

The irrepressible twins,
Hot Ashes and Firebrand,
broadcast the following
message:

"If you love Kateri,
find four new subscribers
to "Kateri".

The English "Kateri" has only
4500 paid-up subscriptions.

New subscriptions are more
needed than ever before!
Happy Easter to all!"



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KATERI



Volume 14, No. 2
March, 1962

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



KATERI

Vol. 14

No. 2

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

MARCH 1962

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of the Ordinary and Permission
of Superiors

Caughnawaga, P. Q.

Lent and Eastertide bring us

the two anniversaries of Kateri's

saintly death on Wednesday of Holy Week,

April 17th, 1680, and of her happy baptism

on April 18th, Easter Sunday, 1676.

Kateri's Cause is forging ahead. As I wish
you a holy Lent and a joyful Easter,

may I suggest that through your prayers,

sacrifices, donations and new subscriptions,

you help me in my work ?

I have tendered my hand many times and

you have not looked away. The Risen Lord

will not look away when you reach out

your hand to Him...



✱ **Kateri's smile upon you, Mrs. R. K.!**

... Keep sending me "Kateri" and also to a little friend of mine, Miss C. H., who is 11 years old, and very kind to everyone. I've seen her a few times but work with her mother, who also is a most gracious person. The rest of the money may be used for the Mission or as you see fit. Even though I'm not of your faith, I enjoy the "Kateri" very much, and enjoyed my visit to Caughnawaga. (Cincinnati, Ohio.)

✱ **Kateri's smile upon you, Mrs. V. S. G.!**

I have been intending all summer to write and thank you for your kindness and courtesy when I went to your Church with Miss G. and the Sisters of Social Service. We had a most interesting and enlightening time, seeing the "beheading" of poor St. John the Baptist and the Church, and your very attractive parishioners. As I said, I have "been intending", but a certain place is very largely paved by only "good intentions". I hope, you, at least, will forgive me. I say a "Hail Mary" every day for the canonization of Kateri and for your intentions ... (Montreal.)

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

I went to the P. O. to get a \$5 money order for another person, and instead of telling the man the name of the person I wanted the order for, I gave your name, so well, I guess Kateri wanted this \$5 and here it is ... (Lockport, N. Y.)

✱ **Kateri's smile upon you, Mr. Y. L.!**

I underwent a serious operation during the year and thanks to the Venerable Kateri Tekakwitha, the surgeon was pleased with its successful outcome ... (Montreal.)

✱ **Kateri's smile upon you, Mrs. L. ST-A.!**

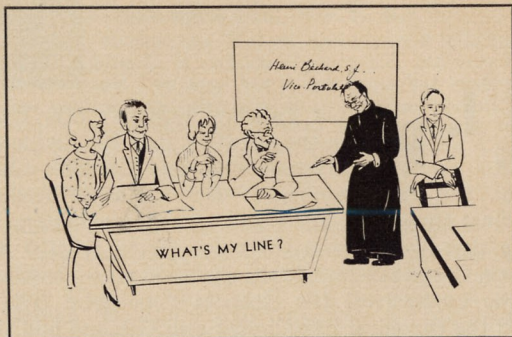
... Three weeks ago, I fell and by how I felt and what others told me, I must have crushed a rib. I prayed to Kateri ... if only I would get better fast. Today I hardly know it happened! ... (Montreal.)

R. I. P.

On Tuesday, February 6th, 1962, at the age of 80, died His Eminence Gaetano Giovanni Cardinal Cicognani, the elder brother of His Eminence Amleto Cardinal Cicognani. Both had chosen practically the same coat-of-arms and the same motto: *Vigilat nec fatiscit*. Canon law forbids the elevation of two brothers to the cardinalate. His Holiness Pope John XXIII lifted the canonical impediment and Gaetano had the pleasure of seeing Amleto wearing the red hat. It was the late Pius XII who, in the public consistory of January 12, 1953, created Gaetano cardinal.

If I now invite Kateri's friends and clients to pray for the soul of His Eminence, it's because he was Prefect of the Sacred Congregation of Rites. Under his able direction Kateri's Cause surged forward. Of course, Amleto, now Secretary of State at the Vatican, may have manifested his interest in the Cause. When he was papal legate to the United States, he wrote an interesting and informative book: *Sanctity in America*. On the jacket appears the Venerable Kateri Tekakwitha as depicted by Mother Nealis, R. S. C., who died in Montreal a year or two ago. Be that as it may, Gaetano was interested in Kateri for many years.

God willing, even in heaven, His Eminence Gaetano Cardinal Cicognani will look after Kateri's Cause. Until her canonization, may he not grow weary! *Vigilat nec fatiscit*.



❖ Kateri's smile upon you, Mrs. E. P.!

I have been receiving the "Kateri" quarterly for several years. I find it very interesting. I do not know who gave my name, but I am most grateful to this person for having made Kateri known to me. I pray to her every day. Good luck in your work! I am enclosing a dollar for my subscription and another dollar for Kateri. (Winnipeg, Man.)

❖ Kateri' smile upon you, Mrs. J. P.!

Just a few lines concerning my health . . . I am beginning my 11th novena to the Venerable Kateri Tekakwitha. I must say that I am feeling much better although I am not completely cured. However, I have great faith that before very long I will obtain a complete cure. . . . We are an old couple, my husband and I . . . During last March and since then I had been suffering terribly. There has been a great change for the best! . . . (Berlin, N. H.)

The Holy Family Confraternity

Kateri Was a Member

IV

When the Venerable Kateri Tekakwitha arrived at the Mission of St. Francis Xavier in the fall of 1677, the Confraternity of the Holy Family was in a flourishing condition. Many pagans visited the village and the Members of the Holy Family, veritable lay apostles, interested them in religion and prepared those who so desired for Baptism. At Oneida, Father Pierre Milet, S. J., had founded his Confraternity of the Holy Family and many newcomers to Laprairie found it quite normal to see at work the members of this association.

Cold water does not boil in the flick of a cat's tail: though well disposed, these unbelievers were not transformed suddenly, magically into paragons of virtue. To forestall the effects of the deeply rooted pagan habits, "men and women of the Holy Family went the rounds of the longhouses each night, and willingly give up their rest to prevent anyone from offending God." During the annual trading season at Montreal, where drunkenness and impurity kept tryst, the Holy Family Associates crossed the river and used their influence with the other Indians to effectively work against vice.

To be sure, intelligent and observing as was Kateri, she quickly got to know and to appreciate the spirituality and the apostolate of the Confraternity. On the other hand the Holy Family members soon got to know and to appreciate the moral value of this young Iroquois girl whose face was pitted with smallpox.

It was about the month of April, 1678, seven or eight months only after her arrival at the Mission of St. Francis Xavier that Tekakwitha "was admitted to this small number, to which others were received only at an advanced age and after years of probation. But, as we have already pointed out, her virtue placed her above the rule for the ordinary people of the village, and they, moreover, far from being jealous, generally approved of her election. The members of the Holy Family especially showed their joy, looking upon Kateri as capable of sustaining of herself alone this saintly society by her good example. She was the only one who considered



Médard BOURGAULT

that she herself was unworthy, such humble ideas did she have of herself; but the more she thought of her unworthiness, the more she thought it a duty to work for her perfection, so as not to lower the fervor of the Confraternity, to which she gave a new renown by her own. What is certain is that the memory of her alone was sufficient to inspire for a long time, and continues still to inspire, the fervor of many others."

A concrete example will help us to understand how seriously she took her role as member of the Holy Family, for instance her manner of preparing her confession with one of her friends: "they choose a wooden cabin belonging to a Frenchman who traded with the Indians, but who lived at Laprairie. This Frenchman left his cabin open, so that this place seemed suitable to them, especially as it was in the middle of the cemetery. They chose Saturday as the day on which to prepare for confession. The method which they used was to make an act of contrition, either the one which was in the prayers taught to Indians, or some according to their devotion. Their devotions were as follows. First of all they made the Act of Faith, which they did every day in church when praying to God. Then Kateri, who always wished to be the first in suffering, knelt down and received the chastisement. But she always complained that it was not painful enough, and begged her companion to strike harder, even though as I know, the third stroke drew blood. When they stopped, they said the rosary of the Holy Family, and divided it at intervals in each of which they gave themselves five strokes more."

Devotion to the Holy Family filled her life. The Confraternity Rosary with its three pauses for mental prayer doubtless led her gently but surely towards a way of meditation which was just about perfect. "...Through such eagerness to unite herself to God in her prayers, she attained, without any other teacher than the Holy Ghost, a sublime gift of prayer, together with such heavenly sweetness, that she often passed several hours at a time in these intimate communications with her God. From this source she drew the great virtues of which we shall speak..."

It was fitting that a few members of the Holy Family be with her during the last hours of her life. It is to Father Cholenec that we are indebted for the following details:

"It is a laudable custom here for two persons of the Holy Family [Confraternity] to take turns in watching during the night

whenever the sick are in danger of death. There was question as to who should do this for Kateri, and on Tuesday night, which was the last of her life, I named two of the youngest of the Holy Family [Confraternity], for she was only in her twenty-second year. She sought me after evening prayers to ask my permission to go to the woods to do some penance in order to obtain a happy death for her with whom she was going to watch, for she loved, and was loved by Kateri, being one of those, as we shall mention later, who had associated themselves with her for some time. This charity was surprising in an Indian maiden, for she passed a full quarter of an hour in performing penance until she bled, on behalf of her friend; but it is still more suprising that the very instant Kateri learned about it, dying on her mat though she was, and having with her only the other person who was to watch her that night, she turned on her side, begging her to seek the girl and make her comme immediately . . ."

" . . . Kateri took her by the arm, and, pressing it, said: 'I know what I am saying, my sister; I also know where you come from and what you have done. Go, take courage; be assured that you are pleasing in the sight of God, and that I shall help you when I am with Him.'"

Later on, towards 1735, when the Sodality of the Blessed Virgin was established at the Mission, its members were chosen among the best of the Confraternity of the Holy Family. This association, one of the oldest of our continent, still meets twice a month to pray in Iroquois, Jesus, Mary, Joseph, Ann and Joachim.

In looking over the archives of the Mission of St. Francis Xavier, I discovered an Iroquois manuscript containing the rules and regulations of the Holy Family Association at Caughnawaga. It is, I believe, an XVIIIth century document, though it may belong to the end of the previous century. It would cost from \$50 to \$100 to have photostats made as well as an initial rough translation.



The Canon should have helped Kateri's Cause!

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

I am enclosing my subscription for "Kateri". I love to read it. Very interesting. I am 95 years' old, and for the last 18 months confined to my bed. I am suffering with rheumatism and am expecting death with a holy impatience, whenever God wishes to call me. (St. Grégoire, Nicolet.)

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

Kateri obtained a great favor for my husband: he has been working since last July! We regularly pray to Kateri... (Montreal.)

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

I asked a favor of Kateri: to help me in a sale of property belonging to one of my daughters. This sale was a complicated affair but Kateri made it for us. I cannot thank her enough... (St. Lambert, P. Q.)

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

During her visits through your country my mother visited your reservation. She brought back a small statuette, made in rubber of an Indian girl, named Kateri, who was due to become a saint... I wondered if you could send me another two?... (Cardiff, Wales.)

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

A special "thank you" to Kateri for the cure of a broken rib, the result of an accident! (Laval des Rapides, P. Q.)

✧ **Kateri's smile upon you, Miss R. McC.!**

I am enclosing the envelope of the magazine "Kateri" addressed to my sister Marie, who died on August 24, 1961. She made many trips to Canada to the Shrine of St. Anne, so I believe she must have visited your Shrine also. This cheque for \$100 I am enclosing as a donation to your work in her memory with the request that you remember her in your masses and prayers. Marie was my only sister and died suddenly of a heart attack. You may replace her name with mine on your mailing list. (Chicago, Ill.)

The Kateri Novena in the form of a biography

by

HENRI BECHARD, S. J.
Vice-Postulator

Illustrated by

Andrée Soboska de Groot

32 pages

25c each; 5 for \$1.00

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

Mr. Charles Labelle and to his Mother

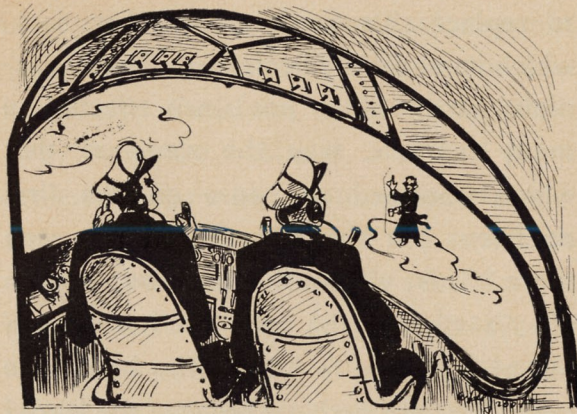
Mr. Gustave Labelle of Montreal

for The Jesuit Relations and Allied Documents

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She Has a Sense of Humor!

It was... in the month of January, 1681,... that the wife of François Roaner, sixty years old, fell seriously ill and was soon at the point of death. She received the Last Sacraments from the same Father who then gave her the crucifix that had been used at the first cure, exhorting her to recommend herself to Kateri with confidence in her power. She had Kateri's crucifix placed around her neck, and no sooner was this done that, in the presence of her children, she was instantly cured. Believing with reason that she owed her health to the crucifix, she had great difficulty in persuading herself to part with it, and could not decide to do so until



Kateri's Vice-Postulator is certainly trying hard!

the priest, to humor her, had given her a little of the earth of her grave, which she placed around her neck instead of the crucifix.

Some time later, feeling completely cured, she removed this, but at this very moment she became so sick that she would have died had not someone hastened

to replace this earth around her neck, which immediately healed her. This miraculous earth, which has since effected so many marvels, was the same as that which obtained the cure on the first occasion; but the miracle did not stop there. This virtuous and wise woman always carried the relic on her person out of gratitude to Kateri who had twice cured her, and perhaps because she feared to become ill a third time if she removed it. However, a year later, she did so on behalf of her husband, François Roaner, for the latter, who was almost as old as his wife, fell ill, January 1682, of a violent pain in the back, together with rheumatism. When his wife saw him in this state, she took the dust from her neck to place it around her husband's, who was instantly cured; but the pain passed over to his

wife, who began to cry out loud and said that her husband was killing her. It was necessary, therefore, to take the dust away from the husband, who had been healed by it on the instant, to return it once more to his wife, who was cured for a third time as soon as she placed it on her neck. Both lived in good health for a long time after this. All this is so marvelous and appears so unbelievable that it might pass for a myth or a story told for amusement, if it had not happened, as I have already said, before the eyes of all the inhabitants of the Prairie de la Madeleine.

(Pierre Cholenec, S. J., 1696.)

A Lily for Easter

The Venerable Kateri Tekakwitha walks towards the Mission church of St. Francis Xavier . . . and the old Jesuit residence built in 1717 . . .

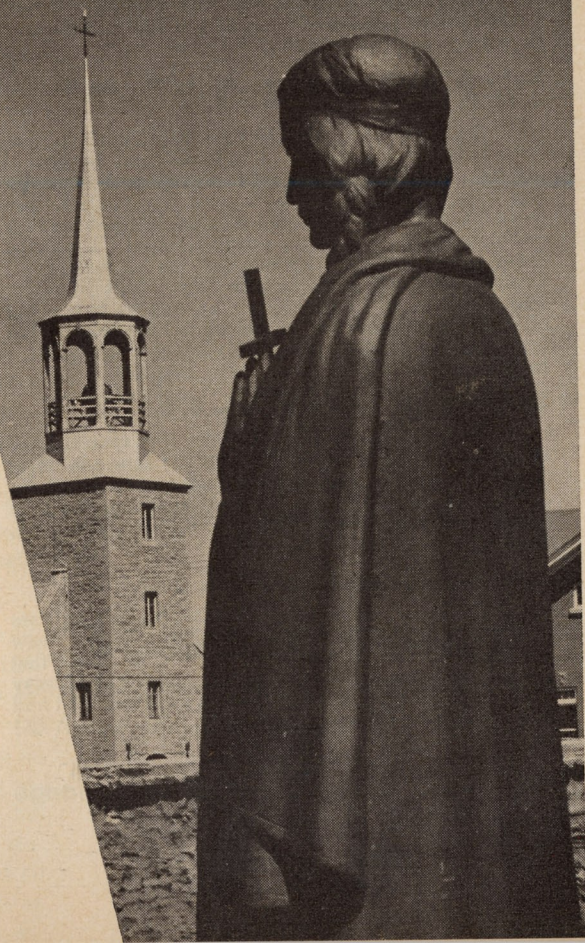
Towards the mission residences scattered all over our planet . . . Towards the houses of the Oblate Fathers in the frigid Arctic. Towards the cottages of the Holy Cross Fathers in sweltering India. Towards the dwellings of the Fathers of the Foreign Missions in unhappy Korea. Towards the humble presbyteries of the Maryknoll missionaries at work in the Andes. Towards the rectories of the White Fathers in the African hinterlands . . . After her beatification Kateri will take over not only the hearts and the hearths of the missionaries but, better still, of their flocks.

The first women missionaries—hospital and teaching Sisters—in the history of the Church, came to French Canada in the first half of the seventeenth century.

The Lily of the Mohawks, who knew them, was the first convert not a nun, not a martyr, not a mystic, at least, in the spectacular sense of the word, whose virtues were officially proclaimed heroic by the Church.

Her beatification will stimulate all Christians, even those brought up in the shadow of pagandom, to a higher sanctity. The fragrant odor of the exquisite Lily of the Mohawks already pervades the entire Church militant.

With your help, Kateri makes her way towards her beatification . . .



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

With all my heart I wish to say "thank you" to Kateri. I asked her to help me with the sale of a lot and in three days it was sold! (Montreal.)

✻ **Kateri's smile upon you, Sister M. de St. A., S. M. R.!**

I am coming to pay a double debt of gratitude to dear little Kateri, for last year, I suffered from eczema of the feet. After having prayed to Kateri, a medicament was found which cured me almost immediately. Last week, also, when I was taken with nephritis of the legs—which handicapped me considerably as I am the Sister who does the errands for the community—I applied the relic and the pain diminished instantly. The following day I could walk as well as before the attack. In thanksgiving, I promised to have this double favor published, and with all my heart, I am praying for the success of the Cause. (Paris, France.)

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

I want to acknowledge reception of a very special favor which was granted to me through the intercession of Kateri. My little girl underwent a serious operation for a tumor of the intestines. All went well and the little one is feeling well. Many thanks to Kateri! (Val Caron, Ont.)

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

I had promised \$5 to Kateri Tekakwitha a long time ago but I did not know where to send it. When I saw your address in the "Richelieu", I said to myself that I must send it now. Please, Father, pray that all may continue to go well with us. I have a good husband and five children and I am very happy . . . (St. Jean, P. Q.)

Please notify "KATERI" of any change of address.

(Oxford, study of often pen-enth and George aders of ved they id direct oncluded of an in-radiation, forms of thusiasts ivariably reen rea-to cause e mystic. years on fair ap-7 people thought

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II

The Great Mohawk's eloquence persuaded forty-two Iroquois of Gandaouagué and of Gannagaro, many of whom were already Christians, to follow him. When the day of his departure, decided upon by himself, arrived, about the middle of June 1673, early in the morning, he ordered his men to pack up their traps. Worn out by his labors, Father Boniface joined the group. The moral authority of the Great Mohawk sealed the lips of all the elders—the venerable Kateri Tekakwitha's uncle was one of them—who in their rage would have willingly with a blow of their tomahawk cracked the skull of any other whose influence would have been less. It was indeed this great and courageous Indian chieftain who broke open what we would today call the Iron Curtain, opposed by the elders of the Mohawk Canton to the establishment of the Mission of Saint Francis Xavier at Laprairie. Seven years later, in 1680, at the time of Kateri's death, greater numbers of Mohawk braves would be found in the vicinity of Montreal than in their own country.

On arriving at the Mission of Saint Francis Xavier, the Great Mohawk, on behalf of all the newcomers, offered a wampun belt "to declare that they had abandoned their relatives, friends, longhouses, fields, to enjoy greater opportunities to become good Christians". Not very often does one meet with such well disposed neophytes.

It must have been soon enough after this that the Great Mohawk received Baptism, to his wife's satisfaction, and to that of Francis Xavier Tonsahoten and of Catherine Gandeaktewa, founders of the Mission on the banks of the St. Lawrence.

As a lay missionary, the Great Mohawk repeatedly returned to Gandaouagué, for instance, in 1676. On April 18, Easter Sunday, the very day on which the Venerable Kateri Tekakwitha

received Holy Baptism, "one of the most powerful of the Mohawks returned to the Mission in company of thirty of the Iroquois of that tribe whom he had won to Jesus Christ. The neophyte would very willingly have followed him, but she depended, as I have said before, on her uncle who could only look with sorrow on the depopulation of his village, and who openly declared himself the enemy of those who thought of going to live among the French."

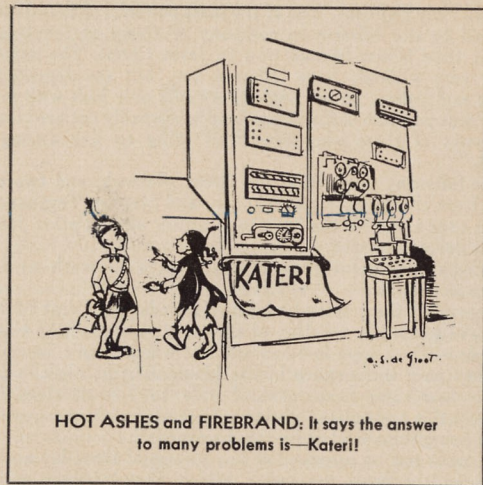
The following year, 1677, the Great Mohawk, and two other elders from the Sault, Kinnouskouen, and Stephen Tegananokoa, set out once again for the Mohawk Canton where Father Jacques Bruyas devoted himself.

Perhaps they went their separate ways to reach as many Indians as possible.

To prepare the coming of his two friends, the Great Mohawk may have taken the direction of the other villages of the Canton: in all, four which were fortified and one which wasn't. During the day they gave instructions in the longhouses; at night, a lot of Nicodemuses came from far and wide to consult them. They practised this apostolate "during a time of drunkenness, without fear of being tomahawked by the drunkards."

We must not be surprised at the success of these lay apostles. Added to the high reputation which they already enjoyed, especially the Great Mohawk, they prayed and mortified themselves as much as any religious. Each Friday and on the eve of great feasts they wore iron bands around their bodies. To be sure, neither he nor any of the others publicly boasted about these penances. Later on Kateri judged that there was something about these Christians at the Mission of Saint Francis Xavier, something hidden which was the source or the mainstay of their virtue. She discovered part of them and guessed the rest. As a result of Kateri's insistence, Father Pierre Cholenec was forced to give her a discipline and a girdle of iron.

During the autumn of 1679, while Father Frémin, Superior of the Mission, was in France looking out for the interests of the Mission, it was rumored that Iroquois had killed a Mahigan chieftain in the vicinity of Fort Chambly. The culprit was a pagan, but a convert from Saint Francis Xavier was blamed. This death could have been heavy with consequences, for the peace treaty between De Tracy and the Five Nations ran the risk of being broken. These tidings brought the Great Mohawk home from the



hunt in order to settle the difficulty. The village had then moved to Cote Saint Catherine of Laprairie. He commended the affair to God and asked the French to pray for his intentions during High Mass. He then proceeded to the spot of the crime, discovered the murderer and thus rendered a great service not only to the Mission but to all the colony. Need I add that his reputation came out the better?

During August, 1683, a terrible storm overturned the Mission chapel. Contrary to expectations, three Jesuits, Fathers Jacques Bruyas, Claude Chauchetière and, it would appear, Father Vincent Bigot, a newcomer, crawled out of the debris safe and sound. Only a few months after her death, in an apparition to Father Chauchetière, Kateri had foretold this incident. These Iroquois were much afflicted at the loss of their Church. The Great Mohawk who, two weeks before, had built a fine longhouse moved out of it in order to have Our Lord move in . . .

The following year, he presented the chapel with "a candlestick with eight branches, like the one which is in the Orange meeting house; it is of bronze and was made in Holland." This present cost him four beavers,—or two hundred and forty livres in the money of Orange—truly a princely gift. On the point of going to war (doubtless the unlucky expedition under Governor de la Barre to La Famine), he had wished to leave a souvenir of his faith in the Church.

It was in 1687 that the new governor, Jacques René de Brásay Marquis de Denonville trapped the pagan Iroquois chiefs at Cataracoui, took, them by surprise and sent them to the galleys in France. During July, he attacked the Senecas and burned their towns. As an ally, the Great Mohawk fought under him. Towards the end of August in a trip to Lake Champlain, he met sixty compatriots who were on their way to attack the French colonists. He succeeded in persuading them to give up the idea. He even recruited among them a few subjects for the Mission of Saint Francis Xavier. Once again, he had saved many lives.

After Frontenac's return as Governor, it was decided to carry on the war against the English and their friends towards the south. At the beginning of February, 1690, the French with their Indian allies marched upon Corler, today Schenectady, N. Y. Before the attack, the Great Mohawk harangued his men and then they fell upon the village. Beside the many casualties, the English, who had urged the Five Nations to war upon the French, lost over four hundred thousand livres in damages.

One and all, the Indians—even his enemies—and the French held the Great Mohawk in high esteem. The missionaries were particularly fond of him. Frontenac himself, who did not love the friends of the Jesuits, esteemed him, which is saying plenty. At the time he could have been most useful to New France and to the Mission of Saint Francis Xavier, he disappeared because of an error of some Indian allies. A small detachment of French and Indians, having as commanders Tilly de Beauvais and the Great Mohawk, were sleeping on the shore of a little river which empties into Lake Champlain. It was on the evening of June 4, 1690, that a group of Algonquin and Abenakis mistaking them for enemies, attacked them at dawn. The Great Mohawk was the first to fall.

❖ **Kateri's smile upon you, Sister M. Kateri!**

Please use the enclosed [\$5] to help "Kateri". Perhaps we will see her beatified this year. (Cochambamba, Bolivia.)

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

Enclosed please find a Postal Note for four dollars: \$1 for the "Kateri" magazine and \$3 for the usual monthly offering . . . (Hamilton, Ont.)

❖ **Kateri's smile upon you, Mr. B. C.!**

I am attaching herewith a small amount [\$25] which I would request you kindly apply to the advancement of the Cause of Venerable Kateri's beatification. She has favored me markedly several times through her intercession and I would wish to thank her more generously. (Rosemere, P. Q.)

❖ **Kateri's smile upon you, Mr. E. J. and Brothers!**

Enclosed is a cheque for \$50 from the Dairy Isle . . . This is the annual cut to our spiritual director, "Kateri", who has been helping us brothers for the last several years. Please remember us in your prayers, so that we may please God in our remaining years in whatever we do. Also, include in your prayers one of our directors who has left this world to join Kateri, we hope and pray . . . (East Chicago, Ill.)

❖ **Kateri's smile upon you, Mrs. E. J. C.!**

You may print this in the "Kateri" magazine. On June 19, 1961, I was taken suddenly to the hospital. The tests proved that an operation was necessary on Thursday 22, but Kateri visited me in the form of a little medal brought to me by Miss J. S. The whole hospital and the medical specialists were put in a state of confusion. I left the hospital on Wednesday, June 21st, 1961. No operation was necessary. It could have been serious, since one kidney had already been removed . . . Thanks to Kateri Tekakwitha for this wonderful favor to me! (Chicago, Ill.)

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.)

"Bonjour, tristesse!"

As Françoise Sagan-Westhoff put it: "Bonjour, tristesse!" I must admit, however, that it is of a minor sort. By simply talking it over, this Tom-Thumb sized sadness may completely fade away.

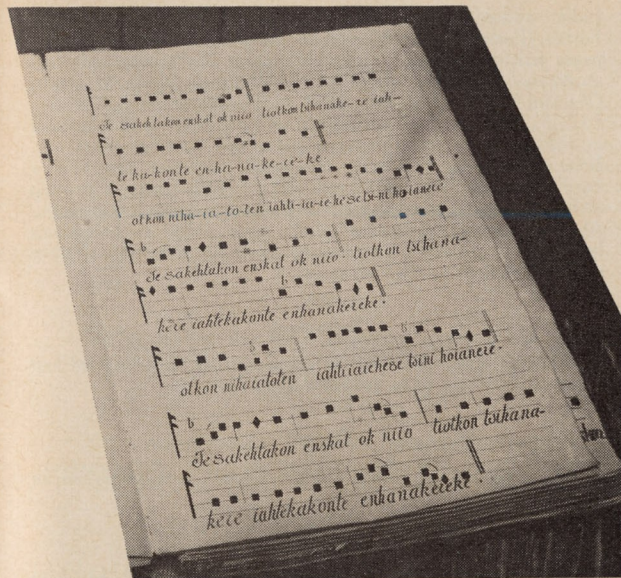
A Monsieur Robert Hollier, Director of the French Government Tourist Office in Canada, recently decided to prepare a new French-Iroquois dictionary. To the newspapers of Canada, this gentleman or his publicity agent sent in plenty of publicity, which to my way of thinking was, shall we say, slightly exaggerated. Here are his statements and my dissents.

Statement

"*Caughnawaga children*", according to Monsieur Hollier, "are punished for lapsing into their language at school."

Dissent

I have been connected with Caughnawaga since 1944. To my knowledge, neither in the Protestant nor in the Catholic schools have Indian children been punished "for lapsing into their language". Perhaps Monsieur Hollier could give us the names of the children so punished, the days and the hours of their punishment. In Indian schools under the jurisdiction of the federal Department of Indian Affairs, the principal only is allowed to inflict corporal punishment, providing two witnesses are present. The punishment enforced and the reason thereof are noted in a copybook by the principal and signed by two witnesses. For six years, I was principal of Tekakwitha school, and I never punished Indian children "for lapsing into their language". Furthermore, I inquired from the present principal, Sister Mary Evelyn, S. S. A., if any youngster had been corrected for speaking Iroquois at Tekakwitha School. The answer was a definite no! To say the least, Monsieur Hollier's advertising methods seem to me quite unorthodox.



An unknown document?...

Statement

"No up-to-date dictionaries of Iroquois dialects exist... The only Iroquois book he (Monsieur Hollier) could locate in Montreal, was a dog-eared copy of the Gospel of St. Luke."

Dissent

On page 8 of the *Vie de Catherine Tekakwitha, vierge iroquoise* by the Reverend Nicolas Burtin, O. M. I. (1894), Monsieur Hollier could have found the *Iroquois War Song* with the wording in

Indian and in French. His Excellency, then Father Guillaume Forbes, Pastor of the Mission, published a *Prayerbook* of 568 pages written entirely in Iroquois. Father Forbes also launched an *Iroquois Almanach* for the Iroquois of Caughnawaga, St. Regis, Oka and Oneida, Wisconsin, U. S. A. The Reverend J. A. Cuog, P. S. S., wrote an Iroquois lexicon and published it in Montreal in 1882: *Lexique de la langue iroquoise avec notes et appendices*. Before this time, the Reverend Joseph Marcoux composed a very well done Iroquois Grammar, a *Lexique iroquois-français* of 824 pages and another *Lexique français-iroquois* of 590 pages. About 20 years ago, a Jesuit scholastic retyped the French-Iroquois lexicon, still in use at the mission. Obviously, Monsieur Hollier should have kept on with his research.

Statement

"He (Mr. Hollier) is now in the process of compiling the first Iroquois dictionary to be published since 1878."

Dissent

As noted above, Father Cuog's *Lexicon* was published in Montreal in 1882.

Statement

"Mr. Hollier finds that the Indian languages of Canada have been neglected for there exists no up-to-date dictionary of the Iroquois dialect."

Dissent

I am not all sure the Oblate Fathers would concur at least with regard to the non-Iroquois languages of Canada. In his *Bibliography of the Iroquoian Languages*, Mr. James Constantine Pilling, in 208 pages of finely printed text, lists rows upon rows of works on the Iroquois tongue and its dialects. More than a hundred since 1880.

Since the turn of the century, the missionaries at Caughnawaga—secular priests, Oblate and Jesuit Fathers—have not proved unworthy of their predecessors. Thirty years ago, the

Reverend Conrad Hauser, S. J., working from Latin, German and French texts, translated them into twentieth century Iroquois, and adapted the Indian words to the music of Palestrina, Beethoven, Mozart, Franck and Noyon. The Reverend Réal Lalonde, S. J., continued this task of love from 1937, helped by the Reverend Alfred Bernier, S. J., Dr. Mus., founder and first Dean of the Faculty of Music at the *Université de Montréal*. In the last issue of *Kateri*, you may have read a review of seven years' arduous work in this field by the Reverend Martial Caron, S. J. No need to repeat it here. There are more ways than one to manifest interest. It seems to me these devoted priests did not entirely neglect the Iroquois language.

Statement

"A few months after the linguist of 39 years of age visited the reserve for the first time, . . . he was permitted to stroll about at will."

Dissent

Not exactly dissent. Your last statement has completely dissipated my initial sadness. The Indians to whom I mentioned it really got a good laugh out of it. Thousands upon thousands of visitors of every race and creed visit the Mission of St. Francis Xavier. None are asked to show their credentials. Don't tell me "this linguist of 39 years", in order to visit Caughnawaga, was obliged to have a permit from his consul in Montreal or from his Ambassador in Ottawa! I simply will not believe it.

As far as I know, Monsieur Hollier is a perfectly honorable man. Why then this permit? I know little enough about his past life. Could he have been Director of the French Government Tourist Office in some country behind the iron curtain? This would explain his prudential reflexes in seeking a permit to visit the Iroquois zone.

Don't be afraid, Mr. Hollier. People in transit through Caughnawaga are not scalped—even if they hold no authorization. You will be allowed to live to complete your dictionary. May it be a huge success! I must admit I was strongly tempted—alas and alack!—to scalp you myself. Of course, St. Ignatius might have frowned at me, and the Venerable Tekakwitha would certainly have tweaked my ears . . .

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

... Please accept this [\$25.] for Kateri's Cause ...
(Caughnawaga.)

✧ **Kateri's smile upon you, Mr. R. S. P.!**

... I am a delayed vocation (39 years old). I have begun my first year of Philosophy and have just begun to really settle down into the new life. In no book in the ascetic field have I been so captured as by "Glory of the Mohawks" by Rev. Edward Lecompte, S. J. (In the translation) ... (Darlington, N. L.)

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

You have no idea how good Kateri is to me. I call upon her many times each day. I had the flu and it left me with bronchitis ... Well I am feeling a great deal better ... A lover of Kateri ... (Toronto, Ont.)

✧ **Kateri's smile upon you, Brother G. R., O. S. B.!**

Allow me, an unknown Benedictine to send you this letter, the contents of which, I hope, will not be a source of inconvenience to you! I have read the life of Venerable Kateri Tekakwitha written by a member of your Society and have also kept myself informed as to the progress of her beatification Cause. It makes me very happy to see how steadily it is advancing and I pray that before long, this Holy Indian Maiden will be numbered among the Beatified Virgins of the Church ... (Saint Benedict, La.)

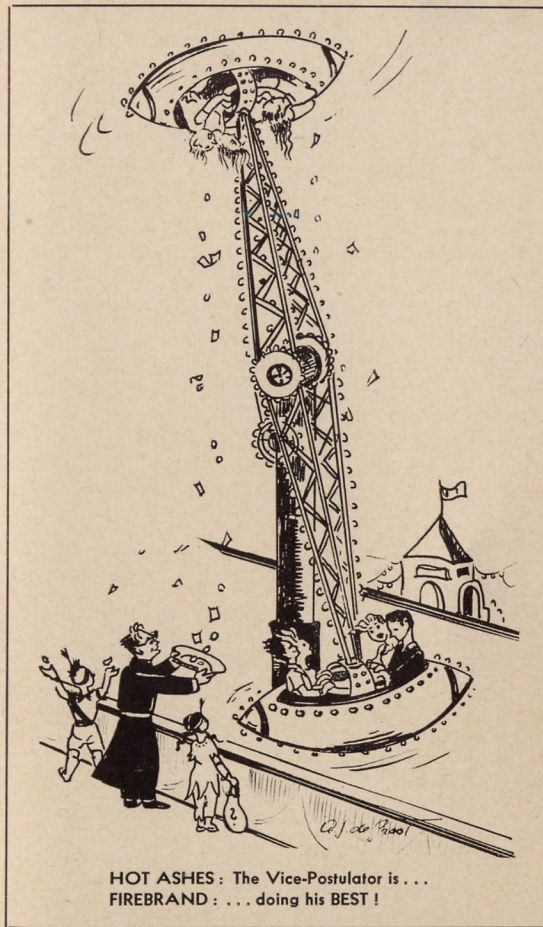
✧ **Kateri's smile upon you, Sister M. R.!**

This is one of the times it would be a delight to be rich, but since—I Please send to Mr. A. P. McV. of Rosindale, Massachusetts, a copy of your precious little magazine while the five dollars lasts ... Volume 13, No. 3 is very interesting; would you please begin the subscription with this number? ... (Cranbrook, B. C.)

The Wheel Goes Round

On November 4th, a rainy Saturday, with Father L. Campeau, S. J., of the Roman *Institutum Historicum* of the Society of Jesus, and a few other friends, I drove down to Fort Ticonderoga on Lake Champlain. Beautiful country, which Kateri fled through on her way to the Mission of St. Francis Xavier! ✧ At Trois-Rivières, from November 26th to 30th, I gave a triduum to the Sisters of Mary Reparatrix. This city is definitely connected with Kateri since her mother, a Christian Algonquin, was brought up there as a Christian by the French settlers. In these retreats and tridua, I always give a talk on the Lily of the Mohawks. ✧ For Hallowe'en a pumpkin is raffled off yearly by the children of Tekakwitha School in Caughnawaga. In November, they donated \$100 of the returns to Kateri's Cause. It is always gratifying to me in my capacity as Vice-Postulator to see how interested Kateri's own are in the success of her Cause! ✧ Just before the Christmas holidays, Miss Madeleine Lauzon prepared a sixty-page bibliography centering mainly on the articles concerning the Venerable Kateri Tekakwitha, published at the Kateri Center at Caughnawaga and at Montreal over the last 14 years. The preface was by Dr. Marie-Claire Daveluy of the *Université de Montréal*. ✧ As usual, I spent Christmas and New Year's in northern New England where I was able to mention Kateri to quite a few friends. ✧ Miss Marion Stephenson of Hamilton, N. Y., after

a visit to the Mission of St. Francis Xavier on January 18th, informed me she had just about completed a biography of the Lily of the Mohawks. She is the author of *Nyah's Quest*, the story of an Onondaga girl. About the same time a Mrs Rachel Jodoin of St. Lambert had just completed a *Life of Kateri* in French. ❖ Mrs. Réjane des Rameaux is currently appearing at Station CFTM in Montreal. She has prepared with her own hands thirteen beautiful dolls representing 13 heroines of Canada. Each week she tells the story of one of them and explains her dress illustrated by the large doll she has beside her. When the thirteen weeks are over, all the dolls will be raffled off, free of charge, to the TV viewers. I call your attention to this programme because, on January 26th, the Venerable Kateri Tekakwitha was the heroine of the day. ❖ Another triduum from January 29th to February 2nd to the Daughters of the Heart of Mary in Montreal, a wonderful "lay" order, existing since the French Revolution. A novice of this community has been meditating in the *Novena to Kateri* for several months. ❖ On February 12th, it was my turn to appear on *Tout pour la femme*, Mrs. Huguette Proulx's programme in mid-afternoon for the distaff members of the family. Of course, my subject was Kateri. ❖ And so the wheel of time goes round and round. I feel that before many more turns of the wheel, Kateri may be called "Blessed". Meanwhile, to all Kateri's friends everywhere — a very joyful Easter!



HOT ASHES: The Vice-Postulator is . . .
FIREBRAND: . . . doing his BEST !