

Help us make of 1962
KATERI'S YEAR!

Needed:

Plenty of prayers
and
20,000 subscribers.



11

20356-T



KATERI



Volume 14, No. 1
December, 1961

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



KATERI

Vol. 14

No. 1

AIM

1. Our quarterly bulletin, "Kateri", published by the Kateri Center, 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, the Martyrs Shrine of Auriesville, N. Y.,
and A. Cormier.

DECEMBER 1961

Authorized as second-class mail
Post-Office Department
Ottawa

Published with the Approbation
of the Ordinary and Permission
of Superiors

Caughnawaga, P. Q.

On His Birthday!

Christmas, with all its cheer, comes to us once again. ✦ The Birth of the Child who saved mankind takes on a new significance in this thermonuclear age. ✦ Birthdays, both natural and supernatural, are linked with His. They are located at the very antipodes of sin and death. ✦ This linking of Christmas with each and every one of us holds, too, for an Indian girl born in pagandom over three centuries ago — the Venerable Kateri Tekakwitha. It also holds for the fourteenth birthday of your Kateri quarterly, born in December 1948. ✦ In this issue, documents pertaining to the birth and the early years of Tekakwitha are examined. ✦ In 1676, she was born spiritually through baptism; on Christmas of the following year, she made her first Holy Communion at the Mission of St. Francis Xavier. My Christmas and New Year wish: May the joy Kateri felt on His Birthday, when she first drew near to the Manger, redound upon all her friends and mine!

The Vice-Postulator.

A Bit of Detective Work Concerning Kateri's Mother

KATERI'S MOTHER, whose name is unknown, was an Algonquin. Two missionaries intimately connected with the Lily of the Mohawks, Fathers Claude Chauchetière, S. J., and Pierre Cholenec, S. J., give us the following information about her.

Father Chauchetière:

Kateri's mother was a devout Christian Algonquin woman, who had been taken by the Iroquois at Three Rivers during the wars waged against the Hurons and the Algonquins under the rule of M. de Tracy and M. de Courcelles. It was the lot of this poor captured Algonquin to be married to an Iroquois. From this marriage between a Christian woman and a pagan, our Kateri was born. The woman, whose baptismal name I do not know, lived with her husband and children at Gandaouagué, a small village of the Mohawks.

Father Cholenec:

"Kateri's mother, who was of the Algonquin nation had been baptized and raised among the French in the city of Three Rivers. It was there she was captured by the Iroquois, who were then waging war with us, and who carried her off as a slave to their country. She lived among them and soon after was married to an Indian of that nation, by whom she had two children, a boy and a girl, Kateri . . ."

* * *

"Tegahkouita (which is the name of the sainted young woman about whom I am going to inform you), was born in the year 1656, at Gandaouagué, one of the settlements of the lower Iroquois, who are called Agniez. Her father was an Iroquois and a heathen; her mother, who was a Christian, was an Algonquin, and has been baptized at the village of Three Rivers, where she was brought up among the French. During the time we were at war with the Iroquois, she was taken prisoner by those Indians and remained a captive in their country . . ."



"Kateri Tekakwitha, a new star in the New World, had for a mother an Algonquin woman, who was baptized by the Jesuit missionaries at Three Rivers and brought up a Christian. While the Iroquois were making an incursion into Canada, this woman was taken captive and carried off to the Iroquois country, where she married one of the chiefs of the village and by him had two children—Kateri (of whom we write) and her brother."

Both writers claim Kateri's mother was:

1. an Algonquin;
2. a Christian;
3. captured during the Iroquois wars;
4. married to a pagan Iroquois.

Cholenec adds that she was:

1. baptized at Three Rivers;
2. raised among the French;

3. married to an Iroquois chieftain;
4. the mother of baby girl—Tekakwitha—in 1656.

Other sources may be helpful. For instance, the *Jesuit Relation* of 1654, contains a significant passage:

"From three Rivers there come two items which deserve to be placed among these observations.

"The first is that a band of Iroquois passed the winter among the Algonquins, and no disagreement was noted between these two nations, hitherto the most haughty and hostile peoples under Heaven,—so much so that the Iroquois never spared any Algonquin's life when they could capture one, or take him unawares, in the hunt which they carried on against human beings.

"Now, not only have they come to a good understanding, but the Algonquins were so well pleased with their hosts that they permitted the widows and girls of their nation to marry some Iroquois men. And you would say that God approved of these alliances; for, when those newly-married men were out hunting with their Christian wives, and found neither game nor venison, they said to them:

"For some days now we have been coursing these great forests without finding anything. Why do you not pray him who made the animals to give us some for our food, since you are acquainted with him?"

"Those good women began to pray, and asked God for something to eat as a child would ask its father. Strange to relate, although these hunters had beaten up all the region around their cabins without finding anything, yet the very next day, in the same district, they came upon and killed a large elk. They were astonished at this and even filled with wonder at the effect of the Christians' prayer, and at the goodness of their God."

Would this be the solution to our problem? Daniel Sargent infers as much without, however, giving any definite reference. Even though Kateri's first two biographers inform us she was taken a prisoner during the Iroquois wars, a characteristic of this period, as it is today, was the hot war interspersed with a few dashes of cold war. Such a dash is indicated in the 1654 lull, but only for a small group of Indians, among whom, it is just possible, were to be found Kateri's parents.

✧ **Kateri's smile upon you, Mrs. L. F.!**

Many thanks to Kateri for a favor obtained—a true miracle—since my son arrived first in class at the end of the year! . . . (Montreal.)

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

The enclosed is for Kateri. She earned it. When my clothes were rifled this summer, I prayed: "Kateri, if I remembered to put my wallet in the glove compartment as I should have, I'll thank you." I had remembered, so here is my ex-voto.

She always "sets things in order", especially the school variety shows which I coach. I must invoke her in the spring for that ordeal, this year.

M. O'R. and I look back to our visit to St. Francis' last year as a real high spot on our Canadian trip. Such simplicity. For me, Kateri became actual; a mission working among her people, as it is, so it was. I have an ambition to hear your choir. Meanwhile, I'll settle for your stimulating bulletins . . . (New Brunswick, N. J.)

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

. . . As I mentioned in my last letter, she has granted me so many favors that I have long since lost count. Most of them have been in connection with securing work, and in every case she has answered; in matters of property deals; recovery of a dear relative . . . In fact she has been so good I often had to word my little requests to her 'just so' as she was apt to be over-generous . . . I prayed to her to recover the body of a Catholic youth lost for a month in Ramsey Lake, Sudbury. This I did at the request of his father. On August 8, the anniversary of the unveiling of her statue at Caughnawaga, his body was found. 15 other bodies were never recovered in the same lake, so I hurried out to show him the old newspaper clipping. They were so sad and yet so glad that at last, their son could be buried in consecrated ground. [Editor's note: a special thank you for the 36 subscriptions to "Kateri"!]

(Timmins, Ont.)



this day you shall know that the lord
will come, and save us : and in the
morning you shall see his glory. ps. 23, 1.
the earth is the lord's and the fullness
thereof : the world and all those who
dwell therein.

from the INTROIT of
the mass for
christmas eve.

← a pen and ink sketch of the child
jesus by our staff artist. the statue
of the infant, now at the seminaire de
quebec, originally belonged to the
jesuit college chapel erected in 1666.

OSSERNENON

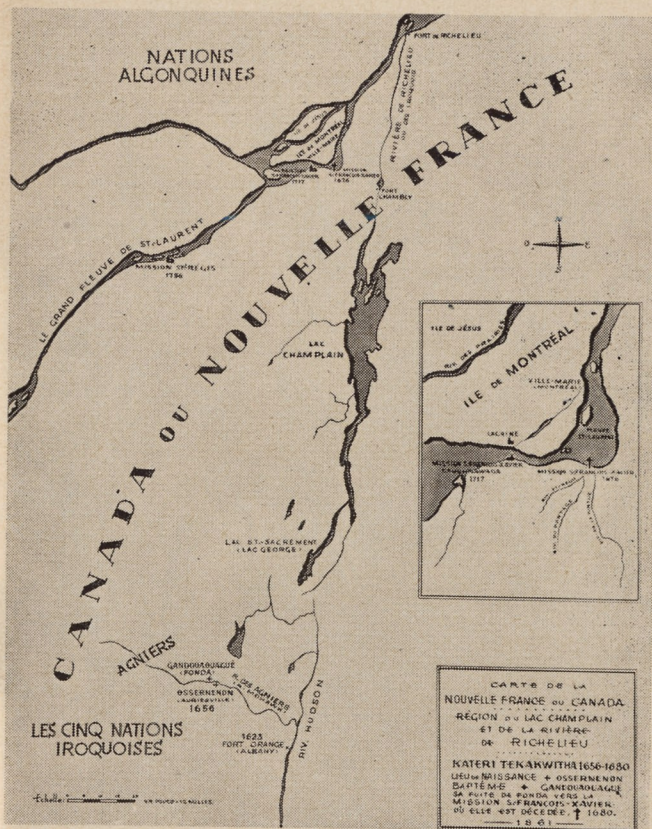
Kateri's mother went to live at Ossernenon, also called Osserion and Oneugiwé, the ancient palisaded capital of the Mohawk tribe, and today's Auriesville, N. Y. On the left bank of the Mohawk River, which in those times was a swift current, now stands the Shrine of Our Lady of Martyrs, the heartland of which occupies the area identified in 1884 as the site of the Mohawk Castle, Ossernenon. On returning to the Iroquois in 1646, St. Isaac Jogues had named the Indian mission Holy Trinity.

Already, on September 29, 1642, his companion, St. René Goupil had been tomahawked for making the Sign of the Cross over an Indian child. Both had also been tortured. In Rome, Pope Urban VIII on granting Jogues permission to offer the Holy Sacrifice despite his missing fingers, publicly said: "It would be shameful for a martyr of Christ not to drink the blood of Christ." On October 18, 1646, St. Isaac Jogues and his new companion, St. Jean de Lalande, gave up their lives for the faith.

During the autumn of 1642, after St. René's death, and before he escaped to France, St. Isaac Jogues had an extraordinary vision foretelling his future martyrdom at Ossenenon:

"After the death of my dearest companion, of happy memory when they were seeking me every day for my death, and when my soul was filled with anguish, what I am about to tell happened to me in my sleep.

“... I had gone forth from our village in my usual manner, in order to groan more freely before you, O my God; in order to offer to you my prayer, and to lift the sluice, in your presence, of my distresses and my complaints. At my return, I found all things new: those great stakes which surrounded our village appeared to me changed into towers, bulwarks, and walls of an illustrious beauty; so that, however, I saw nothing which was newly built; but indeed a city highly venerable for its antiquity. Doubting if it were our village, I saw some Hiroquois come out, with whom I was very well acquainted, who seemed to assure me that in truth it was our village. Filled with astonishment, I approached



Map of the Mohawk country in 1656



that city; having passed the first gate, I saw these two letters L. N., engraved in large characters upon the right column of the second gate, and next a little lamb slaughtered. I was surprised, being unable to conceive how those who have no knowledge of our letters could have engraved those characters; and, while I was seeking the explanation of it in my own mind, I saw overhead, in a roll, these three words written *Laudent nomen ejus*. At the same time, I received a great light in the depth of my soul, which caused me to see that rightly were they praising the name of the lamb, who in their distresses and tribulations were striving to imitate the gentleness of him who, like a lamb, had said no word to those who, having robbed him of his fleece, were leading him to death.

"This sight having given me courage, I entered the second gate, built of great stones, hewn in every fashion, which made a great portico or entrance, enriched with an admirable vault. Continuing my way, I perceived about the middle of this portico a guard-house, well filled with arms of every pattern, without seeing any soldier; I made them a deep obeisance, remembering that one owed them this respect. While I was saluting them, a sentinel, stationed toward the place whither I was proceeding exclaimed, 'Halt there.' Now—whether I had my face turned in another direction, or whether the beauty of the things which I beheld strongly occupied my mind—I neither saw nor heard anything. The sentinel repeats, crying more loudly, 'Halt there;' and I stop quite short. 'How?' said this soldier to me, 'is that the way you obey the voice of him who is on guard before the royal Palace? Was it then necessary to call to you twice, *Halt there?* Come, be quick; appear before our Judge and our Captain.' I heard these two words, 'Judge' and 'Captain'. 'Enter,' he said to me, 'through this gate, in order to receive the punishment of your temerity.'

"I assure you, O my dear friend,' I answered him, 'that I neither saw nor heard you.'

"But he hurried me away without receiving any excuses. The gate of the Palace before which he was on duty was a little below

← The three Martyrs.



Ossernenon today: Jesuit tertianship, Shrine of Our Lady of Martyrs and the Mohawk River. (Auriesville, N. Y.)

the guard-house of which I have just spoken. This place appeared to me at first like those gilded chambers in which justice is dispensed in Europe; or like those beautiful places which one still sees in some old Monasteries, where formerly the ecclesiastics held their Chapter. In this most delightful hall or palace, I saw an old man, full of majesty, like to the Ancient of days; he was covered with a magnificent scarlet robe, of extreme beauty; he was not seated on his Throne, but was quietly walking about, rendering justice to his people, from whom he was separated by high railings. I saw at the gate of this palace many persons, of all sorts of conditions. The soldier who had conducted me having spoken, my Judge, without hearing me, draws a switch or rod from a bundle like those which were formerly borne before the Roman Consuls; he struck me long and severely with that switch, on the shoulders, neck, and head,—and, although only a single hand struck me, I felt as much pain as I experienced at my entrance into the first village of the Hiroquois, when all the youth

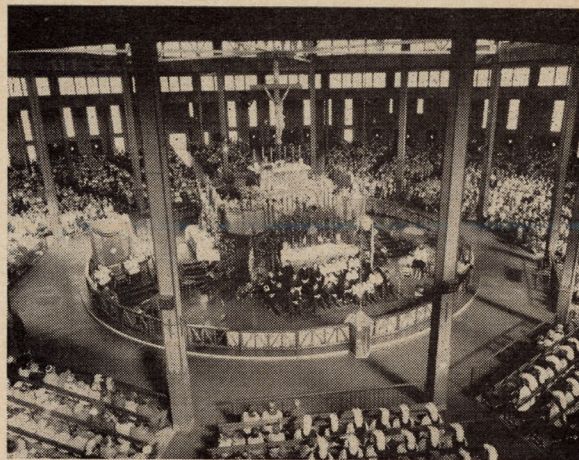
of the country, being armed with sticks, treated us with unequalled cruelty. Never did I utter any complaint, never did I utter any groan under those blows; I suffered with pain all that was applied to me, finding patience in view of my own baseness. Finally, as if my Judge had admired my patience, he laid down the rod, and, falling on my neck, embraced me; and in banishing my grief, he filled me with a consolation wholly divine and entirely inexplicable. Overflowing with that celestial joy, I kissed the hand which had struck me; and feeling myself fall as it were into an ecstasy, I exclaimed, 'Your rod, O my Lord and my King, and your staff have comforted me.' That done, he conducts me back, and leaves me at the threshold of the door.

"Having returned to myself, I could not doubt that God had wrought in my soul,—not only because of the connection which these things had among themselves, but especially because of the great fire of love which my Judge had kindled in the depths of my heart, the remembrance of which alone, several months later, drew from me tears of the sweetest consolation.

"The belief also that my death was delayed, was several times impressed upon me in my sleep,—it seeming to me that I was following my dearest companion, received into blessedness, and was running after him in ways and byways which deprived me from seeing him. At other times, in pursuing him, I came across superb temples, into which I entered, attracted by their beauty; and, while I was offering prayers, and the sweetness of the voices which I heard in those great buildings was charming me, I would console myself in his absence; but as soon as I left those delights, I returned to the desire of following him." *

Father Jerome Lalemant, who edited the Relation of 1647, adds: "All this is taken almost word for word, from the memoir of that good Father,—who, at the time, did not understand that those blows which were dealt on his head by his Judge denoted his return into that country, where he was to find the entrance

* This excerpt is taken from the Cleveland edition of the *Jesuit Relations and Allied Documents*.



Interior of the Shrine

to the Holy Sion by a blow from a hatchet, which has lodged him with his dear companion."

Ossernenon was the hallowed spot, then a part of New France, where in 1656, the Indian woman from Three Rivers gave birth to the Venerable Kateri Tekakwitha.

Is it surprising then, if on January 3, 1943, in the Decree proclaiming Kateri's virtues heroic, signed by His Holiness Pope Pius XII, are to be found the following lines:

"The blood of martyrs is the seed of Christians," said Tertulian; no wonder, then, that . . . a white lily should spring up there, flourish marvelously and suffuse with the sweetest fragrance of virtue, first her tribespeople and then the Church."

Kateri Was a Member

III

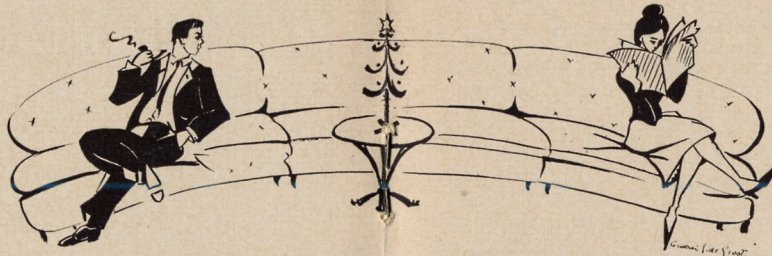
A few years slipped by before the establishment of a Confraternity of the Holy Family at the Mission of St. Francis Xavier, founded, in 1668, at Laprairie de la Madeleine. In 1671, a Belgian Jesuit, Father Philip Pierson, S. J., distributed some rosaries of the Holy Family to the foundress of the Mission and to her husband—Catherine Gandeaktewa and Francis Xavier Tonsahoten. He also gave some to several other persons, a picked group of the first-comers to the Mission and of the most fervent. Inadvertantly or, perhaps, purposely, to arouse their curiosity, he did not explain how to use them.

The Holy Family rosary was composed of three decades with a short meditation between each one. On the large beads the *Our Father* was said and, on the small ones, the ejaculation: *Jesus, Mary, Joseph, Joachim, and Ann, help us!* The answer was: *Holy Trinity, one God, have mercy on us!* The *Glory be to the Father*, completed each decade.

Quite probably it was Anastasia Tegonhatsihongo—later on to play such an important role in the life of the Venerable Kateri Tekakwitha—who taught the first converts of the Mission of St. Francis Xavier how to recite these beads.

Little by little the devotion spread. With the help of Catherine Gandeaktewa, Father Pierson formed a nucleus of first-class members. Unlike the Quebec Confraternity, and according to the initial project of Father Chaumonot, S. J., of Madam Louis d'Ailleboust, of the Curé Souart, of Mother Brésoles of the Hotel Dieu and of Blessed Marguerite Bourgeoys, it was decided that both men and women would be accepted. There was another difference: at Quebec the official name was the Confraternity of the Holy Family and of the Holy Angels. At the Mission of St. Francis Xavier, it was called the Confraternity of the Holy Family and of the Holy Slavery to the Blessed Virgin. This, long before St. Grignon de Monfort's time. During these first years, the "French Indians" of the Mission lived and breathed in a

HE: Each year we seem to be drifting farther apart!



SHE: What do you expect? We haven't helped Kateri's Cause!...

Marian atmosphere. Eventually this prepared a climate in which the Lily of the Mohawks was to blossom fully.

However, it was only in 1675, two years after the death of the saintly foundress, Catherine Gandeaktewa, that the Holy Family grew appreciably. The seed of this devotion, sowed at Laprairie by Father Pierson, was quite fruitful throughout Canada. The Indian converts, who had not been admitted into the initial group, wanted to know more about it, inasmuch as they were well aware that the Lorette Hurons already had their own flourishing confraternity. The honor of definitely establishing it belongs to the energetic superior of the Mission, Father Jacques Frémin, S. J.

The following year Father Pierre Cholenec could describe in detail the fervor of his converts:

"... We can say that the liberty that they now enjoy of doing things in season and in their own fashion has served to increase and to strengthen devotion, inasmuch as it produces order and regularity. This may be observed at a glance, throughout the week, but above all on Sunday, which they devote entirely to God and to the salvation of their souls.

"They prepare for it on Saturday afternoon when they begin to come to confession, in accordance with their praiseworthy and time-honored custom; the most fervent and especially those who belong to the Holy Family, come every week and the others every fortnight as a rule..."

On Sunday, about one o'clock in the afternoon, the weekly meeting of the Confraternity of the Holy Family is held. The priest makes them say the usual prayers to which he adds a few words concerning the particular obligations they have of sanctifying themselves and of being an example and pattern to all the other Christians in the village.

"In truth," he adds, "they do so, both the men and women, in a manner that one would scarcely believe without seeing it. And if I wish to relate here, or had I the time to write it down in detail on this paper, the esteem that they have for that glorious name; the opinions that others have, who do not belong to the Confraternity; and the good example given by members of the Holy Family, and even their faults if they commit any,—I am sure that I could cause the Frenchmen to blush with confusion who glory in belonging to it. Suffice it to say that a very slight fault committed by anyone of them will be known in all the long-houses, and will be for a whole day the subject, not of slander and raillery, according to the fashion of our French, but of amazement, and holy indignation,—all holding their hands to their mouth and saying to one another, 'how strange that a member of the Holy Family should do such a things!'"

(To be continued.)

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

by Henri Béchard, S. J.

A roundabout way and at the same time a short cut to help Kateri's Cause. □ "The Visions" were written to promote devotion to the Sacred Heart of Jesus, with the conviction that the Savior, in His infinite love, would, in return, impart a special blessing on Kateri's Cause and on the readers of the book. □ Last March, in Rome, I learned from the Rt. Rev. Msgr. Pietro Frutaz, P. D., head of the Historical Section of the Congregation of Rites, that all the documents concerning the virtues of this young apostle of the Sacred Heart had just been printed and that Fr. Rey, S. J., Bernard de Hoyos' vice-postulator had done an excellent job. □ The postulator general, Fr. Paul Molinari, S. J., later confirmed what Msgr. Frutaz had told me. □ The following note from Mr. L. E. D. of Sandusky, Ohio, was worth all the effort that went into the preparation of "The Visions". □ "I loaned our book on the Sacred Heart and on the Life of Fr. de Hoyos", he wrote, "to a young woman to read. She has now taken instructions and was baptized a week ago yesterday. My wife and I were sponsors for her little boy. She could not wait for the late mass to make her First Holy Communion . . . She is very happy." □ Why not order your copy or a copy for a friend, either lay or clerical?

Send your check for \$4.00. to —
KATERI

The Mission of St. Francis Xavier,
Caughnawaga (Quebec), Canada.

✧ Kateri's smile upon you, Sister T. of the Precious Blood!

I am very happy to be able to send you this little offering; a drop in the ocean, but expressive at least, of the compassion our Community feels for you in the setbacks you must experience as Vice-Postulator of Kateri's Cause...

Your magazine is very inspirational, Father, a real spiritual stimulant... (Pembroke, Ont.)

✧ Kateri's smile upon you, Mr. J. S.!

On the eve of my present trip, I received your medals and also the Magazine of Kateri. My grateful thanks are therefore in order; also, a small check for the cause. Upon my return home, I will write a much longer letter . . . I hope things in general for you are on the upgrade. All the best as usual! . . . (Leadgate, County Durham, England.)

✧ Kateri's smile upon you, M. O. de S.!

I am writing to acknowledge a great favor obtained through Kateri Tekakwitha. I cannot explain in words how grateful I am for the great favor obtained after making the Novena twice for her beatification. I enclose \$1. Please enroll me as a member of Kateri Tekakwitha's Guild for one year . . . (Georgetown, British Guiana.)

✧ Kateri's smile upon you, Brother W. S., S. M. and Japanese American friends!

Enclosed is a little offering from several friends of ours. Miss T. H. is by no means a wealthy person; but she makes up on charity and goodness what she lacks in worldly goods. Keep her in your prayers, Father. Her offering is really like the "widow's mite". Enclosed are offerings for the souls of Mr. and Mrs. S. H. from Miss T. H.; donations from Mrs. T. N., from Mr. and Mrs. T. W. and from Mrs. K. N. . . . God bless you in your work. May Kateri guide and bless your efforts in her behalf by granting all of us the grace of her canonization. (Wailuku, Maui, Hawaii.)

KRYN

Fire, a certain proud audacity, brains, a tenderness to be found only in a strong man, all these went into the make-up of the Mohawk chief called Kryn by the Dutch and the English, and by the French and Indians, Joseph or Sosé Togouiroui, and by all, the Great Mohawk.

In 1669, he had routed a large party of Conestogas from the vicinity of Boston. They had come to attack Gandaouagué on the north bank of the Mohawk River. At the time the Great Mohawk and Tekakwitha, too, lived in this village, one of the best among the Mohawks and Oneidas, and the most advanced outpost in the direction of the territories flying the Dutch and English flags.

Father Jean Pierron, S. J. was then responsible for the welfare of the Christians of what was then called the Mission of the Martyrs. True, St. Isaac Jogues, St. René Goupil and St. Jean de Lalande shed their blood for the faith on the south bank of the Mohawk, but after the destruction of Ossernenon in 1666 by Marquis de Tracy, the Iroquois had moved across the river to establish their new village on the "Sand Flats", a half mile to the west of present-day Fonda, N. Y.

The Great Mohawk, "th: most important chief of the place", certainly knew Father Pierron, although the latter habitually dwelt at Tinniontogueu, the principal Mohawk "castle". He had also, without a doubt, known Pierron's predecessor, Father Jacques Frémin, S. J.

Thanks to the blood of the Martyrs, Christianity was then gaining ground among the Mohawks. Thanks, also, to the efforts of Father François Boniface and to his superior, Father Jacques Bruyas. These Gandaouagué Indians, the Relation of 1761 tells us, "are always in possession of being the best disposed to embrace the faith. As proof of the notable progress which our Fathers are making in instructing them, more than sixty have received baptism." Is it surprising then, that the Great Mohawk's wife became



Kateri Says: "Thank you!" to...

Mr. J. R. Denault

for Laprairie, Notes historiques à l'occasion du centenaire de la consécration de l'église by le chanoine Joseph Chevalier, V. F., N. P. [1941].

Mr. J. R. Denault again

for The Caughnawaga Indians and the St. Lawrence Seaway by Omar Z. Ghobashy, New York, 1961.

Kateri Badly Needs

The Jesuit Relations and Allied Documents
The Thwaites Edition, recently reprinted.

a Christian? Six months later, her husband quarreled with her about their only daughter and left her in a tiff.

He set out from Gandaouagué and little by little, without being aware of it, with another chieftain, came to the vicinity of Chambly. It was winter and hunting time. The two pagan Iroquois met a catechumen and his wife, also a fine Christian, whom they joined in their hunting. Without fear of what they would think, the catechumen told them about the life the praying Indians led at Laprairie. His wife, who knew her prayers well, did not hesitate each day, to recite them aloud.

Kryn could not help hearing them as they lived together in the temporary shelter they had erected for the hunting season. He found them to his liking and by listening to them, he learned them well enough.

"Whoever teaches you," he told his hosts, "has plenty of sense; it's well thought out!"

Kryn was informed that the prayers had been composed long before the birth of the missionaries. The Great Mohawk appreciated the prayers all the more and mastered them perfectly. He wished to follow his new friends.

Along with them, in the spring of 1673, he came to the village of Laprairie. According to the current custom, on entering the Mission or, at least, immediately after having left their things at home, they made their way to the little church built on the property of the Fathers, between the lands of the French colonists and those of the Christian Indians. With his friends, he recited aloud his prayers before the Most Blessed Sacrament.

Father Jacques Frémin was then Superior, and little escaped his eye. He did not, however, recognize the Great Mohawk. He inquired about the newcomer, whence he came, and who had taught him his prayers. He thus learned that it was no other than the Great Mohawk with another chief. He also learned how the two had spent the winter in the woods.

Later on, the Jesuit had the chance to speak to them at leisure. The Great Mohawk admitted that he had left his wife. Before baptizing the two men, the priest obliged them to return to Gandaouagué for their wives.

The good example of the catechumen and his wife, whose name we do not know, as well as the talks with Father Frémin assuredly fell on good ground. Quite happily, the neophytes returned to the Mohawk Canton. There, God, who knew his man,



laid a heavy cross on Kryn's shoulders. He directly searched out his wife, who received him with open arms, but alone: their daughter had died during his absence. This pleasant, sprightly girl was the joy not only of her parents but of all the village.

Kryn did not delay to tell her about his intention of becoming a Catholic. He confidentially divulged this news to all his friends. To quite a few—without a doubt, to the fifty and more, who a year or so before, had packed their canoes in preparation for moving definitely to Laprairie and who had desisted through fear of displeasing the elders and of leaving them open to the attacks of their bitter enemies the Conestogas—he spoke at great lengths of the beauty of the Christian faith and of the advantages for them in living near the French.

(To be continued.)



Come Back, Father Caron!

At the Windsor Station in Montreal, on September 25, a group of Father Martial Caron's friends were on hand to see him off to his new assignment. Choir members of the Mission, and many of his colleagues, among them Father Socius, gathered to wish him godspeed.

Seven years ago, the day before the Assumption and before the dedication of the bronze statue of the Venerable Kateri Tekakwitha, Father Marial Caron, S. J., arrived at Caughnawaga. He immediately set to work helping in the preparations for the next day.

The late Attorney Norman Saylor, Q. C., President of the Choir, and also a fourth degree member of the Knights of Colum-

bus had asked other fourth degree Knights to form a guard of honor for the Apostolic Delegate, the Most Reverend Giovanni Panico, D. D., and for the Bishop of St. Jean de Quebec, the Most Reverend Gérard-Marie Coderre, D. D. The Very Reverend Gérard Goulet, S. J., Jesuit Provincial, Iroquois Father Michael Jacobs, S. J., the late Honorable Alcide Côté, Postmaster General, Sculptor Emile Brunet and several hundred other guests crowded into the school grounds for the unveiling and the blessing of the Kateri monument.

It was a colorful introduction to life at the Indian mission. Then Father's work began in earnest. He preached and administered the sacraments as the other priests. He welcomed the tourists and the Kateri pilgrims more often than was his turn. From the first Sunday he was at St. Francis Xavier's, he worked with the choir. Although Father Caron knew no Iroquois, he quickly perceived that much of the music needed to be readapted. He set to work and with the hearty encouragement of the choir members, in particular of Mrs. Thomas Lahache, adjusted the Gregorian chant to the Indian words, whose accent differs quite widely from the Latin ones. He toiled year in and year out, many hours each day, between countless interruptions inherent to life in any rectory or Jesuit residence. He revised all the plain chant music of the liturgical year in use at Caughnawaga. He rewrote fragments of masses from Yon, Perosi, Tosi, Rossini, Mulmeester, and Carnavali, motets by de Piehl, Mozart and Verhelst.

He was largely responsible, in 1955, for the two new Iroquois Mixed Choir records, now a collector's item. For the recordings, he chose *A Hymn to Kateri Tekakwitha* by Fathers C. Hauser, S. J. and A. Bernier, S. J., D. Mus., Mozart's *Ave Verum*, a *Hymn to Christ the King* with music by Beethoven, an *Easter Hymn* with music by Haendel, an eighteenth century choral, *Lauda Sion Salvatorem*, and the Gregorian *Introit for Midnight Mass*, all in the Iroquois language.

Each year, on the Sunday before Labor Day, Father Caron regularly led the choir at the Shrine of Our Lady of Martyrs in Auriesville, N. Y.,—Kateri's birthplace. On other special occasions he did the same, for instance at the Montreal Hotel Dieu and at Cote St. Catherine. Until the reform of the Holy Week ceremonies, he headed the choir as they sang, each Holy Thursday, the *Last Words of Christ* by Theodore Dubois.

Before coming to Caughnawaga, for outstanding service to music and drama in Canada, he had received the National Drama Award. He is quite an expert at theatricals. In 1955, when Father Albert Burns, S. J., put on an eighteenth century English version of *The Imaginary Invalid* by Molière with the youngsters of Tekakwitha school, he remodeled the stage of Kateri Hall, the curtain, the lighting and created the scenery for the play. His skill in carpentry, in which he delights, also served in rebuilding the Kateri Museum to the honor of the Lily of the Mohawks.

On September 15, 1955, he was named Superior at the Mission of St. Francis Xavier. He was beloved by all. He did extensive repairs to the old residence which dates back to 1717. Much of it he did in his spare time with his own hands. Last year, on account of ill health (for a while it was thought he had a slight attack of polio), he asked to be relieved of this responsibility. On July 9, 1960, his request was granted, but he was named treasurer, albeit the treasures are mighty few at St. Francis Xavier's. Since June he was 'Father Minister'.

Life in a small community is interesting if the members are interesting and interested in one another. Father Caron was always interesting and interested in the Fathers and Brothers who lived with him.

As he had previously taught Holy Scripture for some twenty years, it was always pleasant and instructive to question him about the Old or New Testaments. To answer, he was not obliged to run to his notes.

The history of Gregorian chant, particularly of its revival by Dom Guéranger, fascinated him. He knew the entire story inside out. Naturally the history of Church music at Caughnawaga attracted him. At my request, he agreed to do a series of articles on *Plain Chant at Caughnawaga*. The first article appeared in the September 1961 issue of the Kateri quarterly. I have just sent him several photostat copies of documents which are necessary for him to continue these articles.

In behalf of our Caughnawaga Indians,—after all, I am an honorary chief—especially the choir members, in behalf of the Fathers and Brothers who lived with him for seven years in the old stone building on the south bank of the St. Lawrence facing Lachine, in behalf of all Kateri's friends who met him at old St. Francis Xavier's, I now wish to say: "Come back, Father Caron, come back!"

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.

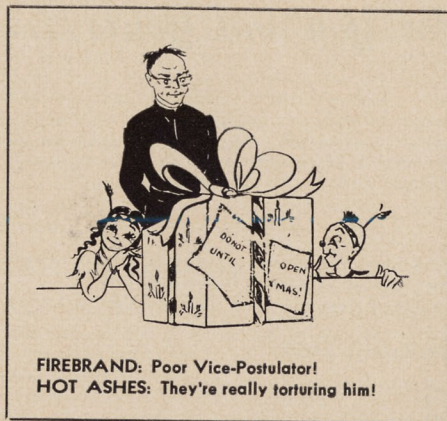
Colored synthetic rubber 4½": \$1.10.

Books

"Kateri Tekakwitha Mohawk Maid" by Evelyn M. Brown: \$2.10.
 "The Visions of Bernard Francis de Hoyos, S. J." by the Vice-Postulator: \$4.00, postpaid.

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.)



✱ **Kateri's smile upon you, Mrs. E. S. B.!**

Thanks to Kateri for a successful eye operation of a detached retina. (Long Beach, Calif.)

✱ **Kateri's smile upon you, Mrs. H. T.!**

Please find enclosed \$5. This is in thanksgiving to Kateri, because she has cured me of a rash on my nose, which I had for about 5 years . . . (Magog.)

Recently received from Eire:

Personal Consecration to the Sacred Heart

by

Rev. Florentino Alcaniz, S. J.

10th English Edition. 36 pages, 15c postpaid.

I

KNOW

THAT NO

OFFERING TO

THE CAUSE OF

KATERI TEKAKWITHA

WILL BE MORE APPRECI-

ATED THAN NEW SUBSCRIP-

TIONS TO THE LITTLE KATERI

QUARTERLY. A MERRY, MERRY

CHRISTMAS AND A PEACEFUL NEW

YEAR TO YOU AND TO ALL KATERI'S

FRIENDS, VOTARIES AND BENEFACTORS!

(SIGNED) KATERI TEKAKWITHA'S VICE-POSTULATOR

1961 - 1962

1961 - 1962

1961 - 1962

1961 - 1962

✧ **Kateri's smile upon you, Miss T. G.!**

This is why I put my trust in Kateri. During the last six years she has helped us by obtaining us many important favors. For instance, success in adopting a child; success in our business which wasn't doing too well; success in purchasing a property; equal luck in buying a cottage and many other favors both spiritual and temporal . . . Each year we consider it a duty to make our pilgrimage to the Misson of St. Francis Xavier of Caughnawaga and we bring along several friends . . . (St. Jérôme, Qué.)

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

For some time it had my been intention to forward the enclosed check for \$10.; however an incident this week prompted immediate action. At my place of employment a yearly inventory had been taken and it was found that a considerable shortage appeared. It was decided a recount would be made on Thursday to determine if the shortage existed. I prayed and asked Kateri to intercede thru the Sacred Heart and Blessed Mother to assist us in the new count. I am very happy to say the inventory did not have the shortage and our loss was practically nil. Many thanks to the Blessed Mother, Sacred Heart and Kateri for this and other favors in the past . . . (Brookline, Mass.)

✧ **Kateri's smile upon you, Mrs. R. F.!**

I wish to express my complete trust in Kateri. My little boy who was very, very sick, and about to enter the hospital the following day, was committed to Kateri's care. The next morning the fever was gone, completely gone, and he began to smile and laugh again. I owe all this to Kateri. She practically obtains for me everything I ask of her . . . (Pont Viau, Que.)

What's New ?

Since last September, two new books on Kateri have come to my desk. The first, a short Italian biography of the Lily of the Mohawks. *Il giglio degli Iroquesi*, by Fernand Bea, was published in Rome by Marietti. The story is well told and the illustrations worthwhile. Italian readers would do well to order their copy now (approximately \$1.). The first batch should arrive during January. ✧ The second book, in French, is Pierre Théoret's *Kateri, vierge iroquoise*, edited in Paris by Emmanuel Vitte. The writer is a pastor in the diocese of Valleyfield, P. Q. He was urged to prepare this biography by the French editor. Father Théoret is the author of at least a dozen books. The covers of both works are illustrated with photographs of the bronze statue of Kateri Tekakwitha at Caughnawaga. ✧ Speaking of books, Dr. Omar K. Ghobashy's study on *The Caughnawaga Indians and the St. Lawrence Seaway* leaves me perplexed. I am not at all competent with regard to the St. Lawrence Seaway problem, though I do agree with many of Ghobashy's propositions. Was it necessary, however, no matter how elegantly it may have been done, to quote Fifty-Megaton-Bomb Nikita? One wonders who is behind the book and whose façade Egyptian Ghobashy may really be. The bone I have to pick is his treatment of Caughnawaga's history, which to my way of thinking is often out of line. Noteworthy is the omission in the bibliography of the two most important works dealing with the early history of the mission: Devine's *Historic Caughnawaga* and Shea's *History of the Catholic Mission in U. S. A.* If the author is a façade, as I am inclined to think, wasn't the book's inspiration, let us say, partial? Minority rights anywhere are indubitably sacred. I firmly believe the Indians' rights should be well respected. But I am also convinced that foreign agents, if any were interested in their problems, could do them incalculable harm. ✧ On September 14th,

in my rôle as vice-postulator, I went to the annual convention of the French weeklies at the Manoir St. Castin near Quebec. ✿ As recently appointed regional chaplain of the Travelling Salesmen, I was present at their annual convention on October 7th, held in the new Business Administration building of the *Université de Sherbrooke*. ✿ On Sunday, October 15th, I addressed the last important Kateri pilgrimage of the season, organized by Mademoiselle G. Lemoyne, a descendant of the seventeenth century Lemoynes from Longueuil. After assisting at high mass, the pilgrims privately venerated Kateri's relics. ✿ The next evening, I attended a dinner in honor of the Most Reverend A. E. Morin, D. D., Bishop of Prince Albert, Saskatchewan. His Excellency informed me there were 27 Indian reserves in his diocese. ✿ News from Rome indicates Kateri's Cause is progressing. May I beg your special prayers for a prompt and happy outcome. to wit, Kateri's beatification?



HE: It's a little short for a Christmas present . . .
SHE: Of course it is; but the rest went to Kateri . . .

PLEASE
HELP KATERI FIND 20,000 SUBSCRIBERS !