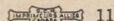


In this issue
you will read...

If the Laity so Desires . . .
One of the Greatest
Kateri Stamps
The Exchange
For Kateri Lovers
Singing at the Mission
Kudos and Otherwise
Kateri's Smile . . .

Write to the
KATERI CENTER
Caughnawaga (Quebec)
Canada



IMPRIMERIE DU MESSENGER, MONTRÉAL



KATERI

Autumn Issue



Volume 15, No. 3
September, 1963

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



KATERI

Vol. 15

No. 3

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.

SEPTEMBER, 1963

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of the Ordinary and Permission
of Superiors

Caughnawaga, P. Q.



Canada Wide Photo

His Holiness Pope Paul VI
The Pope who will beatify the Venerable Kateri Tekakwitha,
known as the "Lily of the Mohawks",
if the Catholic laity so desires . . .

❖ **Kateri's smile upon you, Mr. L. M. W. !**

Thanks for your good letter. Herewith a little cheque [\$100.] to help things along. I am not well . . . (Montreal, P. Q.)

❖ **Kateri's smile upon you, Mrs. S. T. !**

Enclosed please find \$1. to fulfill a promise to Kateri if I were granted a favor . . . Please pray for my boy who is in High School that he may pass his exams and also for my four other boys . . . (Blackville, N. B.)

❖ **Kateri's smile upon you, Mrs. R. R. McG. !**

Enclosed is a check for \$2. for March and April. I'm trying to send \$1. a month for the Cause of Kateri in thanksgiving for a favor received. (Potsdam, N. Y.)

❖ **Kateri's smile upon you, Miss F. O'B. !**

I am enclosing \$10. in thanksgiving for favor received. Now I would like an increase in salary and I am again asking Kateri to help me. Please remember my brother, sister and myself in your prayers . . . (Valois, P. Q.)

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

Please find enclosed a money order for \$5. One dollar is for a subscription to Kateri. The balance is an offering for her Cause . . . Please remember me in your prayers before God and Kateri. May He truly bless you and let Kateri's Cause come through . . . (Bay St. Louis, Mo.)

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

I enclose one dollar in thanksgiving to Kateri for having protected me from an auto accident, last week, and also for helping the car from being smashed. She also obtained another favor for me last week; it would be too lengthy an explanation but believe me it was something that couldn't have come about without heavenly intervention . . . God bless you and your work, Father. I am so very anxious to see Kateri canonized . . . (Holyoke, Mass.)

One of the Greatest

Kateri early became attached to the Blessed Virgin Mary. "She had a tender devotion to the Mother of God;" wrote Father Claude Chauchetière, "from the very first she had learned the prerogatives, power, and glory of Our Lady and how worthy she is of honor."

In the autumn of 1677, on the advice of Father Jacques de Lamberville, the young convert escaped from the Five Nations and came to live at the Mission of Saint Francis Xavier, near Montreal. There it was that her Marian devotion flowered and bore fruit.

Five times a day, she visited Our Lord in the Blessed Sacrament. She always ended her visits by reciting her beads. "She learned by heart the litanies composed in her honor, and said them every evening in private after the common prayers of the lodge." She was very faithful in praying



the Angelus, wherever she may have been, even in the woods.

In a long Latin report, addressed to the Most Reverend Michaelangelo Tamburini, General of the Jesuits, Father Pierre Cholenec, spiritual director of the Iroquois maiden, noted that she had chosen Mary for her Mother as soon as she knew her, and that she had resolved to imitate her. In truth, she did follow in her footsteps throughout all her life.

For instance, during the winter, the Indian women were in the habit of going into the forest to gather firewood, and Kateri did likewise. She always wore a small crucifix around her neck and carried her rosary in her hand. "She thus adored Christ crucified while she worked and saluted His Blessed Mother in all her comings and goings."

In the bright Light of love, her Marian life blossomed as our Lady's slippers in the nearby groves. This love would have been poor enough, indeed, had it consisted in words alone. Love easily crosses the distance between words and actions. Not long after Kateri's coming to the Mission of Saint Francis Xavier, aged Anastasia Tegonhatsiongo noticed that the young woman wore wampum beads in her hair and asked her if she were ready to give them up in Mary's honor. She immediately consented.

On the Feast of the Purification, "to . . . give Our Lady some proof of the love she bore her, Kateri walked around her field, which was fairly long, and recited her rosary several times, buried up to her waist in the snow."

Such corporal penances seem excessive to us and, truly, so they were. It would be unfair, however, to blame Kateri, for the weight of her love swept her along. *Amor meus, pondus meum.*

"Saturdays and other days particularly consecrated to Mary's honor, she devoted to extraordinary austerities, and applied herself to the practical imitation of her virtues. Sue redoubled her fervor when one of these festivals was celebrated, and she selected such holy days to offer to God some new sacrifice, or to renew those which she had already made." These truly Marian days "were for her a time of spiritual renovation, so much pleasure did she take in them, so many graces did she receive . . ."

It was in 1671 that a young missionary, Father Philip Pierson, established in the little Indian village an association into which Kateri was admitted on Easter Sunday, 1678. It was called the "Confraternity of the Holy Family and of Servitude to the Blessed

Virgin." Its aim was to work, under Our Lady's protection, at what is known today as the apostolate of the laity. The rosary of the Holy Family, used by the associates, invoked all the members of the Holy Family in heaven, even the grandparents, Ann and Joachim, but especially the Blessed Virgin Mary.

Kateri knew how to make the most of her membership in this very fervent and active society. "We can hardly imagine," wrote Father Chauchetière, "the devotion which she had for Mary when she was received into the Society of the Holy Family."

It is not difficult to imagine what great purity reigned in a soul as Marian as that of this young Iroquois maiden. "The virginity that Kateri always loved," wrote one of the missionaries, "that she preserved at the cost of her bodily life, was the reason of her frequent recourse to the Blessed Virgin; for she regarded Mary's life as a model to be imitated as much as possible."

Father Cholenec is even more explicit: "The virtue that seemed characteristically hers," wrote the priest, "and which increases her merit most, is purity, whether one takes that word in its evident meaning to signify an exemption from sin, or whether one considers its more usual signification and understands by it an entire freedom from the vice of impurity. As regards the first, I do not think that she ever offended God by a mortal sin; rather I would say she had such a real horror of sin and kept such vigilance to preserve herself from it that I do not know if in the two years and a half she lived at the Sault [St. Louis], she committed any, even the smallest, deliberately, for she took special care to avoid the slightest faults. This is what may be termed being really holy and possessing perfect charity. What concerns the second kind of purity, I say, and shall always say, that it is a miracle of grace which cannot be understood, how Kateri passed more than twenty years in the midst of the corruption of her country and two and a half at the Sault, virgin in body and soul, without ever, during all that time, having the least thing contrary to this virtue, either in body or soul. This, I say, is unbelievable, but is nevertheless true . . ."

During the spring or summer of 1678, her people wanted to force Kateri into getting married. She complained to her confessor that she was not left to make her own decisions. After all, what she desired was to serve God alone. The priest advised her to pray and to place the entire problem in Mary's hands.



In those days, this was a quite unexpected decision for an Indian girl. So, after putting her to the test for some time, Father Cholenec allowed her to make her vow of perpetual virginity. This is his version of the event:

"It was the feast of the Annunciation, March 25, 1679, at eight o'clock in the morning when, a moment after Jesus Christ gave Himself to her in Communion, Kateri Tekakwitha wholly gave herself to Him, and renouncing marriage forever, promised Him perpetual virginity. With a heart aglow with love she implored Him to be her only Spouse, and to accept her as His bride. She prayed Our Lady, for whom she had a tender devotion, to present her to her Divine Son; then wishing to make a double consecration in one single act, she offered herself entirely to Mary at the same time that she dedicated herself to Jesus Christ, earnestly begging her to be her mother and to accept her as her daughter."

After her admission to the Confraternity of the Holy Family and of Marian Servitude, after her vow of perpetual virginity, Kateri Tekakwitha, "finally, in a last effort of love and gratitude for Jesus immolated on our altars and on the cross, and prompted by an intense desire to give all for all, after preparing herself by new devotions, she made in Holy Communion, a perpetual offering of her soul to Jesus in the Holy Eucharist, and of her body to Jesus crucified, taking Him again for her only Spouse, and devoting herself wholly to Him as bride. She chose a great feast of Our Lady for this act, so as to make her offering to the Son through the hands of His divine Mother, and also in order to take her once more for her own."

Father Cholenec questioned Kateri on the eve of her death, in 1680, concerning her vow of virginity. She "ascribed this wonderful gift to the Queen of Virgins, whom she had chosen for her mother the moment she knew who she was; resolved to imitate her; embraced her with incredible love." He then added: "She kept Mary always in her heart, frequently on her lips; celebrated her praises unendingly; spent her feasts with special devotion; added vigils and fasts and new bodily mortification to her regular prayers, so that worn out at last with them, in a brief space she fulfilled a long time."

These notes, lead us to the conclusion that, a few miles from Montreal, under Canadian skies, lived an Indian maiden who was perhaps one of the greatest Marian souls in the history of the Church.

From Holy Tuesday, after the reception of the Holy Viaticum, until the next day when she received the last rites, she passed her time, "in sweet and fervent communion with Our Lord, Our Lady

and her crucifix . . . During the three hours after noon she entered into the most gentle agony conceivable. A little later she lost her power of speech while pronouncing the holy names of Jesus and Mary . . .

Her last word then was *Wari*, Mary in Iroquois.

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

There is much I owe to Kateri and am so anxious for her canonization. I hope that the information I have might help somehow.

When I was six years old, now being almost 34, which would have been in 1935, I was at a girl friend's house in the late afternoon of Christmas Eve. She was showing me how to use a letter opener, and it slipped and went into my left eye. About a week later, three doctors, Dr. J., Dr. C., and Dr. G., all then in practice in Boise, Idaho, as eye specialists, operated. For over three months, I wore a black patch, and my mother, who is still living, and here in Seattle, wrote her cousin about my accident. My Mother's cousin had heard of Kateri, and she and Mother started to pray for my eyesight although the doctors had told Mother that they only operated to move the eyeball forward so that it would not be noticeable later in life that I was blind, and that I had prolapsus of the lens from the injury which would result in blindness in my eye. Also, I recall that should cataracts develop in the other eye before age 24, I would be totally blind. When the bandage was removed and I stated I could see, and still can with no other effects, I believe it was Dr. C., who was an atheist and said so, said that we shouldn't thank him, as someone higher than he had done this. I am sure that it was these prayers to Kateri that resulted in this "miracle", and I shall be ever grateful and thankful for sparing my sight.

On April 18, 1944, I was confirmed at the Assumption Church in Seattle. I took the name of Tekakwitha . . . (Mercer Island, Wash.)



If you have received your sheet of Kateri stamps, won't you use them on the back of your letters and, (as you stick them on), say a prayer for her speedy beatification?

(One dollar a sheet)



THE EXCHANGE

St. Isaac Jogues was the first and only curate from Montreal to be canonized. At the request of its founder, Jerome Le Royer de la Dauversière, Father Charles Lalemant, S. J., was sent to Ville Marie — Montreal's name in the first years of its

history. St. Isaac Jogues was assigned to accompany him. There he labored from 1644 to 1646. In the first register of the parish of Notre Dame, one can see his name after an entry concerning the burial of an Indian child, Mathurin Paschirini. The French settlers, who saw him at work, soon appreciated his virtue and held him in deep reverence.

On July 12, 1645, the Governor of Canada, Monsieur de Montmagny, called together at Trois Rivières a meeting of the Iroquois, the Hurons, the Algonquins and of the French to negotiate peace. He had the Iroquois present agree to have the treaty ratified at their next important assembly.

The governor decided to send a representative to this gathering in the Five Cantons, a missionary well known for his courage, quite accustomed to the Indian mores and perfectly acquainted with their language. He selected Father Jogues and so informed the Jesuit superior, Father Jérôme Lalemant. After consulting with his advisers, Father Lalemant approved this choice of Father Jogues.

Informed that he would be entrusted with this mission, Isaac Jogues wrote to his superior on May 2, 1646, from Montreal:

"Would you believe that on reading Your Reverence's letters, my heart was struck with apprehension at first? . . . My poor human nature remembered the past and was afraid. But Our Lord, in His goodness, allayed my fears and will do so still more. Yes, Reverend Father, I desire whatever Our Lord desires at the price of a thousand lives. O! how I would regret missing such a good occasion! Could I endure the thought that it was my fault if a few souls were not saved? I trust that His goodness, which never abandoned me in other conjectures, will assist me again."

On June 10, at the general reunion of the captains and elders of the Mohawk Canton, he arose and amidst a profound silence, expressed, in the French governor's name, the immense joy caused by the peace concluded the previous year.

The missionary departed for Trois Rivières on June 16, after leaving with the Mohawks a small chest containing several articles for his own use. As he planned to return that autumn, he wished to avoid the trouble of carrying the box all the way back and forth.

It was on September 24, that he set out anew for the land of the Iroquois. Before his departure, he had a foreboding of his martyrdom. Once again, from Montreal, he wrote to a Jesuit friend:

"My heart tells me that if I have the good fortune to be employed in the mission, *ibo et non redibo*, I will go but I will not come back; but I would be happy if Our Lord wished to consummate the sacrifice where he began it, and if the little blood shed in this land were as the earnest of that which I would give from all the veins of my body and heart."

On the way, he learned of a sudden change in the temper of the Mohawks. The Iroquois and the two or three Hurons accompanying him, turned back. Alone with John de Lalonde, he continued his journey.

What had happened among the Iroquois? After the saint's departure from the village of Ossernenon during the previous June, an epidemic had fallen upon the land and worms had destroyed the better part of the crops. It is easy to imagine the affliction of these folk. The witch-doctors consulted, for want of something better, ended up by designating Father Jogues' box as the unique source of all these misfortunes.

The Bear Clan immediately wanted to break the peace. The other Wolf and Turtle Clans (Kateri would later be a member of the latter) remained favorable to the treaty with the French. The fact is worthy of note. Members of the Bear Clan alone made St. Isaac Jogues and the *donné*, St. John de Lalonde, prisoners in the vicinity of the Lake of the Blessed Sacrament, now Lake George.

At Ossernenon, the arrival of the two captives simply set the clans more at variance than before. The families of the Wolf and of the Turtle used every means to save the lives of the two missionaries; those of the Bear demanded the death of the Black-robies in the most violent terms. To avert an irreconcilable split among these parties, a general council of the elders and of the war-chiefs was called. The result of its deliberations was an order to free the captives. Thus the supreme authority of the Mohawks was formally opposed to the killing of St. Isaac Jogues and of St. John de Lalonde.

Foreseeing their liberation, the Bear Clan resolved to get rid of the missionaries. It was October 18, 1646. As St. Isaac Jogues was at prayer in his longhouse, he was invited to come for a meal with one of the chiefs of the Bear Clan. He accepted the invitation and at the moment he crossed the threshold of the long house, his head was split open with a tomahawk. He was forty-eight years old. The following day, St. John de Lalonde died the same death.

During his youth, St. Isaac Jogues was fond of repeating: "I was born in a city—Orleans—whose cathedral is dedicated to the holy Cross." In the autograph account of his first captivity, he wrote: "Every day at the foot of the big cross I had made on a large tree, by cutting out the bark, I meditated, I prayed." It was through hate of this sign of our Redemption that Father Jogues was martyred as the detailed story of his death reveals.

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His Holiness Pope Pius XII, in the decree on the heroicity of the virtues of the Venerable Kateri Tekakwitha, clearly states that the Iroquois maiden sprang from the blood of the Canadian or North American Martyrs. About a quarter of a century after St. Isaac's death, the *Jesuit Relations* of 1668-1669 mentioned the baptism of one hundred and fifty-one Mohawks:

"We ought to hope for much after such prosperous beginnings. The birth of this flourishing Church is due, next to God, to the death and the blood of the Reverend Father Jogues. He poured out his blood on the same spot where this new Christianity is beginning to be born; and we seem to be able in our day to verify, in his person, those beautiful words of Tertullian,—that 'the blood of the Martyrs is the seed of the Christians.' And, if the death of the Martyrs is, as a father of the Church well says, the science of eternity, *scientia aeternitatis*, we can affirm that the death of Father Jogues has earned for those unbelievers,... that God should give them by means of his successors the science of the Gospel. This is the true science of the blessed eternity that he proclaimed to them, at three different times, when he went into their country without fearing..."

Thanks, indeed, to one of the saint's successors, Tekakwitha became a Christian in 1676. Father Jacques de Lamberville, S. J., instructed and baptized her at a short distance from the spot reddened by the holy martyr's life blood. During a whole year, she edified the entire village in spite of the persecution of her people. In the autumn of 1677, at the missionary's suggestion, and with the help of Hot Ashes, of her adopted sister's husband and of a Huron, Christians all, she escaped from Gandaouagué. St. Isaac Jogues shielded her from harm. He led her to Montreal whence he himself had set out more than thirty years before.

Thus Montreal gave a saint to the Mohwak Canton; the Mohawk Canton gave to Montreal one of its own well on her way to sanctity. This eminent perfection, Kateri was to attain in less than three years at the Mission of Saint Francis Xavier, opposite Montreal, on the south shore of the St. Lawrence River.

Kateri's spiritual director, Father Pierre Cholenec informs us that she sanctified herself in her new village: "... Kateri Tekakwitha, after having been preserved for more than twenty years among the wicked and the sinful, now soon became a saint here among the just and the faithful." She abandoned herself up completely to the Will of God and, following her First Communion on Christmas Day, 1677, the good Lord rewarded her by calling her, without any mystical phenomena resulting, to the unitive way, the highest degree of the spiritual life here below.

A particular love of the cross is to be found in the life of the Venerable Kateri Tekakwitha as well as in that of St. Isaac Jogues. Each morning, during the winter hunt, as the men breakfasted, Kateri withdrew to a small oratory she had made on the banks of a brook where the hunters went for water. As for St. Isaac Jogues, her oratory consisted in a cross carved out on the trunk of a tree.

"I am very affected", she said, "by the three nails which fastened Our Lord to the cross..."

During one of her illnesses, to mortify her body, she took an uncomfortable position. An aged Indian woman reproached her for it. Kateri burst out laughing and answered that Our Lord had been far more uncomfortable on the cross and that she, in comparison, suffered nothing!

When the Holy Week of 1680 arrived, Kateri Tekakwitha's resistance had melted away. She still desired, however, in memory of the Passion of the Savior, to do penance, and, in particular, to spend a day without eating or drinking. She was given to understand that God was asking something else of her, something more—her life itself. On Tuesday she received the Holy Viaticum and the rest of the day and the following night she occupied her time "in great and fervent communion with Our Lord, Our Lady, and her crucifix."

Her death was very calm and resulted in a new flow of life upon the mission, upon Laprairie, Lachine, Montreal, Pointe-aux-Trembles, Trois Rivières and Quebec. Even before Kateri died, the French of Laprairie, so retiring was she, began to know her

as "the maiden at the Sault [Saint Louis] who lived like a religious... and when they saw her they could not believe their own eyes, because of her modesty and reserve." After 1682, the story of her apparitions, in which she appeared radiant with light and holding a cross in her hands, drew the attention of all New France. Soon the many cures obtained through her intercession led people in every quarter to pray to her as to a saint.

That same year, Father Chauchetière, while on a visit to the sick of the mission, came upon a cripple, who had suffered thus since the age of eight. The sight of this sick person touched the missionary and he lent her Kateri's crucifix, recommending that she make a novena:

"This was the first novena made to Kateri, and it was not without effect, for on the ninth day the woman was cured... Seeing that she had completely recovered, the Father told her to remember that she had promised Kateri not to gamble any more, of which she was inordinately fond. She gave it up entirely and has never gambled since... It has been noticed that she usually cured the soul of those whose bodies she healed, if they were in need of this double assistance, even though they did not pray for it."

The spirituality of the cross was that of St. Isaac Jogues and of the Venerable Kateri Tekakwitha. Both, throughout their lives and at the time of their deaths could say to the Indians and to the whites: "I have made known Thy name to them, and will make it known; that the love wherewith Thou hast loved me, may be in them..." (*John* 17:26). It would perhaps be a good idea to think about their great love in this month of September during which occurs the feast of the Martyrs. And, also, to meditate a little (don't be afraid of the word 'meditate') on this mysterious exchange between Montreal and the Iroquois Cantons and between the Iroquois Cantons and Montreal.

Kateri Needs

A History of the New York Iroquois
by William M. Beauchamp, S. T. D. (Albany, 1805)

A History of the Devotion to the Blessed Virgin Mary in North America
by Xavier MacLeod (Boston and Providence, 1880.)

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He had hoped to beatify Kateri!

Another Mother

Anastasia Tegonhatsiongo must have moved from Gandaouagué on the Mohawk River to the Mission of St. Francis Xavier not long after its foundation. In the first record book of the Confraternity of the Holy Family, kept at the Basilica of Quebec, one can see among the names of its Indian members that of "Anastasia Tegouatsienhongo, Iroquois woman of the Prairie de la Madeleine". This page was written in 1671. Thus Anastasia, who was a widow, and her children must have settled at Kahenta (Laprairie) in 1669 or 1670, perhaps even earlier.

In the autumn of 1677, a newcomer, Kateri Tekakwitha, came to the Mission to live with her adopted sister. This sister's long house belonged to Anastasia Tegonhatsiongo, who had known her, years before, as well as her mother in the Mohawk Canton. This elderly Christian, one of the first Iroquois to have been baptized by the Blackrobes, was a saintly woman and one of the most proficient in the entire village at preparing converts for baptism. Quite naturally, Kateri was drawn to her. For several months, this maiden, who had been so long without a mother, would not part company with her since she also learned more from Anastasia while they cut wood together than from anyone else. The latter proved to be another mother for Kateri, and taught her the daily and weekly devotions practised at the mission. With satisfaction, she observed that her pupil was one of the best she had ever known.

In the woods or in the fields, Anastasia always offered up her work to God. Kateri imitated her. This lay apostle, who was no longer young and whose heart was full of God, talked about Him, of the means of being agreeable to Him and of serving Him well.

One day Kateri asked her instructress what she considered the harshest penance to offer to Our Lord as proof of one's love. Without thinking of the possible consequences, Anastasia replied:

"My child, I know of nothing on earth more terrible than fire."

"Neither do I", answered Kateri.

And that same night she burned her legs with a firebrand . . .

Anastasia, whose faithfulness to the spirit and to the exercises of the Confraternity of the Holy Family was well known, certainly sponsored Kateri's admission to this association. She knew quite well all the good the members were doing and wanted a choice subject like Kateri to join them.

After the winter hunting, when she came back to the village, on Easter Sunday 1678, Kateri was admitted to the Confraternity of the Holy Family. Anastasia and the other friends of the group were overjoyed. They were convinced that Kateri, alone, by her own example, was able to sustain this association created in view of the apostolate of the laity.

A few months later, when our Lady's slippers bloomed in the underwood, Anastasia noticed that her *dirigée* spent less and less time with her. Kateri had found a good friend in a young widow, Marie Therese Tegaiguenta, and this, with her spiritual director's blessing. Anastasia did not take offense as she had much to do with the many candidates for baptism, who followed one upon the other. And Kateri always treated her as "her mother". Everyone knew that Tekakwitha was happier with Anastasia and with Marie Therese than with the other Christians of the village.

During the summer of 1678, Anastasia, considered both by Kateri Tekakwitha and her adopted sister as "their mother", was caught up in a misunderstanding between the two young women. Kateri's sister, who was mistress of the hearthfire to which Kateri belonged, wanted to force her to marry. Many good reasons favored her viewpoint, the least of which was not the great poverty to which Kateri condemned herself by remaining single. Because of Kateri's very definite refusal, she complained about Kateri's attitude to the mistress of the entire long house, Anastasia Tegonhatsiongo.

This sensible woman soon came round to the arguments proposed. In the end, she too feared that "her daughter", Kateri, had decided somewhat rashly not to marry. Consequently she did her best to win Kateri over to this idea. She addressed her quite frankly. And the Kateri she discovered was one she had never known before. As she was about to press the point, Kateri answered her, according to Father Cholenec, "in a voice that rang more than usually firm". To tell the truth, in a sharp tone: It Anastasia thought so much of marriage, all she had to do was to remarry! As to herself, if they wished to please her they would do well not



FOR KATERI LOVERS...

something new,
something chic:
kateri in enamel
on a four inch square
ceramic tile
mushroom colored to
blend into any background
by the well-known artist
daniel lareau.

(\$2.25 postpaid.)

to ever mention it. No man counted in her life. Saint Bernadette Soubirous would not speak otherwise two centuries later.

Anastasia could not get over it. The apparent lack of deference for her advice, sound and well meant, it must be admitted, displeased her supremely. She did not spare her observations for the obstinate young woman. Worse still, she threatened to complain to the *Raguenni*.

And Anastasia did go to Father Cholenec to report about Kateri. The latter, however, had preceded her by a few minutes. This, "her mother" was unaware of. Anastasia Tegonhatsiongo admitted that she did not understand Kateri. The girl was of age, and still she did not intend to start her own home.

The missionary replied coolly. Why torment Kateri for a resolution so worthy of praise? As a Christian of many years' standing, with all her experience, did Anastasia lack the insight to appreciate the beauty and the merit of the young maiden's position? And the priest waxed eloquent: "Far from objecting, if she had any faith, she should esteem Kateri all the more, and feel happy and honored herself because God had chosen a young girl from her long house to raise the banner of virginity among the Indians, and to teach them this sublime virtue which makes men like angels..."

Poor, good Anastasia! These remarks opened her eyes. She blamed herself for her conduct, and as she herself was very holy, she admired Kateri, praised her and looked upon her as a saint. Better than sentiment and fine speeches, she henceforth always supported "her daughter" in her new way of life. As in fairy tales, the story ended well. Anastasia was able to impart her new outlook on Kateri Tekakwitha to the adopted sister.

A year and a half later, during Holy Week of 1680, Kateri fell dangerously sick and died. In the account of her last moments, no mention is made of Anastasia Tegonhatsiongo. Doubtless with most of the others, gone out on the winter hunt, she did not return to the mission before Good Friday or Easter. Then it was that she learned of the death of her beloved "daughter".

The only time Anastasia had had a bone to pick with Kateri was when she tried to induce the young woman to marry. The Iroquois maiden bore her no resentment and from beyond the grave she showed her second mother gratitude for her charitable care. Her sweetest smile of gratefulness goes back to the Wednesday

following Easter, 1680, a week after her death. Night had fallen. In the darkness of Anastasia's long house, lit up by dying embers of the hearth fires, everybody slept, with the exception of its mistress. Her heart still aching from Kateri's death, she took refuge in prayer. Feeling sleepy, she then stretched out on her mat to rest. She had just closed her eyes when she was awakened by these words:

"Mother, arise!"

Anastasia instantly recognized Kateri's voice. She felt no fear whatsoever. She then immediately sat up and turned in the direction whence it came. Brilliant with light, Kateri was standing beside her. Later on, Anastasia related to the missionary that "her daughter" had half her body engulfed in this brightness, while the upper part was as bright as the sun. In her hand she held a cross even more radiant than all the rest, and such light poured forth from it that Anastasia was convinced that nowhere in the world was to be seen anything as beautiful.

"I saw her", she insisted, "distinctly in this position, as I was awake, and she addressed me these words which I also distinctly heard: 'Mother, behold this cross. How beautiful it is! It was the source of all my happiness during my life and I counsel you to make it yours too!'"

Years later Anastasia recalled this vision as if it had been granted to her only the previous day.

Earth from Kateri's Tomb

In small cellophane packet: 20c each.

Touch Relics

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

Novena

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

Statues

Colored 8½": \$3.75.
A wood carving 6½": \$15.

Book

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

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

Dr. Herbert Schwartz of Montreal

for **A History of New France** (Six volumes)

by P. F. X. de Charlevoix, S. J.

John Gilmary Shea Edition (Chicago, Ill.)



Please make the Kateri quarterly known to your friends.
If you have any suggestions to help us better it, won't you
please let us know? . . .

Write to the

KATERI CENTER

Caughnawaga (Quebec)
Canada.

You will find the Kateri Sympathy Cards in perfect taste,
beautifully printed and very convenient to have at hand.
Try them and see. To the family of the bereaved the Vice-
Postulator will be happy to send a personal note of sympathy.
No soliciting of any sort will follow.

One dozen cards : \$1.00. For each enrollment in the Kateri Guild : \$1.00
yearly.



*When did you
last renew your subscription
to "KATERI"?*

✿ **Kateri's smile upon you, Mrs. P. K. M. !**

From time to time, I contribute a dollar to Kateri's cause. Here is another one. I hope it will help you in your work . . . (Caughnawaga, P. Q.)

✿ **Kateri's smile upon you, Mr. J. T. !**

Here is \$8 for Kateri's cause. I would like everyone who has heard about her to do the same! (Caughnawaga, P. Q.)

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

Please find enclosed one dollar. I am a widow 70 years old. I don't have any income. God bless you! (Erie, Pa.)

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

Enclosed is \$5. for Kateri. Please continue to pray for my daughter. Her thyroid has improved a lot, thanks to Kateri! (Wailuku, Hawaii.)

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

We are sending you \$4. for Kateri in thanksgiving for favors obtained! . . . (Caughnawaga, P. Q.)

✿ **Kateri's smile upon you, Mrs. E. S. and Family!**

Please find \$3. enclosed towards the Lenten appeal . . . With best wishes for your future success . . . (Cardiff, Wales.)

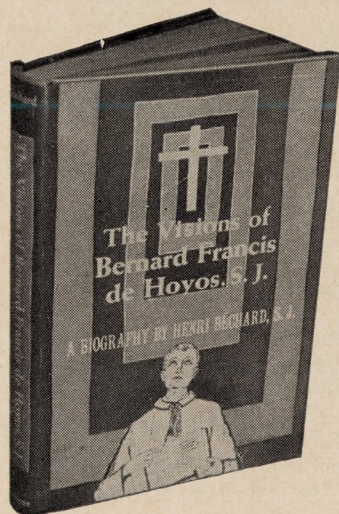
✿ **Kateri's smile upon you, Mrs. H. B.!**

Two dollars for Kateri's cause! Please remember my intentions in your prayers . . . (Caughnawaga, P. Q.)

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

I am happy to make a little offering to Kateri's cause. I am hoping she will soon be declared a saint! (Caughnawaga, P. Q.)

If you like the Kateri quarterly
you will like



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

by Henri BÉCHARD, S. J.

\$4.00 postpaid

Medals

1. Obverse: Kateri; reverse: Mission of St. Francis Xavier. 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.

✧ Kateri's smile upon you, Mr. S. D.!

Enclosed is \$10. for Kateri's cause. From what I hear, you will find it useful. Please remember us in your prayers . . . (Caughnawaga, P. Q.)

✧ Kateri's smile upon you, Miss L. K.!

I welcome this opportunity to contribute to Venerable Kateri Tekakwitha's cause. Thirty years ago, I asked her help and made the novena to the Sacred Heart and to Kateri that I might get work. I have been in the industry ever since. I do trust you are enjoying better health, and I will remember you in my prayers. Please pray for me, too . . . I am enclosing \$2. for the cause . . . (San Francisco, Calif.)

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

Some time ago, I picked up an autumn issue of your Kateri magazine. I enjoyed reading it and sent you 26 dimes (for the 26th anniversary of the vice-postulation) . . . I hope and pray for her beatification soon . . . (West New York, N. J.)

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

Enclosed is a \$2. for Kateri's cause. I hope that others will do the same. Every offering helps. May Kateri soon be beatified! (Caughnawaga, P. Q.)

✧ Kateri's smile upon you, Miss K. F.!

Now that I have recovered from my trip to Canada, I decided to get my petition off to Kateri before I'm too old to enjoy all she's going to get for me. Father, M. and and I both express our sincere thanks for your kindness to us. We enjoyed our tour of Montreal. I don't think I'll ever forget the view from Mt. Royal at night. It was breathtaking. Notre Dame, also, will be a lasting memory. I do hope you did not get too tired and that you are feeling better. I also hope you did not get a scolding from your aunt for playing hooky for the morning . . . Please do pray for my petition to Kateri . . . Enclosed is a check to cover my magazine subscription . . . M. D. will take it too . . . (Jamaica Plains, Mass.)

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

I am enclosing herewith my check for \$5. for five subscriptions to the "Kateri" magazine to wit . . . May the good Lord help and bless you in all your works! (Cleveland, Ohio.)

❖ **Kateri's smile upon you, Mrs. A. B. T.!**

You will find enclosed in this letter a check for \$20. It is my "thank you" for the sale of a property. I had promised to have this favor published and thereby to help in the beatification of the Indian Maiden, in whom I have complete trust . . . (Chomedey, P. Q.)

❖ **Kateri's smile upon you, Senor H. V. y A.!**

. . . Aquí le envío un pequeño artículo que escribí dos años atrás. No estuve lo suficientemente bien documentado. Pero lo principal es que tuve la inquietud de hacerla (Kateri) conocer, y eso es lo principal . . . Cuento con mis oraciones por la beatificación de Kateri. Yo, además, haré lo posible por hacerla conocer por Sur América. Yo soy ecuatoriano y creo que por allá tendrán mucho gusto en conocerla . . . (Ponce, Puerto Rico.)

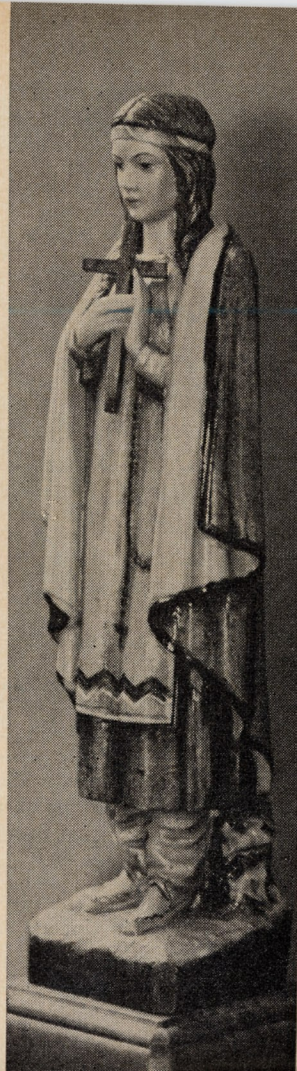
❖ **Kateri's smile upon you, Mrs. L. St. A.!**

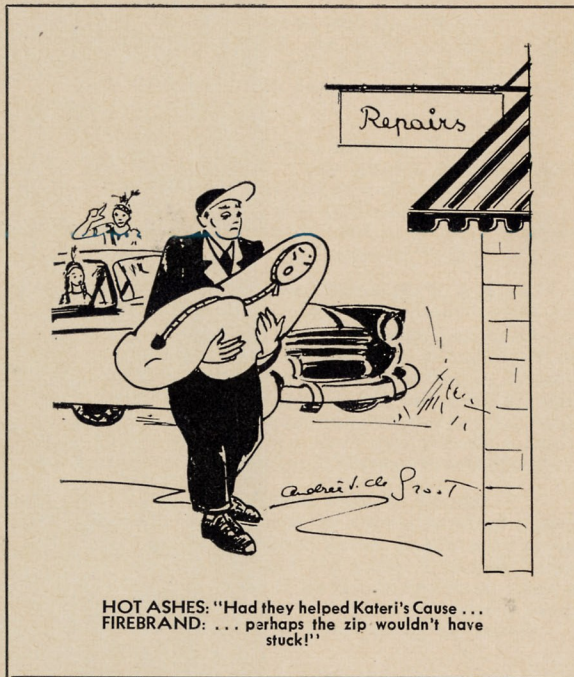
The enclosed two dollars is for a favor received a long time ago. I lost my change purse. It had only seven dollars in it, but I valued the purse. I offered Kateri two dollars if she found it for me. In two days, I had a phone call telling me they had found my purse. I never ask Kateri for anything without getting an answer . . . (Montreal.)

❖ **Kateri's smile upon you, Br. M., S. V. D.!**

I wish to inform you of a new change of address in regards to Kateri's quarterly magazine. My old and new address will be found at the end of this letter . . . I most certainly wish to make Kateri more known and loved, she whom I have received many favors from. One outstanding one was my grandmother coming into the faith at 82 years old. She is still living and a very good Catholic at 86, thanks to Kateri . . . (Carrog Corwen, N. Wales.)

An exquisite
wood-carving
of Kateri, 7"
(\$15.)





❖ Kateri's smile upon you, Mrs. D. C. R.!

Just recently someone gave me a copy of "Kateri". Because I have been interested in her cause for over eighteen years, I would like to be on your mailing list. My first-born is named Mary Kateri and at present is in Fontbonne College in St. Louis, Mo... (Evansville, Indiana.)

Singing at the Mission

... For our Indians, singing is a necessary adjunct... and it is on this account that all their prayers are set to music; really, it would be a great pity were it not so, they succeed so admirably. I often wished that Reverend Father Landreau, who is so fond of well-executed church music, could be present at our high masses; it would be a greater treat for him than anything he has yet listened to. The men who lead off with the first verses, he might take for a choir of a hundred Cordeliers, and the women for some great community of nuns. But what I am saying? Neither Cordeliers nor nuns ever sang as do our Iroquois men and women. Their voices are both mellow and sonorous, and their ear so correct that they do not miss a half-tone in all the church hymns, which they know by heart...

L. F. NAU, S. J.,
at Sault St. Louis
October 2, 1735.

Two Iroquois recordings (45") of The Caughnawaga Mixed Choir

Hymn to Kateri Tekakwitha
Ave Verum Corpus

Easter Hymn (Haendel)
Lauda Sion Salvatorem
Introit of Midnight Mass
Hymn to Christ the King
\$3.50 postpaid.

Kudos and Otherwise

Kudos to the *Hiawatha Telephone Operator's Club* of Boston, Mass., sponsored by Miss Ann O'Brien, which donates monthly to Kateri's cause. The Hiawatha Club has been contributing to the Cause for several years. ❀ Restricted kudos to the *All Saints Press* of New York, for having published in pocket book format Marie Cecilia Buehrle's *Kateri of the Mohawks*, originally edited by the Bruce Publishing Company of Milwaukee. The cover shows Kateri with a red shawl: she always wore a blue one. Worse still is the subtitle: "From Savage to Saint". Very slick and catchy, but one would wish that world conditions had taught the editors something. "From pagandom to sainthood", to my way of thinking, would have been better. To Miss Buehrle's credit the word "savage" was not used in the entire book. As it stands, the book cannot be offered to any Indian who might be interested in the life of Kateri. ❀ On May 30, at the Ritz Carlton, in Montreal, as Kateri's Vice-postulator, I was given the opportunity of speaking about her at the annual style show of the Beatrice school of *haute couture*. ❀ On June 6, a torrential downpour flooded the Kateri Center, causing quite a bit of damage. ❀ At Chateauguay, P. Q., on Sunday, June 8, at a Communion breakfast of the Holy Name of the Parish of Our Lady of Perpetual Help, it was my privilege to speak to the members about the Venerable Kateri Tekakwitha. ❀ Beginning on July 12, at the Hotel Dieu of Montreal, I gave a triduum to the Sisters gathered together for their General Chapter. Two Sisters were present from the city of LaFlèche in France, where lived the founder of the Hotel Dieu Sisters of St. Joseph and of Montreal. His sole aim in these undertakings, approved of by St. Vincent de Paul, was the conversion of the Indians. The Venerable Kateri Tekakwitha is the crowning glory of all his efforts. ❀ It is worth noting that quite a few pilgrims stopped at the Mission of St. Francis Xavier in Caughnawaga, P. Q., during the summer months to privately pray at the relics of Kateri. Many assisted at a Mass or at Benediction of the Most Blessed

Sacrament and prayed for her speedy beatification. ❀ Once again, I recommend that all Kateri's friends who visit the mission pray as the pilgrims do and, furthermore, that they leave (if this is at all possible) an envelope with an offering, clearly labeled: "For Kateri's Cause"? As there are no collection boxes for Kateri, this will do the trick.

