

*In this issue
you will read...*

The Traitor's Kiss
Two Brothers
The Kateri Seals
The "Little Father" . . .
Katerigram
The Lily of the Mohawks
Jean Gowastraha
A Touching Farewell
Kateri News

Write to the
KATERI CENTER

Caughnawaga (Quebec)
Canada.



PCIL 11
CSN



KATERI

Spring Issue



Volume 1⁶ No. 2
March, 1964

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



KATERI

Vol. 17

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 subscription (\$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.

MARCH, 1964

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of the Ordinary and Permission
of Superiors

Caughnawaga, P. Q.



The Traitor's Kiss

For thirty pieces of silver, Judas Iscariot betrayed our Lord. Money for him was an end, not a means. Yet he had doubtless heard the Savior's admonition:

"And so I say to you: money is a worthless thing; but use it to make friends for yourselves, so that when it gives out, they may receive you in the everlasting homes" (Luke 16: 9).

Judas understood the Master's teaching, but did not heed it. There is always the danger, for filthy lucre, of betraying the Savior with a kiss. Be wise: with your money, make friends for yourselves, who will receive you in Paradise.

A suggestion: one of these friends could be Kateri.

The Vice-Postulator

←

The kiss of betrayal,
interpreted in a wood carving
in the Sacred Heart Chapel
of Notre Dame Church
in Montreal.

Photo by A. Topp.

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

I promised Kateri one dollar if my son got his job back. A week after he got it back thanks to Kateri. (Caughnawaga, Quebec.)

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

Enclosed is a check for \$40. which I owed to Kateri... Also, you will find a dollar bill for the sheet of Kateri seals, that was sent to my Mother, Mrs. E. B. She is no longer living with me in California, so would you please send her the Kateri literature in Louisiana? I know she would love to receive it so she could read and keep up on the news of Kateri... (Long Beach, Calif.)

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

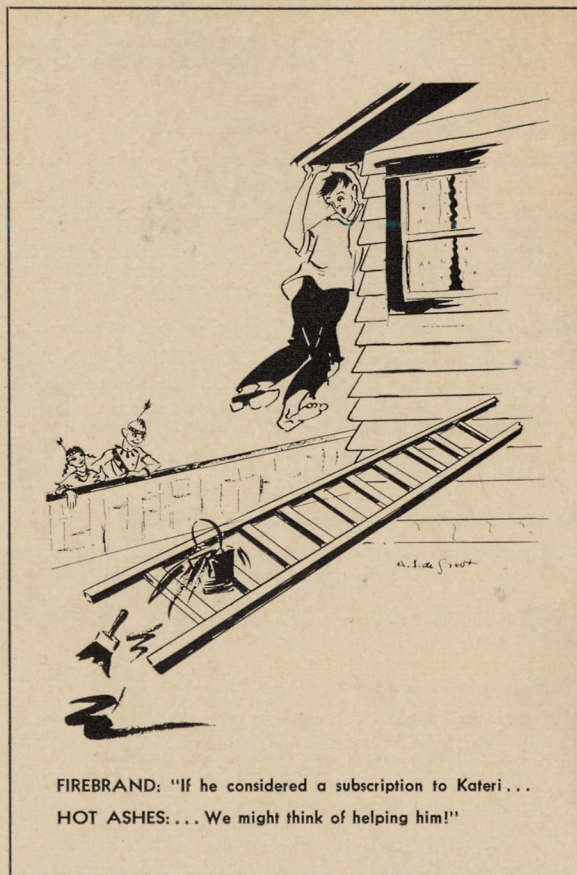
A long time ago you helped me where my sanity was concerned. Now you helped me to get good transportation and peace of mind. I promised you an offering, no matter how much I had left to live on, so here it is... [\$5.] Now my request is for my son... Thank you for being such a perfect Sister to me... (Wayne, Mich.)

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

I'm sending one dollar for Kateri's cause. At 59, I've been forced to retire early from my job because of poor health and necessity to take care of my Mother, aged 89, needing assistance day and night... (Wyandotte, Mich.)

✧ Kateri's smile upon you, Professor H. O' N.!

I have just returned from a two weeks visit to U. S. A. and find your letter and appeal. We met at Caughnawaga in 1950 when you showed me the Kateri relics and I enjoyed your hospitality. I am glad that the cause of Kateri is making progress and I enclose \$2. U. S. I hope that you are well and that you will say a prayer for my wife, Barbara, who died suddenly in 1960... (Swansea, Wales.)



Two Brothers

The second and third Plenary Councils of Baltimore petitioned the Holy See for the beatification and canonization of the Jesuit Martyrs and of the Indian Maiden, Kateri Tekakwitha. The proceedings of both Councils are available in any specialized library.

An unknown nineteenth century document addressed to the Holy See by two Canadian bishops, requesting the glorification of the Martyrs and of Kateri Tekakwitha has been filed away, since 1885, in the archives of the Sacred Congregation of Rites in Rome. Thanks to the kindness of the Very Reverend Msgr. Amato Pietro Frutaz, Relator General of the Historical Section of the Congregation of Rites, it is now our pleasure to publish this important paper. Anyone close to Kateri will find this petition of interest.

The two bishops were brothers and together they forwarded their official request to His Holiness Pope Leo XIII. His Grace, Antoine, first Bishop of Sherbrooke and His Grace, Dominique, first Bishop of Chicoutimi, signed this letter, the former on October 30, 1885 and the latter on June 19, of the same year.

Both these prelates were born at Lorette, close to the old Huron village. This, of course, explains in part their interest in the Venerable Kateri Tekakwitha. Then again, the one in the Eastern Townships and the other in the distant Saguenay country labored strenuously at the establishment of their dioceses. Seventy-five years ago, conditions must have been not unsimilar to those of seventeenth century New France. Thus the two missionary bishops were inspired to turn for help to the Lily of the Mohawks who, from her death to the end of the French Regime in North America, was affectionately called by the settlers "the Protectress of New France".



Bp. A. Racine



Bp. D. Racine

BEATISSIME PATER:

Divinae Providentiae dispositione factum est, ut hisce ultimis annis fidelium attentio revocata iterum fuerit in locum illum Diocesis Albaniensem quem insignem saeculo XVII fecerunt trium Christianorum virtutes et martyrium. Ex eis unus fuit *Renatus Goupil*, Andegavi in Gallia natus, qui patribus missionariis e Societate Jesu apud Hurons famulabatur. Hic una cum P. Jogues ab Iroquois captus, post multa invicto animo pro fide Christi tolerata, ictu securis casus fuit ob signum crucis quod puerulum edocebat, die 29a Sept. anni 1642, aetatis suae 36to.

Illum proxime secutus est P. *Isaac Jogues*, Aurellis in Gallia natus, sacerdos S. J., qui cum apud Hurons missione sua sacra fungeretur, cum famulo suo Goupil captus fuit ab Iroquois. Is post longam omnisque generis tormentis aggravatam captivitatem mutilatus evasit. Quod causa fuit, cum apud Urbanum VIII dispensatio peteretur qua Dei servus deformi licet manu Sacrum offerret, ut dicret Summus ille Pontifex: Indignum esset Christi martyrem Christi non bibere Sanguinem! Sed mox iterum et tertio reversus apud tortores suos eis Christi fidem indefesse annuntiavit, donec propter Christiana signa sursumque vestes, quibus utebatur, securi ab Iroquois percussus est die 18a Oct. anni 1646, aetatis suae 40mo.

Duos hisce martyribus accedit virgo Iroquesa *Catharina Tegakabita*, eodem loco nata quo isti duo praecedentes Dei servi sanguinem suum fuderunt. Haec cum adhuc adolescens esset, ut liberius fidem Christianam, quam profitebatur, et pietatem exerceat, una cum aliis Christianis Iroquois in pagum Canadensem, qui nunc Caughnawaga vocatur, se recepit, ubi innocentiae morum et omnium virtutum exemplar eximium se praebuit, donec aetatis suae 24to anno pientissime in Domino decessit anno 1680, magnam sui desiderium post se relinquens et sanctitatis famam miris eventibus comprobata.

Hinc praeclearissima *Renati Goupil*, P. *Isac Jogues*, et *Catharinae Tegakabita* nomina evaserunt apud fideles in Foederatis Statibus et in Canadensi Dominio, et traditione non interrupta in historiis tum civilibus tum ecclesiasticis celebrantur. In eorum laudem specialia vel biographica vel biographiae pluries editae fuerunt. Non pauca praeterea in Archivis servantur documenta coeva quae plenam talibus narrationibus fidem comparant.

Hic itaque perperis humiliter a Sanctitate Vestra efflagitamus, ut *Renati Goupil*, P. *Isac Jogues*, et *Catharinae Tegakabita* causa Beatificationis Apostolicae Sedis auctoritate introducat. Ea pietatem hujus regionis fidelium novis exemplis et proprio sinu propositis foveat: studium procurandi conversionem Indorum novis stimulis promoveat: ipsos Indos ad amplectendum fidem Christianam honoribus uni ex contri- bulibus suis impertitis alliciat: et regioni huic nostrae novos aspices et patronos indigenas addet.

Sanctitati Vestrae.

Addictissimus et humillimus filius

+ A. Epus Sherbrooke.

Most Holy Father:

Through the disposition of Divine Providence it has happened in recent years that the attention of the faithful once again has been focused upon that place in the Diocese of Albany which the virtues and martyrdom of three Christians made famous in the seventeenth century. One of these was René Goupil, born at Anjou, France, who worked helping the Jesuit missionary fathers among the Hurons. Together with Fr. Jogues, Goupil was captured by the Iroquois, and, after enduring numerous sufferings for the Christian faith with a steadfast soul, he was killed through an ax-blow because he had been teaching a small boy the sign of the Cross. He died on Sept. 29, 1642; he was 36 at the time.

Soon to follow him was Fr. Isaac Jogues, born at Orléans, France, a Jesuit priest. He was captured together with his assistant Goupil while carrying out his sacred ministry among the Hurons. However, after a lengthy captivity marked by tortures of all kinds, Jogues escaped, though he was permanently mutilated. This disfigurement was the reason why Urban VII, when asked for a special dispensation that this servant of God might offer Mass even with a mutilated hand, replied: "It is not fitting that a martyr of Christ be unable to drink the Blood of Christ!" Soon after this, Jogues returned for a second time, and even for a third, to his torturers to whom he indefatigably preached the faith of Christ, until he was tomahawked on October 18, 1646, for using various Christian images and sacred vestments. He was 40 years old.

To these two martyrs was soon added the Iroquois virgin, Kateri Tekakwitha, born in the very place where these two servants of God had poured out their

blood before her. When Kateri was still a young girl, in order to practise more freely the Christian faith that she professed and a really Christian way of life, she went with some other Iroquois Christians to the Canadian village now called Caughnawaga. There she gave an outstanding example of personal innocence and of all virtues until at the age of 24 she died a holy death in the Lord in 1680. She left behind her a great store of personal affection and the reputation for holiness confirmed through remarkable events.

From this area the names of René Goupil, Fr. Isaac Jogues, and Kateri Tekakwitha went forth ever more renowned among the faithful both in the United States and in the Dominion of Canada. Their lives were constantly honored not only in church tradition but also in civil history. In their praise, special monographs or biographies were issued numerous times. Not a few documents are also preserved in the Archives dating from their own times which support the trustworthiness of these accounts.

And so, after considering all these things carefully, we humbly request Your Holiness that the cause of beatification for René Goupil and Isaac Jogues and Kateri Tekakwitha be introduced, with the authorization of the Apostolic See. This beatification will nourish the piety of the faithful of this area through new models from this very region. It will provide new motivation, increasing the zeal for obtaining the conversion of the Indians themselves to embrace the Christian faith through the honors granted to one of their own tribe; and finally this beatification will add to this area new blessings and its own patrons.

Your Holiness's

Very devoted and humble son,

† A. Bp. of Sherbrooke, Canada

October 30, 1885

The Kateri Seals

"Received the nice sheet of stamps the other day and am returning a check. However I'd appreciate having another set mailed to me for they are a wonderful way to "advertise" her very important cause. Thank you kindly. Miss T. B. (Saint Paul, Minn.)

"Enclosed you will find a money order of ten dollars. Five dollars I promised Kateri for a favor received; the rest is for the stamps and to help her cause..." Mrs. P. C. (Montreal, P. Q.)

"Enclosed find a money order for a sheet of Kateri seals. I have used them on my Christmas cards and will try to be of better help to Kateri and to you in the future... Mr. J. J. L. (Trenton, N. J.)

"Please find herewith an offering for your dear little "Saint", in thanksgiving for a favour requested and obtained. Thank you for the stamps. I shall be happy to use them on my mail..." Miss O. McK. (Sherbrooke, P. Q.)

"I'm very happy to answer your appeal for Kateri. You will find enclosed five dollars for Kateri seals and for a Kateri novena... (Montreal, P. Q.)

"Here is a dollar for the Kateri seals and another dollar to keep it company." Mrs. S. K. (Buffalo, N. Y.)

"Here is a \$5. money order for the cause of Kateri. Sorry I don't have more to give, but I will keep her in my prayers. [Editor's note: If every friend of Kateri were able to do as much, there would be no financial worries at the Kateri Center.] Perhaps you would send me another sheet of stamps as I can use them." Miss P. H. (Louis, Ky.)

"Of the enclosed check for \$42., \$2. is enclosed for stamps and the other \$40 is for you to disperse as you please or need. Here is my address for another sheet of stamps..." Miss R. O'R. (Detroit, Mich.)

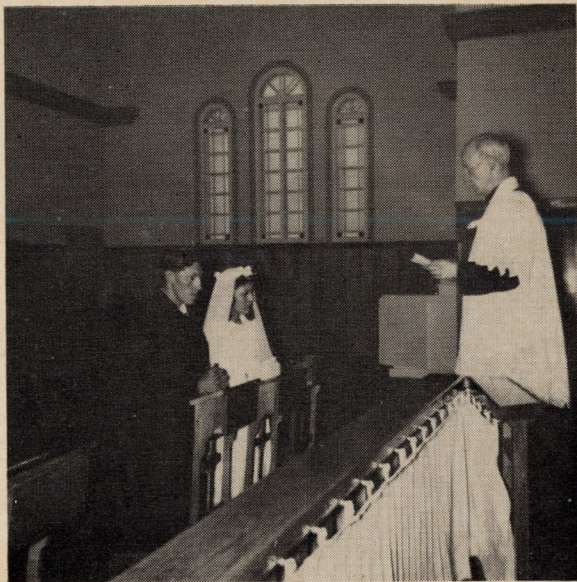
"I'm enclosing \$5. to help you with the sale of the Kateri seals..." (Outremont, P. Q.)

"Many thanks for the seven sheets of Kateri seals! I am including my check for the same... The seals will travel here and there, pleading for Kateri's cause... Miss D. B. (Montreal, P. Q.)

"...I'm enclosing an extra dollar for another sheet of Kateri stamps. I do hope for Kateri's speedy beatification!... Mrs. F. A. R. (Toronto, Ont.)

USE THE KATERI SEALS AND INTRODUCE THEM TO YOUR FRIENDS!

(\$1. per sheet.)



Father Hamel Solemnizing an Indian Wedding at Longlac

The Editor of "La Moisson", a fortnightly publication of the Missionary Sisters of Christ the King (4730, Lévesque Boulevard, Chomedey, P. Q.) graciously authorized the translation of this article as well as the reproduction of the accompanying illustrations.

The "Little Father" and Great Missionary

Father Alphonse Hamel, S. J., died on March 14, 1963, at Longlac, Ontario. This great missionary provided this Indian Reservation of Northern Ontario with a church, a presbytery, a recreation center and, finally, with a school.

Not only was he an architect, but a workman also who really put his hand to whatever task there was to be done regarding the required improvements at the mission. If the Sisters enjoyed electric lights and running water, it was because Father Hamel had installed a motor and served, according to circumstances, as a plumber not only in setting it up, but, also, and above all, whenever the electric system failed.

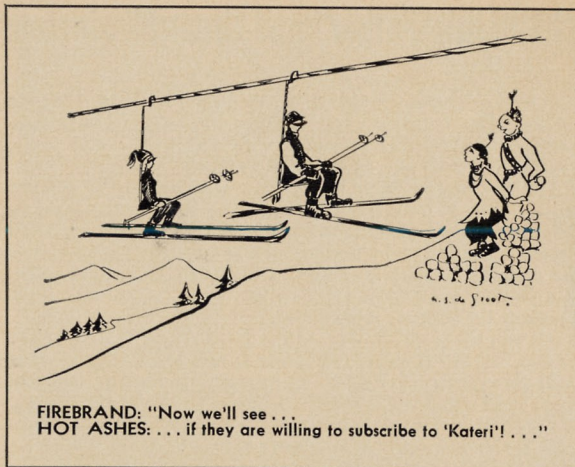
He was the great Provider of the Reservation. If most of the families had something to eat, it was thanks to benefactors often quite generous, whom Father had interested in his dear "children of the wilds", and whose memories he had the art of stimulating.

For miles around, nobody was a better *cordons bleu* in order to treat the Indian children who were always ready to eat, or to prepare a choice meal for a passing guest, who often was a V. I. P. Some of his recipes have become legendary even among the Sisters!

But his charge as pastor of souls was his one and only preoccupation. Deeply devoted to prayer, to find time to pray, he was obliged to filch it from his sleep; this done, he was constantly at the disposal of his beloved Objibwa or Cree, who often came to disturb him every hour of the day, even at night, and often for trifles.

Many were the priests of the Hearst diocese who came to consult him! It is impossible to describe the many attentions lavished by Father Hamel upon his itinerant colleagues, stopping for a while at this presbytery during their endless treks through the neighboring Indian missions.

The numerous messages of sympathy which marked his death eloquently prove to what extent he was "all things to all men", to the Indians, to the whites, even those of different religions. How often he had to uphold the rights of his flock! The men in government offices, as well as in the courts of the land or elsewhere, who witnessed his interventions, always had pleasant memories of



him. The Department of Indian Affairs even granted a day of mourning to the Reservation, esteeming his death as "a national loss for the original inhabitants of Canada."

In the midst of a people living in another age, what heroism and what patience this isolated life in Northern Ontario implies! For this eminent professor of science, this one-time Superior of a Seminary had taken over the responsibilities of Father Joseph Marie Couture, S. J., at an age when one generally thinks of retiring.

He was sixty years old and already of frail health when the Superiors, as a result of a request of the Bishop of the time, recommended that he take over this missionary work. Generously, humbly, Father Hamel simply answered: "I will do so most willingly."

He was not unknown at Longlac, for during his holidays, he had more than once offered to share in the apostolic labors of his confrère. It was he who suggested to Father Couture that the Missionary Sisters of Christ the King be invited to Longlac to

help him in his apostolate, never thinking the Sisters would do the same for him and furthermore assist him in his last hour.

For death alone, rather sudden but not unexpected, put an end to his generous and complete devotion to duty, accomplished with a humor that concealed his heroism. He died on March 14, 1963, at about half past ten at night.

God fulfilled his wish to die among his Indians. Indeed, *he loved them to the end*. His Superiors complied with his desire to be buried in the Indian cemetery, on a little island facing the parish church. He had often gazed at it during the sunsets which clothed the lake in beauty. In a mausoleum, in the basement of the church, he had laid to rest Father Couture, but for himself, his choice was to have his final resting place among the graves of his Indians, the Indians he had loved so much.



At the Noviciate of the Missionary Sisters of Christ the King (Gaspé, Québec) 1480 miles from the Indian Reservation of Longlac, Mr. and Mrs. Samuel Wesley of the Cree Nation, (and two of their sixteen children) are happy to be with their daughter, Annie, who at her solemn profession took the name of Sister Marie Kateri.

KATERIGRAM

In Rome, during 1961, appeared the *Positio of the Historical Section of the Sacred Congregation of Rites on the Virtues of the Servant of God, Bernard Francis de Hoyos, S. J.* This book of 1026 pages contains all the documents concerning the Apostle of the Sacred Heart in Spain, who died in 1735, at the early age of twenty-four. It was printed for the use of the specialists of the Congregation of Rites to study the life and virtues of the candidate to sainthood. The edition is now out of print.

To make him known to the English speaking world and to bring down the Sacred Heart of Jesus' blessings on the Cause of the Lily of the Mohawks, I published the first English book on Father de Hoyos. On page 1010 of the *Positio*, at the end of the long list of publications on Father de Hoyos since the end of the eighteenth century, one reads the following appreciation of this biography:

Henri BÉCHARD, S. J.: *The Visions of Bernard Francis de Hoyos. Apostle of the Sacred Heart in Spain*, New York, 1959.

A biographical study of the Servant of God, compiled according to modern historical methods and in which are used all the sources recently discovered; profusely illustrated with photographs.

Now the *Positio*, as I have implied, was prepared for a critical appraisal of Father de Hoyos' life and of the writings pertaining to him. The above appreciation of *The Visions of Bernard Francis de Hoyos* is all a writer could wish for. It is also your guarantee that this book will make for worthwhile reading. About 550 copies remain. You may obtain your copy by sending \$4. or five one-dollar subscriptions to the *Kateri* quarterly, by writing to

Rev. Henri BÉCHARD, S. J.,
1855 Rachel East,
Montreal 24 (Quebec) Canada.

✱ Kateri's smile upon you, Miss E. R. C.!

I would have sent you this two dollars a little sooner, except that I was keeping it for my own possible emergencies. Today while cleaning out my handbag, I decided to hurry it along to you and ease your financial troubles by this little drop in the bucket... Please remember my Mother in your prayers. Since her shock, a year ago last July, she is still bed-ridden, paralysed and speechless, although improving in some ways. Thank you for this invitation to contribute to Kateri... (Auburn, Mass.)

✱ Kateri's smile upon you, Mrs. F. H. M.!

While visiting through Canada last week, we were privileged to stop at your presbytery and your church. I had never heard of Kateri before, and, no doubt, there are many others in these parts who have not heard of her. May this little mite which we are sending add to your efforts... Asking for God's blessings upon us all... (Philadelphia, Pa.)

✱ Kateri's smile upon you, Rev. Fr. M. MM. W., O. F. M., Conv.!

I am a Conventual Franciscan Missionary priest giving missions in Halifax, Nova Scotia. In the room I was given at St. Peter's Rectory, Halifax, Nova Scotia, there was a copy of "Kateri" on my desk. I have been looking for a publication such as yours to give public thanks for a great favor that I believe was granted to me through her intercession. Twenty-four years ago, my sister fell down a flight of steps with her baby Barbara. Barbara was but six months old and the fall caused a skull fracture which the doctors said would most likely cause the death of Barbara. I prayed to Kateri and have been praying in thanksgiving for Kateri's Cause, because today Barbara is a married woman, and the mother of three children. I would appreciate it very much Father, if you could print the above in "Kateri". May God and Kateri bless you and your work. (Winona, Ont.)

The Lily of the Mohawks

"I have up to the present written of Kateri as a lily among thorns, but now I shall relate how God transplanted this beautiful lily and placed it in a garden full of flowers, that is to say, in the Mission of the Sault [St. Francis Xavier, today at Caughnawaga, P. Q.], where there have been, are and always will be holy people renowned for virtue."

(CLAUDE CHAUCHETIÈRE, S. J.
in *The Life of the Good Kateri Te-
gakoüita*, written in 1685, and
revised in 1695.)



A Little Known Friend

A close friend of Kateri Tekakwitha, Jean Gowastraha, an Oneida, is seldom if ever mentioned by her modern biographers. Father Cholenec claims she was the Lily of the Mohawks' most faithful imitator.

Jean married a Mohawk at the Mission of Notre Dame of Lorette on the outskirts of Quebec. What with her gentleness and her rare virtue, her marriage should have been a union of enduring love. Her husband, however, soon slipped into the mire of drunkenness and of its companion vices. His recently converted wife, who had every right to expect something better from a Christian, suffered deeply from his debauchery and from the ill treatment he all too generously meted out to her.

At the time, religious fervor ran high at Lorette. The young man soon tired of it and one fine day took off into the wilderness. Jean followed him everywhere, determined not to abandon him, and goaded on by the hope of winning back his love and by that of leading him back to the practice of his religion. With these thoughts in mind, she patiently endured his dissolute ways and his constant brutality. She secretly did penance to obtain the grace of his conversion.

Jean's Mohawk husband had relatives at the Mission of St. Francis Xavier. On an impulse, he decided sometime during 1677 or 1678 to settle down there. With him went Jean Gowastraha. Her hopes must have risen, since they were living once again in a community of pious and kindly praying Indians. Not long after her coming, in what circumstances we do not know, she met another newcomer, Kateri Tekakwitha, and was much impressed by her.

The young married woman certainly became acquainted with still another saintly person, an Onondaga, who, in 1671 or 1672, had gone through a grueling experience. This acquaintance also had a husband, to say the least, lacking in fervor, and two small children. After their marriage, he had rapidly become entangled in the web of drink and of strife. His passion for fire-water made him lose all self-control. Eventually he returned to Onondaga, and his wife, at the missionary's suggestion, made the long trip with him.

In their homeland, he maltreated her. The pagan Onondaga relatives, one of the important families of the canton, were shamed by the man's conduct and forced him to act more considerately. As weary day plodded on after weary day, she felt her children's faith, as well as her own, was seriously endangered. To preserve it, she was ready to give up her life. This proved unnecessary for, one day, while her husband was on the warpath, her little boy said: "Let's go away! Let's return to Laprairie!" Hastily gathering together a few belongings, she fled with her two children, to safety at the Mission of St. Francis Xavier, where she lived quietly with her youngsters, never regretting the relative luxury which would have been hers at Onondaga.

Her edifying life and the similarity of their problems doubtless led Jean Gowastraha to an important decision. Whether her husband remained at the mission or roamed the woods for months on end, Jean endeavored to regain his goodwill, but all to no avail. As a result of his licentious living, he finally gave up the faith and made up his mind to return to the pagan Mohawk country. This was one place Jean refused to go, mindful of the Onondaga woman's ordeal in her native Indian castle.

Instead, she made her way back to Lorette, where she lived with her husband's family, thus hoping against hope to touch the estranged one's heart. This must have taken place during 1679. Less than a year later, she learned that the apostate she still loved, after a prolonged bout of drunken lechery, had been



place of her friend, Kateri Tekakwitha. To the little settlement facing Montreal, on the south shore of the St. Lawrence, she moved before the end of 1684. She often visited her friend's grave where, the year before, a little monument had been erected.

The youthful widow made up her mind to imitate Kateri as best she could. Since 1678, the people of the mission used willow shoots and thorns to chastize themselves with, but they had since learned about disciplines, iron girdles and the like and had readily adopted them. Like the others, with her confessor's permission, Jean Gowastraha used them. Her spirit of penance, of course, was only one of the many facets of her saintliness.

She did not live very long, a year or two at most, after her definite removal to the Christian village. Her last days resembled Kateri Tekakwitha's. Of 1684, which may have been the time of her death, Father Chauchetière wrote:

"The way in which the Indians die in the mission, is so consoling that no one fears either death or disease. The sick person himself anticipates those who are about him, and often prays to be told of the hour of his death; they fear lest one impose upon them, and hide from them this news which makes people in general tremble. They bestir themselves to receive Extreme Unction before they lose the use of their senses. God is so wonderful and so liberal toward these new Christians that he gives to them some presentiments of their impending death; and some have been found who foretold the time of their death at a specified moment. God often preserves their reason and their speech until even their last breath; there are some who have given up the spirit a moment after reciting the Angelus aloud,—saying their last farewell just as when one is about to go on some journey. There are some who died while praying and on their knees; there are some who have expired while making the sign of the cross. While dying they make very touching little exhortations to those who are not Christians, or who live wrong, or who have relaxed from their first fervor. They speak

killed. Don Quixote tilted against a windmill, but this man alone attacked a longhouse with all its inhabitants.

The death of her husband in such shady circumstances deeply affected Jean Gowastraha. Although she was still in the prime of life, she resolved never to remarry and to spend the remainder of her days at the Mission of St. Francis Xavier near the last resting

of their own death while themselves distributing their little belongings, as if they were not sick. They taste in advance the pleasures of the other life, founded upon Our Lord's promises. . .

"Those who most closely survey this perseverance of the Indians say that God grants them these final graces because there is no one in this mission who has not given up everything for God, by leaving his country for His sake. Thus not one has yet been seen to die who has not at death given strong evidences of predestination,—although the number of the dead is already very great, and amounts to the number of nearly one hundred and forty. The faces of the deceased have nothing frightful about them; on the contrary, they inspire devotion. On comparing them with the good lives of persons who have dwelt here, can it be that persons who frequent the sacraments and often confess, who never leave the village for the chase without confessing, who have no sooner arrived than they make ready to confess, who in every different occupation of the day offer their work to God, who scrupulously observe the forgiveness of injuries, who confess from fortnight to fortnight, who often make their examination of conscience, who accuse themselves of the slightest distractions, and who live like angels—can it be that such persons do not end life well? The primitive Church of the Iroquois is in this condition."

This somewhat lengthy quotation will help to understand Jean Gowastraha's last prayer. During her final illness, she worried about her two little ones, the elder a boy of six, the younger a child of four. She feared that in the years to come they might walk in their father's footsteps. In her distress, she turned to Our Lord and with her habitual fervor implored Him not to take her without taking her children too. Her request was heard. One of the two fell sick and died before she did; the other followed her eight days afterwards. For Jean Gowastraha, for Kateri Tekakwitha and for all those at the mission who had gone on, death had simply meant that "life was changed and not taken away."

The 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.

Medals

Obverse: Kateri; reverse: Mission of St. Francis Xavier.
Aluminum: 5c each—50c per dozen.

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.

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

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WEST END BOWLARAMA — 692-6796-7-8

A Touching Farewell



Father T. F. Kramer, C. PP. S., was a tried and true friend of the Lily of the Mohawks. Several poems of his appeared in *KATERI: Kateri, Hear* (March, 1949); *The Waiting Lily* (June, 1950); *Kateri's Way* (March, 1951); *Seven Sisters* (June, 1951); *To Our Martyrs* (September, 1951); *Passion Flower* (March, 1952); *To St. Ignatius* (June, 1952) and *To St. Francis Xavier* (December, 1952). The last years of a long full life, he spent at Holy Cross Hospital, in Merrill, Wisconsin. Each year he faithfully renewed the subscriptions for several religious he had enrolled in the Kateri Guild. On and off, we exchanged letters. I never met Father Kramer, but I am convinced he was an extraordinary priest and religious. He will help me in my work, of that I am sure, now that he is close to the Venerable Kateri Tekakwitha.

On October 14, I received a little note from Brother Denis, C. PP. S., at St. Charles Seminary, in Celina, Ohio. He wrote: "Father Kramer left this card to be mailed to you after his death. He retired here at St. Charles Seminary on August 30, 1962. He had a stroke a short time before that, and was practically confined to bed since that time." On the other side of the card, typed at Holy Cross Hospital, were the following lines:

Dear Father:

When this you read, I shall be freed
From all of mortal life's desires.
Pray thou He give the joys that live
Without too much of cleansing fires;
Yet, should I miss that early bliss,
May Mohawk Maid hear sainthood lyres.

T. F. Kramer, C. PP. S.

Obit: Oct. 11, 1963

Date

(Signed.)
Brother Denis

Father Kramer had left the dotted line to be filled out when he died. Even had he not attained the joy of heaven, he hoped that, at least, Kateri be declared a Saint. Of such mettle are her friends.
R. I. P.

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

Please excuse me for not sending my subscription in. I have been in and out of the hospital and it seemed to slip my mind. I have just had my fourth heart attack. I am sending you five dollars, one for the subscription and four dollars for help for Kateri and a little help to me for some luck... (Hyde Park, Mass.)

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

I am enclosing a small offering to further your work for Kateri (\$5.). I feel Kateri has helped me during the past year and I am very grateful, so in this small way, I will try to express my appreciation... (Johnstown, Pa.)

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

Enclosed is \$5., \$1. for seals and \$4. for Kateri's cause. May the good Lord help and bless you in all your work!... (Caughnawaga, Quebec.)

❖ **Kateri's smile upon you, Miss R. D.!**

I am a high school student in the United States and have been receiving "Kateri" for a few years. Recently I did a brief report on Kateri's life and past issues came in very handy. Enclosed find \$2. One is for a subscription for a friend... The other is for Kateri's cause... (Middletown, Conn.)

❖ **Kateri's smile upon you, Mr. and Mrs. A. J. B., Sr.!**

Enclosed check for \$2. is the second part of the pledge for \$5. I sent \$3 several months ago and I said at that time we would send \$2 more when we had it. This is for a favor received from Kateri. May God bless you!... (Albany, N. Y.)

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

Enclosed find five dollars to help Kateri's cause. We will keep your intention in our prayers and will be grateful for a remembrance in yours... (Cochabamba, Bolivia.)

Kateri Sympathy Cards

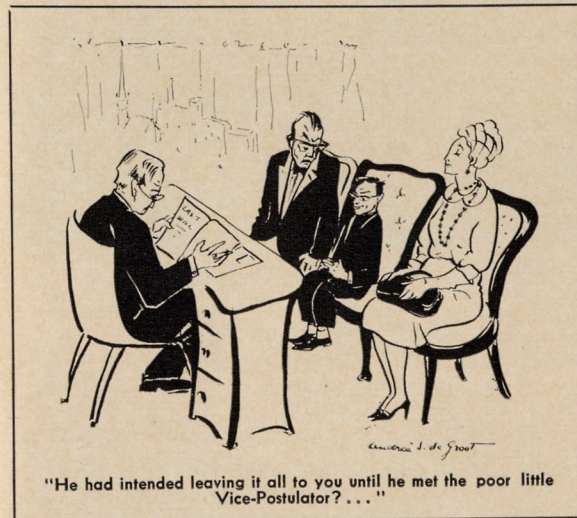
Enroll your deceased friends in the Venerable
Kateri Tekakwitha Guild.

SPIRITUAL BENEFITS

1. A High Mass sung each week at Kateri's Mission, as well as a daily memento in the Vice-Postulator's mass for deceased members.
2. Participation in the good works of more than 35,000 Jesuits throughout the world.
3. Participation in more than 15,000 masses read each month for the benefactors of the Society of Jesus, both living and dead.
4. Participation in the merits gained in helping the cause of the Lily of the Mohawks.

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

(Ask for a sample card, which you will receive free of charge.)





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.)

✧ **Kateri's smile upon you, Mr. J. A. W. C.!**

Please accept this donation towards your good work! . . .
(Lachine, Quebec.)

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

. . . I just can't explain the wonderful joy I felt hearing mass at St. Francis' and praying, afterwards, at the relics of the Venerable Kateri Tekakwitha. I trust in God my prayers will be answered with the help of Kateri. But most of all, I pray for the cause of Kateri . . . Enclosed is \$20. Please renew my subscription to "Kateri" and accept the rest for the seals . . . (Stony Point, N. Y.)

✧ **Kateri's smile upon you, Sister C., R. S. C. J.!**

With sympathy and prayers, \$5 . . . (Halifax, N. S.)

✧ **Kateri's smile upon the Immaculate Heart of Mary Mission Club!**

God bless you always! Enclosed \$100. (Quincy, Mass.)

✧ **Kateri's smile upon you, Mrs. N. J. R., Jr.!**

Please accept the small sum of \$11. toward Kateri's Cause. May she continue her working with us and her name shall be mentioned even more. A big decision we have to make, businesswise and we know she will remember us . . . This is the first time you hear of me, but rest assured it shall not be the last. Kateri has helped us to increase our faith in God . . . (Amherst, Mass.)

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

Please find enclosed a cheque for ten dollars in thanksgiving for favours received. Father, you may use it where you wish . . . (Toronto, Ont.)

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

... I was indeed sorry to hear of the flood disaster and am enclosing a check of \$25. toward your greatest need of the moment. I have been devoted to Kateri for years and seek her intercession often. I have at this moment a special intention in mind and trust in her help... (Scarsdale, N. Y.)

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

A little offering \$5 for Kateri! (Montreal, Quebec.)

✧ **Kateri's smile upon you the Indian children of the Mission!**

Here are fifteen dollars and fifty cents for the cause of our beloved Kateri! (Caughnawaga, Quebec.)

✧ **Kateri's smile upon you, Knights of Columbus of the Mission!**

We are enclosing \$100. for the Kateri seals. We hope this will help you in your work... (Caughnawaga, Quebec.)

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

To help the Kateri quarterly... thereby promoting devotion to the Lily of the Mohawks, I am forwarding you \$50. ... (Aliston, Ont.)

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

Many thanks for your continued reminders of the Cause of Venerable Kateri. I am pleased to enclose a small contribution [\$5.] towards your very praiseworthy endeavours... (Toronto, Ont.)

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

... Here is my contribution to Kateri's cause—in memory of my late husband, O. J. K. (1902-1952). It would have been his birthday, a good occasion to remember Kateri. She has been a friend of the family since 1950. (Montreal, Quebec.)

Kateri News

During 1963, several extraordinary priests, interested in the Cause of the Lily of the Mohawks, passed away. On July 1, Father James M. Harney, S. J., of Boston, died as he was preparing to lead a pilgrimage to the Mission of St. Francis Xavier. For over a quarter of a century, he actively promoted devotion to Kateri in Massachusetts. ✧ The Rt. Rev. Joseph T. Smith, P. D., of Adams, Mass., breathed his last on September 14, 1963. Years before I met him, he was deeply interested in Kateri. Since 1952 Monsignor helped me with my work. One of his parishioners obtained an important cure about a quarter of a century ago; this man's leg was to be amputated and, after praying to Kateri, he was not obliged to undergo the operation. Msgr. Smith, who was Canadian bred, often visited Montreal and never failed to come and pray before Kateri's relics. ✧ Father T. F. Kramer, C. PP. S., died on October 11 (See p. 27.). Father Laurent Pellegrino, S. J., was Vice Postulator for the Cause of Jeanne Mance, first lay nurse in North America, and a contemporary of Kateri Tekakwitha. On November 26, he died very peacefully at the Hotel Dieu Jeanne Mance had helped to establish in 1642. I had seen him the night before and he seemed on his way to recovery. Father Pellegrino was my official censor for the Diocese of St. John of Quebec. He had worked on several Causes for the beatification and the canonization of Servants of God, in particular, of Brother André of St. Joseph's Oratory in Montreal. Because of his vast experience in this matter, his assistance proved invaluable. To all these devoted priests and good friends, I now wish to express my gratitude, confident they are aware of it and will continue helping the Kateri staff in its work for Kateri. ✧ In early December, Mrs. Ida Rice of Caughnawaga offered the Vice-



Postulator two beautiful cushions she had made. Mrs. Esther Kane-Phillips raffled off one of the cushions at the Christmas party organized by the Mohawk Branch 219 of the Canadian Legion. Returns: \$30.75. Mrs. Mae Montour did the same with the other cushion, to which a few other articles were added, at the Caughnawaga Indian Knights of Columbus' New Year party. Returns: \$91.15. Such fine results are typical of our Indians' interest in the Lily of the Mohawks and are most heartening for the Vice-Postulator. ❀ Interest in the Cause is obviously growing. From Brussels, Belgium, in a pamphlet on the Jesuits, Joseph Folliet writes: "They had their days of epic splendor: their decisive rôle in the Counter-Reform and their participation in the Council of Trent, notably through their theologians Salmeron and Laynez; the evangelical conquest of the Indies and of Japan by Francis Xavier, the diffusion of the Gospel in the forests of Canada, with the *Martyrs Jogues and Brébeuf* and the little Iroquois saint, *Kateri Tekakwitha*. [Italics ours.] ❀ Canon Paul Thône published at Genval, Belgium, a biography, *La vénérable Kateri Tekakwitha, Jeune vierge iroquoise, Protectrice du Canada*. ❀ The *Editions du Berger* in Paris, France, which prepares audio-visual material, has just put on the market a series of four colored filmstrips, *Kateri Tekakwitha*. More about the last two items in the June *Kateri*. ❀ In the popular 1964 *Almanach du Peuple* (Beauchemin, Montreal) the first article after John XXIII's *Pacem in Terris* comes *Venez et voyez* (Come and See) by the Vice-Postulator. ❀ Two autographed reprints, of interest to science were mailed to us some time ago by the author, Isidor Greenwald, Ph. D.: The *History of Goiter in New York State*, in the New York State *Journal of Medicine*, and *The History and Character of Goiter in Canada in the Canadian Medical Association Journal*. In these papers, Dr. Greenwald treats of goiter among the early Iroquois and Algonquins. ❀ From the *Comité de Survivance indienne* (*Committee for Indian Survival*) in Quebec City, an interesting letter from Mr. T. E. Giroux of the Board of Directors, states: "We have at last won a great battle, for the Royal Commission on Education in its second report will declare "pedagogically unacceptable the underlying principles of the writers of school manuals in Canada with regard to the Indians; it will also request that twenty-five texts books be struck from the official list."

