refused once again and was faithful to her resolution to please Jesus Christ alone. On March 25th, indeed, after having requested several times the advice and approval of her Spiritual Father, she solemnly consecrated herself to the Lord, renouncing forever to found a family. A thing unheard of among the converted Redskins: never had an Indian girl thus conducted herself! Father Cholenec, her confessor later wrote: "After her heroic sacrifice had been made, she no longer seemed of this world; her conversation was of heaven alone, her soul already tasted of its sweetness, while she mortified her body by her new austerities" (Doc. X, p. 289).

Kateri, indeed, loved mortification and, once, after having heard speak about the young prince St. Aloysius Gonzaga, she wished to imitate him and, during several nights, slept on a thorn-strewn mat. She was always of a delicate constitution: small-pox, of which she had been a victim in her childhood, had left her with very weak eyes and a pocked face. Furthermore, by quite numerous mortifications she had also impaired her health. Ill, perhaps with malaria, at the age of twenty-four years, on Wednesday of Holy Week, in the year 1680, she was united to the glory of her Divine Spouse, while she said these last words: "Jesus, I love you!"

"Blessed are the pure of heart, for they shall see God" (*Matthew*, V, 8), said our Lord in His sermon on the Mount, and, on the very day of her death, Kateri was received into Paradise. The founding of such hopes rests on the extraordinary marvel of the instantaneous change of Kateri's face shortly after her death.

"Due to the smallpox, Kateri's face had been disfigured since the age of four, and her infirmities and mortifications had contributed to disfigure her even more, but this face, so marked and swarthy, suddenly changed about a quarter of an hour after her death, and became in a moment so beautiful and so white that I observed it immediately (for I was praying beside her) and cried out, so great was my astonishment. I had them call the Father who was working at the repository for Holy Thursday. He came, as did the Indians, on hearing of this wonder, which we were able to contemplate until her burial. I admit openly that the first thought that came to me was that Kateri at that moment might have entered into heaven, reflecting in her chaste body a small ray of the glory of which her soul had taken possession." (*Doc. X*, p. 307.)

By this wonder, difficult to explain from a purely human viewpoint, and by other marvels, for example, an apparition to Father Chauchetière, lasting about two hours, the Lord wished to prove to mankind that he had accepted the spotless, modest and virtuous life of the Lily of the Mohawks, showing clearly that divine grace descends on all men because, whatever may be the color of their skin or of their race, without distinction all are called to holiness.

Fernando BEA,
in the *Osservatore Romano*,
February 25, 1961.

✧ **Kateri's smile upon you, Mr. A. J. B., Sr.!**

Hot Ashes and Firebrand are after me to send a donation . . . Two \$1.50 checks are enclosed, one for each . . . (Albany, N. Y.)

✧ **Kateri's smile upon you, Mrs. K. A. P.!**

I am enclosing the usual Postal Note for \$3. for Kateri. It was really good news to know her cause is progressing so well. I am trying to add a little by reciting her prayer daily . . . (Hamilton, Ont.)

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

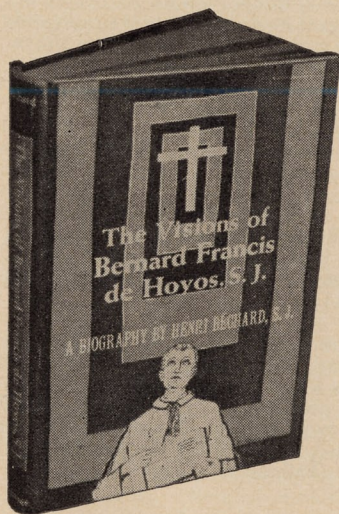
In a magazine I saw a list of "saints" to be beatified this year, and Kateri was amongst them. I hope it is true. [Editor's note: Kateri will not be beatified this year, but her cause is progressing well . . .] I am sending you a small offering to help her Cause. (\$50.) I am bedridden and have only my invalid's pension: that is why I cannot give as much as I would like to. I hope my prayers and sufferings will help in place of money . . . (Montreal.)

✧ **Kateri's smile upon you, Miss C. J.!**

Enclosed find a money order for \$100. to help Kateri's Cause, also a picture I want you to have . . . This past year was an election year, and I never thought I would see a Catholic President in the U. S. I didn't pray for Kennedy to be elected; I prayed for the people to put the right man in . . . (Philadelphia, Pa.)

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.

You Won't Regret Reading "The Visions"!

**From the Roman Nuntius Apostolatus Orationis :
the Messenger of the Apostleship of Prayer :**

This book is a brief biography of a young and admirable Father of the Society of Jesus, who is rightly proclaimed the Apostle of the Sacred Heart in Spain... We are happy to recommend it...

**From Toronto, Fr. Thomas Walsh, S. J., Director of
the Sacred Heart Radio Program in Canada :**

I seldom pick up a book of this nature and read it without pausing and often leaving it on my desk unfinished, but I assure you that this particular book is so well written that it captivates you from the first moment and one could hardly leave it without having completed the full story at one reading...

**From the National Magazine of the Catholic
Women's League of Canada :**

This book would be inspiring reading at meetings of the Promoters of the League of the Sacred Heart, at table in religious communities and boarding schools, for prizes and gifts for teen-agers—boys too, Bernard was no sissy—as well as for general reading. In our cold, mundane existence the description of the interior life and amazing accomplishment of the unknown, unassuming young Spaniard jolts us to a realization of our first purpose in life...

PLAIN CHANT AT CAUGHNAWAGA

The *Catholic Digest** carried an article condensed from the *Abbey Message* by the Rev. Gabriel Frank, O. S. B. The title, "Gregorian Chant in English", is an eye-catcher. An eye-opener might be quite adequately applied to the contents. The fact related therein may even turn out to be Chapter One in the history of a well known and much written about problem-child: The-Vernacular-in-the-Liturgy.

Here is the fact. Each day at 4 p. m., the Benedictine Sisters at St. Scholastica's Convent, Fort Smith, Ark., sing Vespers; in the evening, Compline; and on major feast days they sing the Little Hours, in good plain English words adapted to plain chant. The article tells us the genesis of *The Monastic Vespertal* completed and printed in 1958. We are informed that it is the first of its kind in English, but that it has counterparts in Spanish, Japanese, Chinese, Indian, and German.

The author of the article admits that "Adaptation was not easy. Even now the transcribers say that had they known the difficulties they would never have had the nerve to start." This concession will partly satisfy or, at least, soothe somehow those who still accept the notion that Gregorian music and English words are incompatible. But, at Fort Smith, the Sisters like to tell of people, constrained almost by force to listen to Vespers in English, who were converted by one session in the Chapel. Many others who came to scoff have remained to praise.

This happens to be a long introduction to the few words about plain chant in Indian, at Caughnawaga, that I have been asked to write for *Kateri*. The story at Fort Smith is short. Documents and witnesses are available. Not so at our Mission.

Singing hymns in Indian dates back to the very early missions. Most of us know of a Christmas Carol in Huron. The words were written by St. Jean de Brébeuf on a French folk song. Many other hymns have been added to the list since then. Many also are the attempts to adapt Indian words to classic and modern polyphony: motets, masses, and even cantatas—*The Seven Last Words* by Theodore Dubois, to mention but one.

* December, 1960.

The adaptation of Indian words to plain chant is a well known fact to all our friends. They realize that the use of the Indian language in the liturgy is daily practice. On Sunday, at the High Mass, they can hear the choir singing in Indian the *Asperges me*, the Proper, the Ordinary, Hymns, everything, except the the responses to the celebrant which are still sung in Latin.

When was the adaptation made? By whom? Where? To what extent? By what authority? These and many other questions are raised by some visitors and rightly so.

In many instances, and in matters of history in particular, questions are much more readily asked than answered. In the present case, one may express an opinion. That is about all. This opinion has no professional pretensions whatever. It simply rooted from and grew with the frequent use of books and documents that happen to be the working tools of the choirmaster at Caughnawaga.

Among these books and documents stands prominently *Livre de chant en indien pour la messe et les vêpres composé par M^r Fr^r Marcoux miss^{re} de St Régis* (1878).

The book is handwritten by the Rev. Fr. N. V. Burtin, O. M. I., then pastor at Caughnawaga, and preceded by a long preface of six pages. Here are a few samples of its contents:

The importance of singing in all religions, from Moses down to King David, through to the Catholic Church, to the Councils, to the popes, who have considered singing an important part of



The Reverend Martial Caron, S. J.

the liturgy and kept a watchful eye over its quality and uniformity: hence the exclusive use of Latin.

Nevertheless, the Church, always a tender mother, has authorized or at least tolerated, singing in the vernacular during the services in some missions, in particular in the missions among our Indians. The Holy See has even authorized this practice by an indult to the missionaries among the Indians of the New World. It is in virtue of this indult, and by the consent of the bishops that this practice of singing in the vernacular exists especially in the three Catholic Mohawk villages of Canada.

Since many years, there were handwritten books for singing, more or less at variance, more or less faulty. Some years ago, the Rev. François Marcoux, missionary at St. Regis for forty years, had composed a book in the closest conformity with the edition of "*Chant Romain*" in use in the diocese of Montreal. The present choir book is nothing more than a reprint of his work.

But Fr. Burtin tells us that: "We have added the antiphons for Vespers; some alleluias; some tracts for lent. We have revised the translation. We have inserted the notation for the entire mass of the dead with the absolution and also the notation of the hymns at the Benediction of the Blessed Sacrament. These were sung from memory and quite erroneously.

"We have recopied Father Marcoux's work in three large books to be used by the men and women singers; the present volume is intended for the Missionary of Sault St. Louis and his successors. Some members of the choir are making copies for their personal use and they know nearly all the present book. We are not sorry for having consecrated two or three years almost exclusively to this unpalatable labor, if it may awaken in the souls entrusted to our care, the sentiments of faith, piety, gratefulness, love and compunction which the Church endeavors to produce in the hearts of the faithful through her liturgy . . ."

Tekaronhianeken—Father Burtin's Indian name—completed his preface and his transcription of Father Marcoux's book on November 26, 1878.

Martial CARON, S. J.

(To be continued.)



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With Half an Eye!

Will you read these lines with half an eye? The Kateri quarterly while it is in its 13th year, wishes to prove that 13 is not an unlucky number. Since its first issue in 1949, the little magazine has tried to better itself. Though the format is now smaller, it has added 20 pages to the initial 16. Photos and illustrations have doubled in quantity, and, I hope, in quality. Above all, research into practically unexplored documents have resulted in what I believe to be new information about the Lily of the Mohawks. In return, may I ask Kateri's faithful friends to put up with my plea? If the 5000 subscriptions do not jump to 20,000, it will be impossible to continue very long the English edition of Kateri. Should each member of the Kateri Guild find three more subscriptions, Kateri's 13th year would be a happy one. That is why I hope you have read these lines with at least half an eye. The two Indian children from Kateri's Mission are looking at you expectantly—with both eyes!

Looking forward to 20,000 subscriptions . .



Kateri's Contemporaries Margaret Garongwas

In 1693, Margaret Garongwas was 24 years old. Like Frances Gonannhatenah, she came from Onondaga. At the age of 13 she had become a Christian and soon after, married. She was blessed with four children, whom she carefully brought up in the faith. Her youngest was still an infant.

The farms at the Mission of St. Francis Xavier were often quite distant from the fort. Already in June 1682, the year of Margaret's baptism, the Holy Family Society had bought a new bell of about 81 pounds, named *Mary*. The first one was too small and could not be heard by the majority of the women working in the fields. The land owned by Margaret Garongwas was a quarter of a league, that is about three-quarters of a mile away. One fine day, toward the beginning of autumn, she made her way to it with her child in her arms. She never returned.

Two Onondagas from her native village, probably relatives of hers, took her and her little one captives. These warriors had participated in the cruel joy of their people when Stephen Teganakoa and Frances Gonannhatenah were executed in the capital of the Five Nations' Confederacy. They knew they would be praised for their exploit: among the Iroquois a woman was considered worth twice as much as a man, "because in the death of a woman, the Iroquoian lawgivers recognized the probable loss of a long line of prospective offspring." So the two captors hastened home with their prey.

The morning the news was noised about at Onondaga, the population of more than four hundred, rushed out to one of the neighboring heights by which Margaret was to pass. As soon as they caught sight of her a great clamor arose, and when she reached the top of the hill, fierce hands floating on the hubbub tore at her. Someone jerked her son out of her arms; others stripped her of her clothes; and instead of the customary running of the gauntlet, imposed on captives, pellmell they fell upon her. Knives bartered for with the whites, flashed and bit into her skin. Before long she had become a mass of bleeding wounds.

A French captive was present at the appalling scene. He was convinced that only a miracle kept the young woman alive. Margaret, recognizing him, called him by name, and in a loud voice said in her tongue:

"Well, you see what is in store for me! I have only a few instants to live. God be praised! I'm not afraid to die, no matter how cruel the death prepared for me! My sins deserve much worse. Pray to the Lord to pardon them and to give me the strength to suffer."

Her fiercest persecutors, not in the least placated were amazed, however, at how she had kept all her wits about her in such a predicament.

True, she was granted a short respite and led to a longhouse where a Frenchwoman from Montreal was held in captivity. The latter, neither a nitwit nor a weakling, did not keek at the sorry sight Margaret displayed; rather, she made the most of the time at her disposal to encourage her and "to exhort her to suffer steadfastly a passing torment in view of the eternal reward which would follow."

Margaret Garongwas thanked her for her charitable counsel and repeated that she was not afraid of death, better still, that she welcomed it with all her heart.

Very simply, she confided to the kindly Christian that since her baptism at the age of 13, she had asked God for the grace to suffer for love of Him. At the sight of her lacerated body, she did not doubt that He had hearkened to her prayer. Her death would be a happy one. As Stephen Teganakoa and Frances Gonannhatenah before her, she bore no ill will to her relatives and countrymen. She prayed that the Almighty in His goodness would forgive them the sin of her death and eventually grant them the grace of conversion.

The two women, one a redskin, the other a white, were still conversing about the happiness of the Saints in heaven and other truths, when a crowd of Onondagas swarmed into the longhouse. They were coming for Margaret, one of their own, with the intention of burning her at the stake. Little they cared for her youth or for her sex. Margaret Garongwas, being a native of Onondaga and the daughter of one of the most influential men of the Indian castle, in whose name the affairs of the entire nation were conducted, disturbed them not at all. As Father Pierre Cho-

lenec noted, had she been anything but a Christian from Sault St. Louis, her life would inevitably have been spared.

Margaret was tied to the stake. Her body was burnt systematically: "commonly", wrote Father Charlevoix, "they begin by burning the feet, then the legs, and so on up to the head." This long and painful torment, she accepted as a true Iroquois without the least complaint, without the slightest display of pain. Now and then she murmured the names of Jesus, Mary and Joseph, and begged them to assist her throughout the terrible ordeal. On and off she requested a little water, but after some thought, asked that nobody comply with her request, even if she insisted.

"My Savior", she said, "was thirsty dying upon the Cross for me; why shouldn't I endure the same discomfort?"

From noon to sundown, Margaret Garonwas underwent excruciating torture. Anxious to see the woman breathe her last before the day was done, at twilight they released her from the stake, scalped her, packed her exposed skull with hot cinders and ordered her to run. Margaret fell upon her knees, and lifting up her eyes and her hands to heaven, commended her soul to God. Her torturers rained blow after blow upon her without succeeding to interrupt her prayers.

"Can't this Christian dog die?" one of them shouted, and seizing a brand new Dutch knife, plunged it into the lower part of her body. The blade, thrust hard, to the surprise of all, snapped and fell into pieces at their feet. Someone else grabbed the stake to which she had been attached and bludgeoned her several times upon the head with it. As she was still alive, they fired a heap of dried wood and threw her into the flames. There Margaret Garongwas died a martyr's death.

A Most Engaging Personality

The 281st anniversary of Kateri's death on April 17 was well publicized. Thanks to Miss Nona MacDonald, researcher, to Mr. Frank Williams, producer, to Mr. Sheridan Nelson, interviewer, in a live TV appearance of April 5 on *Montreal Matinee*, I spoke of the Venerable Kateri Tekakwitha. Thanks again to Miss MacDonald, on April 17, I was able to put Kateri's case before the public on Seven-O-One at the CBC Station in Toronto. In this Canada-wide appearance, the researcher was Mr. Peter Kappele, the producer, Mr. Georges Dick and the interviewer, Mr. John O'Leary. ❀ Last March, while I was in Rome, Fr. Jean Lucas, S.J., Director of the French programs at the Vatican Radio, taped Kateri's Vice-Postulator in an interview, which was beamed in France on April 16. A shorter talk on the same subject was broadcast, from Montreal, on May 6, at Station CKAC, on the *Chronique romaine* program. ❀ On April 17, *Radio-Sacré-Cœur*, with headquarters in Montreal, recalled the anniversary of Kateri's death in Canada, and the next day, the 285th anniversary of her baptism in what is today Fonda, N. Y. ❀ The March 18th supplement of the rotogravure section of *La Presse* in Montreal carried a two-page feature of Kateri; the April 16th issue of *La Patrie du dimanche*, a one-page feature with colored illustrations. ❀ On June 7, I was able to speak of Kateri and of Auriesville, her birthplace, over CFTM, a new French TV channel in Montreal. M. Jacques Desbaillets was the interviewer. ❀ This year the annual St. Jean Baptiste parade et Montreal spotlighted the "Women of French Canada". One of the floats featured the Canadian Mystics—among them the Venerable Kateri Tekakwitha. The printed program comments: "Kateri Tekakwitha remains the most engaging personality of the religious history of Canada. The remarkable life of this neophyte, called the "Lily of the Mohawks", is a living proof of the special vocation to which she was called. Quite probably she will be the first native-born American Saint."



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She: I've given everything up for Kateri...
He: I'm seriously thinking about doing the same!...