

*In this issue
you will read...*

Segregation

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A Young Mohawk Martyr

What's in a Beard?

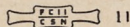
The Lily of the Mohawks

The Wheel of Days

Write to the

KATERI CENTER

Caughnawaga (Quebec)
Canada.



KATERI

Autumn Issue



Volume 16, No. 4
September, 1964

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



KATERI

Vol. 16

No. 4

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.

SEPTEMBER, 1964

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of the Ordinary and Permission
of Superiors

Caughnawaga, P. Q.

SEGREGATION

Most Canadian newspapers and magazines are very bitter about the treatment meted out to the colored people of the United States. And well they might be. There are even some who cross the border and participate in public desegregation demonstrations, have their pictures taken as they tussle with the U. S. police, come back to Canada, write well paid articles for public consumption and obtain plenty of free publicity on T. V. All of which is certainly legitimate though not always completely praiseworthy.

To Canadians interested in desegregation in countries other than their own, I wish to ask the following question: Why in the world don't they stand for desegregation in the spiritual sphere, which doesn't suppress the temporal one, but assumes and surpasses it? Why don't they back up the Cause of the Iroquois Maiden, Kateri Tekakwitha? Of course, in so doing, they would net no free publicity and no direct temporal profit.

Why, in so-called right-thinking quarters, do people show the white of their eyes when Kateri is mentioned? Is it because she belongs to the laity? Or is it because she is an Indian? Or is it simply because these worthies are ill-disposed towards her for no particular reason? One of our bright young writers

informed me that I was making a serious mistake in working for Kateri's beatification. By the same token, he strongly advocated six months of experimental marriage before receiving Holy Matrimony for the aborigenes of Canada ! The poor man should see a psychiatrist, as he's obviously obsessed with sexual problems.

The Venerable Kateri Tekakwitha, this child of a Mohawk and Algonquin marriage, will be the first native-born saint of the three Americas.

Kateri will be one of the most beloved saints of the non-white peoples of the world.

Kateri will be the saint of the underprivileged nations of the world because of her complete poverty — a trait she holds in common with three-fourths of our twentieth century humanity.

Kateri will also be the saint of the laity of every color and of every climate : in the intimacy of her village, among her own, she travelled the arduous and marvelous way of holiness.

Should any suggestion of segregation towards the Lily of the Mohawks be tolerated in Canada ?

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

Kateri has been good to me in obtaining for me two very special favors. One with regard to my position, and the other re the recovery of my brother-in-law from an illness which might have meant an operation. He is not completely recovered, but the operation does not threaten him at present. I promised Kateri to send you an offering of \$15.00, but she has been so generous that I thought it was only fair on my part to be generous too, so enclosed find a money order for \$25.00. (Montreal, P. Q.)

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

Visited the Shrine of the North American Martyrs the other day, so thought of you and your good work. I owe the Lord some money. Here is your share (\$5.00)... (Peroria, Ill.)

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

I enclose herewith my monthly contribution of \$20.00. I hope that your health is much better than it was the last time I heard from you and that you can continue on your good work for many years to come. I know you will be happy to know we had our sixth child on May 14 and we named her Jeanne Kateri for our little Indian maiden. Would you also add to your mailing list the six following names ?... (Greenwich, Conn.)

✧ **Kateri's smile upon you, Col. Z. M. III !**

Please use enclosed (\$50.00) for the cause of Venerable Kateri Tekakwitha. Remember the poor souls who have the right to depend on me for prayers... (Kansas City, Mo.)

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

Enclosed is a special donation for Kateri's cause. Please deduct the cost of my yearly subscription... (Montreal, P. Q.)

✧ **Kateri's smile upon you, Mr. R. C., A. T. C. M. !**

Please find enclosed my cheque for \$5.00. This is long overdue for so many favors from Kateri. However, I'm glad to be able to send it even though it is late... (Montreal, P. Q.)



PHOTO : *The Evangelist*

Most Rev. Edmund F. Gibbons, D. D.

A Truly Great Bishop

Four years ago, in June 1960, with his customary kindness, Bishop Edmund J. Gibbons received me at the Mater Christi Seminary of Albany, N. Y. I had long wished to meet him, for, thanks to him and to my Provincial of the time, the Very Reverend Léon Pouliot, S. J., I had been named vice-postulator for the Cause of Beatification and Canonization of Kateri Tekakwitha. Bishop Gibbons had completed his seminary in 1954, the last great achievement of a truly great prelate. Shortly after, he resigned as Bishop of Albany and quietly and happily spent the next seven years at Mater Christi among the faculty and students.

As I arrived a bit late, (very awkward of me!) His Excellency inquired if I had had lunch. He had a warm meal prepared for me,

conversed with me throughout, and showed me afterwards every nook and corner of the institution. Of course, the advancement of Kateri's Cause was much discussed.

The following year, Bishop Gibbons retired to St. Peter's Hospital in Albany. There he died, Friday night, June 19th, 1964, at the age of 95, a priest for 71 years. He was the Chief Shepherd of the Albany Diocese from 1919 until 1954. He was also the oldest bishop in the world since the death of Bishop Alfonso Carinci at the age of 101, last December, in Rome.

The youngest of six children, he was born on September 16th, 1868, the son of Irish immigrants. His father, a hard working stone-cutter, encouraged the boy to go on with his studies. In September 1886, he entered the Seminary of Our Lady of Angels at Niagara and, the following year, the Bishop of Buffalo sent him to Rome. Six years later, after obtaining his Doctorate in Theology, he was ordained in the Basilica of St. John Lateran, on May 27th, 1893.

On returning to his diocese, he was appointed Secretary to Bishop Stephen V. Ryan, C. M., after whose death, he was first assigned as curate and later as pastor to several parishes. For sixteen years he was Superintendent of Schools in the Buffalo Diocese. On February 1st, 1919, he was notified of his appointment as Sixth Bishop of Albany, the capital of the State of New York.

He was consecrated on March 25th of the same year at the age of 51 and returned to Albany, the city of his youth. That September, Bishop Gibbons welcomed to the diocese the heroic wartime Primate of Belgium, Cardinal Mercier.

During the long years of his episcopacy, Bishop Gibbons gave fresh impetus to his diocese. He opened up 55 new parishes, and had the joy of seeing the Catholic population increase over 100,000 strong. From 272 secular and religious priests in 1919, their numbers had risen to 539, by 1954. The year of his retirement, he had the satisfaction of knowing that 2,270 young men and women were being educated in the two colleges he himself had established.

This man of culture, this man of God—and I am using the word in its literal sense—never missed his daily meditation, morning prayers, preparation for Mass, thanksgiving after Mass, particular examen, Divine Office before the Blessed Sacrament, daily visit, Rosary, evening prayers and

points for next day's meditation. A humble but revealing fact: he wore long underwear, and the knees were worn through from his long hours at the priedieu! But wasn't it precisely because he could converse so familiarly with God that his influence was felt, and strongly felt, both within and without his diocese?

As early as 1920, Bishop Gibbons started the Mission Aid program for his rural parishes; in 1926, he set up *The Evangelist* as the weekly newspaper of the diocese. (Much of the material in this article comes from its June 25th issue.) In 1954, a dream of many years came true: the opening of a Seminary in Albany.

He launched the Catholic Youth Organization in his diocese. To foster the religious education of youth attending public schools and of adults in need of such teaching, he started the Confraternity of Christian Doctrine. He founded retreat houses for men and women, new hospitals, expanded the work being done for the Deaf, and re-organized the Catholic Charities. In 1925, he helped to lay the foundations of the Albany Community Chest. After World War II, he inaugurated the Diocesan Resettlement Bureau for refugees and displaced persons.

Well aware of the influence played by the press, radio and cinema, along with Bishop Cantwell of Los Angeles, he participated in the establishment of the National Legion of Decency, and served as the first episcopal chairman of the National Organization for Decent Literature. His Excellency appointed several directors to fulfill the purposes of these agencies in the Diocese of Albany. Later on, he also named one of his priests Diocesan Director of Radio and Television.

Already, in 1922, as episcopal chairman of the Legal Department of the N. C. W. C., Bishop Gibbons defended the parochial school system from the first and most serious challenge it has yet had to content with. The State of Oregon had passed a law compelling all parents to send their children to a public school. The Sisters of the Holy Names of Jesus and Mary, whose Motherhouse is in Montreal, sought an injunction in the U. S. Circuit Court on the grounds that the new law violated the 14th amendment of the Federal Constitution, and their contention was upheld. The Governor of Oregon appealed against the decision to the Supreme Court. Bishop Gibbons stepped in, and, advised by a Protestant ex-Governor of New York, had the law declared unconstitutional.

During January 1938, he appeared before a joint committee of the New York Legislature and, thanks to his faultless logic and

to his powers of persuasion, tore to shreds this so-called "Youth Control Amendment", stressing that child labor should be uprooted from the social life of the country, but not by robbing citizens of inalienable rights and by substituting governmental for parental authority. His Excellency believed that whatever could be done equally well by the individual, by the family or by private interests, should never be turned over to the local or federal government. He thus sounded the death knell of the amendment once and for all.

That same year the Bishop accepted the post of chairman of the welfare committee and succeeded in having several amendments incorporated in the State Constitution: 1. equal rights—prohibiting discrimination because of race, color or religion; 2. the safeguarding of tax exemption for all religious, educational and charitable institutions; 3. bus transportation for all children, regardless of attendance at a private school; 4. health and welfare services to all children; 5. equal opportunities for all working men; 6. authorization for the state and localities to use voluntary institutions to provide social welfare services. In 1945, Bishop Gibbons, as chairman of the New York State Catholic Welfare Committee, representing seven dioceses, wholeheartedly supported in the Legislature the establishment of the N. Y. S. Commission against Discrimination.

This great man, constantly taken up with far-reaching problems, thought the Cause of the Mohawk Maiden, Kateri Tekakwitha, important enough to give it much of his time.

At the Second Plenary Council of Baltimore in 1869, and at the Third, in 1884, the Bishops of the United States had asked the Holy See to open the proceedings for the Beatification of the Jesuit Martyrs and of Kateri Tekakwitha. Finally, in 1931, Bishop Gibbons resolved to do something about it. As Kateri had died on what had become territory of the Archdiocese of Montreal, the cause normally appertained to the Ordinary of Montreal. Bollandist Father Hippolyte Delehaye once remarked concerning the "co-ordinates of hagiography": "The first one isn't the name of the country or town which gave birth to the saint. In hagiography, this detail isn't relevant. The saint's home is the locality from which he departed to enter into glory; it's the spot in which his mortal remains were laid to rest..." But in Montreal nothing was being done.



PHOTO : *The Evangelist*

Bishop Gibbons and Seminarians talk of Kateri Tekakwitha.

"Had Archbishop Paul Bruchesi", wrote the first Vice-Postulator, Fr. John J. Wynne, "been in good health when the Cause for the Canonization of Tekakwitha was contemplated, the first, or Informative Process would have been conducted in that diocese, since she died in the territory it afterward embraced. Other Causes were impending there, but it was decided to have the Indian Maiden's Cause taken up in the Albany Diocese . . ."

So Bishop Gibbons threw himself heartily into it. The Rt. Rev. Msgr. J. Norbert Kelly, P. A., the only one left alive of the Diocesan Tribunal set up, at that time, described the Bishop's visit to Caughnawaga in July 1932:

"*Soli Deo honor et gloria: To God alone, honor and glory!* was one of the rules he lived by. He steadfastly refused all earthly honors, honorary doctorates, and honors of every other nature, even when proffered by the highest sources imaginable. The only 'honor' that I ever saw him accept was when the Indians at the

Caughnawaga Reservation near Montreal inducted him as an Iroquois chief. (And he dared not refuse that one, lest he offend the tribe and jeopardize the Cause of his beloved Kateri). That was in 1932. As part of the Diocese's rôle of the canonization process for Kateri Tekakwitha, the tribunal had to visit officially the locale of her death, and inspect her relics, if extant. In gratitude for what the Albany Bishop and priests were trying to do for their "little sister", the Indians, in solemn ceremony made the Bishop a chieftain. The ritual did some measure of violence to the Bishop's dignity and the fact that his highly amused priests were in the front row of spectators didn't help any . . ."

At the annual meeting of the American Bishops, on November 18th, 1937, His Excellency was happy to inform his confrères that the Cause for the canonization of Kateri Tekakwitha was making good progress at the Congregation of Rites and that it would soon be in the hands of the consultants. As a considerable number of Causes were pending, he invited the Bishops of his country to make known to the Holy See the ardent desire of the hierarchy and of the faithful to have Kateri Tekakwitha elevated to the honors of the altar. His motion was unanimously voted by the American episcopacy. This intervention of the Catholic Church of the United States undoubtedly hastened the examination of the documents pertaining to Kateri by the specialists of the Congregation of Rites. With papal approbation, on November 26th, 1940, the theologians of the Congregation began the debate on the virtues of Kateri Tekakwitha. Finally, in the middle of the war, January 3rd, 1943, His Holiness Pope Pius XII officially declared heroic the virtues of the Iroquois Maiden. This entitled her to be called "Venerable". One may easily surmise how happy the Bishop of Albany felt. To the last year of his life, he promoted devotion to the Lily of the Mohawks and did his utmost to further her beatification.

All Kateri's friends will do well to remember Bishop Edmund J. Gibbons in their prayers. Because she was of the laity and because she was an Indian, this great American bishop from practically nothing brought up to a stone's throw of its conclusion the Cause of the Indian girl of long ago.

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

Enclosed is \$5.00. Will you please take out \$1.00 for the Kateri stamps already sent and send \$4.00 worth more of these stamps ? They are lovely and I will use them on my cards . . . (Eugene, Oregon.)

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

Quicker this time, as promised, I'm sending for Kateri's cause the \$5.00 promised in gratitude for the help in the latest faculty show. We had a hit, again. If your choir has recorded at all (for 33½ rpm, that is) I'd like a price list of the selections . . . As I think I've said before, I'm sending for some English mass recordings mentioned in the N. Y. "Times" last year to prepare for the great day of the vernacular for the choir I conduct at St. Peter's here. The best to you . . . (New Brunswick, N. J.)

✿ **Kateri' smile upon you, Mr. A. D. MacD. !**

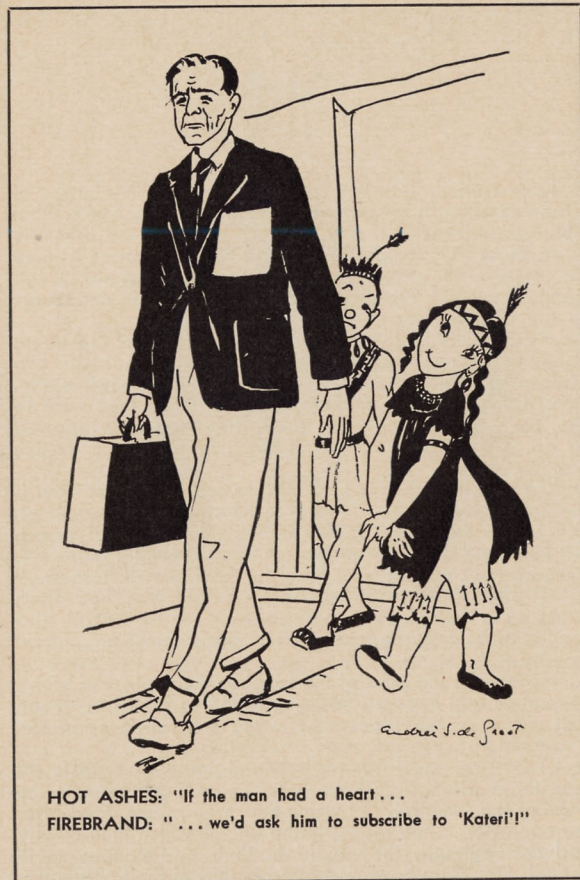
You will find enclosed a mite to help Kateri's cause. Remember me in your prayers . . . (Lancaster, Ont.)

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

While hospitalized last month, I promised the enclosed amount to Kateri for a return to good health. I can't claim an instant miracle, but the improvement has been so remarkable that I can't keep our "Little Indian" waiting. Please remember me and my family in your prayers, and deduct the necessary amount for my subscription . . . (Cleveland, Ohio.)

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

My humble thanks to Kateri for the many favors she has asked Our Lord on my behalf. Especially the recovery of my youngest child — a three year old daughter — from rheumatic fever. Please remember my family in your prayers. I shall never forget you and Kateri in mine. My family has need of her intercession and I know she won't forget us for a moment . . . (Montreal.)



HOT ASHES: "If the man had a heart . . .

FIREBRAND: "... we'd ask him to subscribe to 'Kateri'!"

Flowers Also ?

II

From Kateri's birth, in 1656, among the Mohawks of Ossernenon, until her parents' death in 1661 or 1662, what Christian influences, if any, were at work around her? The example of Algonquin, Huron and French captives as they prepared for the stake or underwent torture must not be too lightly dismissed. Nor that of the pagan Indians sympathetic to the Church.

As the early martyrs of Rome, of Gaul and of Germany, countless Indians bore witness to their faith. In 1656, two Hurons had been burned to death in the Mohawk castle. After they had been tied to the stake where they were to die, they asked for time to pray. This they were allowed to do. When the younger of the two noticed a French captive, he said:

"My Brother, if ever you were to see Outsitsont (that is the name given by the Hurons to Monsieur de Bécancourt, with whom the young Indian had lived for several years), tell him that I die a Christian; that tortures don't frighten me, because they cannot take from me the hope of Paradise."

A poor Christian Algonquin woman, who had been captured at the same time and was about to be burned, also prayed before dying and invited the Frenchman present to pray with her.

Throughout the land of the longhouse people, the blood of martyrs and of true Christians began to bear forth good fruit. One of the Blackrobes wrote the following report about the Iroquois:

"They now embrace our holy religion with more fervor than those whom they have exterminated, and assume the yoke of the same faith of which they were, some years ago, the oppressors. They repeople the Church which their cruelty had depopulated; they build in their own country more chapels than they have destroyed in that of their neighbors.



God's providence makes them take the place of the poor Christians whom they have exterminated, and the exhortations of our martyrs, more ardent than the flames and the fires from the midst of which they preached, now produce such marvelous effects upon the executioners that more Iroquois have become Christians in two months than there were Hurons converted in several years. They ask as fervently and devoutly for the waters of Baptism as they had insolently contemned them... If they urgently ask to be admitted to the number of the faithful and to bear the illustrious name of Christians, they take no less care to become worthy of that grace, and to perform the duties connected with it.

Their fervor would cause this nascent Church to be taken for a Church already formed and established for many years... It would indeed be difficult to find in older Churches so great eagerness to attend the public prayers and instructions, combined with so great modesty, and so perfect submission to all the duties of a Christian."

Most of the Iroquois converts were then made outside the Mohawk Nation; but news of these conversions surely seeped into Kateri Tekakwitha's village.

Meanwhile, the surviving Hurons in the Mohawk Canton truly formed a Church in bondage, but fervent and constant in the faith. They assembled together in some outlying longhouse, removed from the noise and gaze of those hostile to the faith. These people encouraged one another to say their prayers and to guard their faith more jealously than their lives. Tekakwitha, a mere babe, was of course, unaware of these meetings. But her mother, though she was an Algonquin, must have known something about them since she was always known for her loyalty to the religion of the Man-who-died-on-the-Cross.

During 1660, Ondessonk—Fr. Simon Le Moyne—still at work among the Onondaga, received several letters from French prisoners in the Mohawk country, who, thanks to the Onondaga chief, Garagontié, were later permitted to return home. François Hertel, another boy called Fanchon and a third captive, whose name is unknown, suffered heroically. While one was being tortured, the two others prayed:

"We had agreed, wrote the unknown Frenchman, that while one of the three was being tortured, the other two should pray for him—which we never failed to do. And we had also agreed that, while the two were praying, the one under torture should chant the litany of the Blessed Virgin, or else the *Ave Maris stella* or the *Pange lingua*—which was done. It is true our Iroquois scoffed and hooted in great derision upon hearing us sing in this manner; but that did not prevent us from doing it..."

Although this praying was resented, it was a commitment. Louis Guimont, who died at the hands of his captors, did nothing but pray to God. Angered by his praying, he was tortured more cruelly than before, and finally done

away with. His enemies quite understood that his faith was the source of his strength.

By this time, Garagontié, already mentioned, had become a close friend of Fr. Le Moyne. He was an orator of no small ability, and though he did not ask to be baptized until 1669, he exercised his influence among the Mohawk in favor of "the Prayer". In one of their raids, the latter had carried away a crucifix, about two feet high, from the little settlement of Argentenay on the Island of Orleans. They brought it back to the Mohawk Canton, exhibiting it in their longhouses as one of the most precious spoils taken from the French.

On a visit to Agnié, Garagontié saw it. He was well aware of the respect and love Christians had for the crucified Lord, and would not suffer this image to be profaned. So he undertook to buy it, making a handsome present for this purpose. He carefully explained the meaning of the Cross, speaking like a fervent missionary rather than like a pagan chief. Thanks to his gift and to his speech, he succeeded in recovering it for the altar of the little chapel of Onondaga, where the French, the Hurons and the Iroquois daily gathered to pray before it.

This splendid gesture of a great Iroquois chief must have been commented upon at some length in the Mohawk valley. Who knows, in later years, perhaps Kateri's friend Anastasia Tehatsiongo related in detail the whole story to her.

In the early 1660's, prayer and the good example of Christians, both Indians and white, were at work in Kateri's native town. Then smallpox swept over much of the Iroquois country, carrying off many men, women and children. The palisades of the Mohawk villages were in disrepair. The fields were only half tilled and the entire country seemed deserted. Kateri's father, mother and little brother succumbed to the dread disease. Many Christian Indians died. Would Christianity continue to exert itself in the land of the Mohawks where a little girl of particular interest to us was to grow up?

(To be continued.)

Tenth Anniversary

On August 8th, 1954, the bronze monument to the Venerable Kateri Tekakwitha, the work of Sculptor Emile Brunet, was unveiled and blessed by the Most Reverend Giovanni Panico, then Apostolic Delegate to Canada. This monument, cast in Paris, was made possible thanks to the generosity of Kateri's friends everywhere...



"As Apostolic Delegate to Canada, I earnestly desire to see the Venerable Kateri Tekakwitha elevated to the honors of the Altar. This I know to be the Holy Father's ardent desire . . . His Holiness Pope Pius XI of glorious memory, told the late Archbishop Forbes . . . that Canadians must do their share in praying for the beatification of Kateri . . ."

Archbishop Giovanni PANICO, D.D.
Apostolic Delegate to Canada

✱ **Kateri's smile upon you, Miss D. G.!**

I have been a loyal admirer of Kateri for several years, ever since I visited her shrine. I am 15½ years and I do not work yet, but each year, I try to send a contribution. My Mother, also, contributes. I wish you the best of success... Kateri's beatification will be remembered in my prayers... (Roosevelt, L. I., N. Y.)

✱ **Kateri's smile upon you, Mr. J. B. S.!**

Enclosed please find my cheque to the amount of \$31.00: \$1.00 for my subscription, \$25.00 donation to you, and send me \$5.00 worth of medals. I have already exhausted all of my medals and about thirty-one wonderful things occurred. I would like a little speed in getting these because I am in the midst of my income tax service and I need them now. The latest report is of one of my office girls who had been taken to the hospital for an examination for cancer. After having a medal pinned on her, it was found that she only had yellow jaundice. The yellow jaundice cleared up, thanks to Kateri... (Chicago, Ill.)

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

I am enclosing a cheque for \$5.00. Kindly send me ten touch relics as I would like to spread devotion to Kateri Tekakwitha.

I had bottom teeth extracted about fourteen years ago and recently a piece of tooth was starting to come through. It was very annoying and I could not seem to find the time to make an appointment at the dentist.

I put up with this for about three months and my sister told me of Kateri. I prayed her to, then my face was swelling and sore and I was praying it would loosen up so I could pull it out.

Finally on a Thursday evening, I could not stand it any longer as I work, so I made up my mind to call the dentist the next day. I got up a few times during the night and it was still in very tight.

Upon arising it felt as though someone took their fingers and pressed on my gums and the tooth came out. It was a half a tooth which the dentist had left in... I felt sure that it would have to be cut out as it was quite large... (Pompton Plains, N. J.)

KATERI'S CONTEMPORARIES :
STEPHEN HOONHOUENTSIONTAOUET

A Young Mohawk Martyr

Stephen Hoonhouentsiontaouet, a young Christian Mohawk, was well known to Fr. Claude Chauchetière, S. J. As a child, he may have been known to Kateri Tekakwitha in Gandaouagué. Along with the other Christians of St. Francis Xavier, he had not allowed himself to be inveigled by the compliments, the presents or the threats of his people who continually solicited him to abandon the French and to return to their fatherland. Of such men as Stephen, Fr. Chauchetière wrote: "They have suffered as brave Christians and constant friends of the French, cruel incisions that have been made upon their bodies, mutilation of their fingers, and the torments of the fires in which many have expied. Yet these sufferings could not shake the fidelity they have vowed to God and to the King."

The young man was taken prisoner during 1691 or 1692, by a band of warring compatriots from the south. He was brought back a slave to one of the Mohawk towns. After Fr. Pierre Millet's capture, his face had been painted red and black as a victim to be for the demon of war and Iroquois wrath, but he was subsequently freed by the Christian Oneidas. Stephen Hoonhouentsiontaouet also, in preparation for his burning at the stake, must have had his cheeks and forehead daubed with the ominous colors. His life, however, was likewise spared since he had many relatives in the Mohawk castle. He was handed over to his kin, probably to replace one of the young braves killed on the war path.

The family badgered him to follow once again the customs of his own. He objected to their wishes when it came to denying the law of God: he avoided fornication, lewdness, idolatry, witchcraft, quarrels, drunkenness, reveling and such like, much of which had increased like a cancer through contacts with the whites. Stephen even did his utmost to bring his people around to his way of life. He forcefully turned their arguments with the truths of salvation and urged them to accompany him back to the Christian praying village near Montreal. There they could learn more about Christianity and eventually embrace it. Thus would they find happiness.



But he spoke to men born and bred in an environment to which they were deeply attached and they refused to give it up. The discussions between Stephen and his people only served to harden their hearts. Finally he came to the conclusion that his stay among the Mohawks would be of little or no use to his relatives and that

it might even be harmful to his own spiritual well-being. So he resolved to return to the Mission. As he was still considered a slave among his own, he spoke to them about his plans. They readily consented to his departure inasmuch as they had enough of his eloquence. How glad they would be to get rid of him! Thus did Stephen quit his homeland a second time to protect his faith, which was far more important to him than all the rest.

No matter which of the Mohawk villages he belonged to, he could have paddled his canoe as far as the spot where the Chuctanada Creek, near today's Amsterdam, N. Y., comes tumbling into the Mohawk River. He maybe then abandoned his canoe on the shore to take the less frequented trail by land. On the other hand, he may have continued his journey farther down the river and taken a more easterly trail across Saratoga County.

At any rate, he had not gone very far when the news of his departure spread through the longhouses. In one of them a crowd of young bloods were at a drinking bout. Feelings soon ran high. Some broke into a torrent of abuse against him. They all finally concluded that they should not allow anyone to prefer the Christian village to the North to their own Mohawk castle, and that it was a slur on the entire nation to do so. The Christian dog must be compelled to come back, and if he refused, he must be tomahawked like a slave. That would give food for thought to anyone else who might be toying with the idea of imitating him!

Three of these men, so much the worse for drink, seized their tomahawks and were after Stephen. As they knew the trail he had taken, they soon sighted him. War-axe in hand, they approached him.

"Turn your steps backward," they ordered brusquely, "and follow us. You are dead if you don't. We have orders from the ancients to break your head open!"

Stephen quietly answered that they were the masters of his life, but that he had rather lose it than risk his faith and his salvation in their village. After this declaration, he saw they intended to kill him. He requested a few minutes to pray. Although the three warriors were half intoxicated, they granted him his request. Stephen dropped to his knees and poured out his heart: he thanked God for the grace of dying a Christian and commended to His Maker's mercy his pagan relatives as well as his killers. At that moment, they struck him with their tomahawks and split his skull open, much as their fathers had split the blood of St. Isaac

Jogues fifty years before. Later on several of his countrymen did heed his advice and move to the Mission of St. Francis Xavier.

It seems unfortunate that his name was not included along with those of Stephen Tegananokoa, Frances Gonannhatenah and of Margaret Garougouas among the 116 Martyrs of the United States. Kateri Tekakwitha had certainly referred to him also in her symbolic apparition of 1680 to Fr. Chauchetière, predicting the martyrdom of several Caughnawaga Indians.

Kareri Says: "Thank you!" to..

Mademoiselle Antoinette Cormier
of Lasalle, Manitoba,

for the Dictionnaire des synonymes
conforme au Dictionnaire de

l'Académie française by

Henri Bénac, Paris, 1956.

Two Iroquois Recordings (45") of The Caughnawaga Mized Choir

The Latin, Iroquois and English
of
Ave Verum
(1-B, Record MG 1513)
(Music-harm. Mozart)

Ave verum Corpus natum de Maria Virgine: vere passum, immolatum in cruce pro homine: cujus latus perforatum fluxit aqua et sanguine. Esto nobis praegustatum mortis in examine. O Jesu dulcis! O Jesu pie! O Jesu Fili Mariae!

Tekwanororonkwânions, tekwanoronkânions Iesos Wari iesaiénha.
Saronhiakénhon skwakontakwáhton tsierónke tsionhetákwen.
Kwawenniiósthá nok kwanónwes onkwanikonhrakwékon.

Aiáwen askwatiénhase, aiáwen askwatiénhase, onen, onen aiakwén-heie.

Hail, true Body, born of the Virgin Mary; Thou hast truly suffered and been immolated on the Cross for man. From thy pierced side flowed water and blood. Be for us a foretaste (of heaven) in the trial of death. O Sweet Jesus! O faithful Jesus! O Jesus, Son of Mary.

(\$3.50 postpaid)

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

I met a man by the name of J. S. and he sold us on little Kateri—so please send me some small inexpensive medals and leaflets... Funny to think about our devotion to the Indian girl—it isn't a week old and we have overworked her. But, so help me, she has interceded for two of us in many ways, so the least we can do is tell others about her... (Chicago, Ill.)

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

I promised an offering to Kateri if, through her intercession, my grandson found work and he did... (Spokane, Wash.)

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

Enclosed is my money order for \$5.00 to cover five subscriptions to your "Kateri" magazine, starting with the current summer issue. You may send these in a bundle to me, and I will distribute them in Kateri's interest. On page 32, June 1964, you offer a free copy of "The Visions of Bernard Francis de Hoyos, S. J." along with the five subscriptions—so kindly send me a copy of this book too.

I think I told you I have recently purchased and placed in our Church a statue of Kateri, and I am doing all I can to give free literature so as to stimulate devotion to her. People here are responding very well. You might send me a sample sympathy card (as you offer on page 14); and a sample birthday card... (Santa Barbara, Calif.)

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

As promised, I am enclosing a donation for Kateri's cause. I have rented our home, just for two months, and will depend on our Venerable, lovable Kateri, to find suitable tenants later on. Ever since we found a home through her intercession, I feel that everything will be taken care of. Of course, we advertise, but trust in her. Montreal is her homeground in a way... (Town of Mount Royal, P. Q.)

❖ **Kateri's smile upon you, Mr. R. N.!**

Enclosed please find \$5.00 to help bring about Kateri's beatification. My prayers are with you in your work for our Mohawk "saint". (Troy, N. Y.)

KATERI TEKAKWITHA THE LILY OF THE MOHAWKS

Who is this girl of the wilderness
With virtue pure and spirit free
The Mohawk maid, Kateri

Her childhood years with their scars and tears
Are but a soul's bright victory
This Indian soul, Kateri

To seek Christian life midst pagan strife
She with Louis* is told to flee
The "Jewel" named, Kateri

She wins her race to waters of grace
And her vow of virginity
The Lord's handmaid, Kateri

From Martyrs' blood came this wondrous flood
Of light that her people might see
Intercede for us, Kateri

Charles Stepanek, M. M.
Maryknoll, N. Y.

* Louis Garonhiagué
also known as
Hot Ashes



What's in a Beard?...

"In this new world, a beard is the greatest disfigurement that a face can have. The peoples of these countries call the Europeans "bearded," as a gross insult. Some time ago, an Indian, looking into a Frenchman's face with the most extraordinary attention and in profound silence, suddenly exclaimed, after considering him a long time: "Oh, the bearded man! Oh, how ugly he is!". They have such dread of this disfigurement that, if the hair is inclined to grow on their chins, they pluck it out immediately, to rid themselves of what is beautiful to us, but ugly to them."

Jesuit Relations (1657-1658).

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

Many thanks for the book, "The Visions of Bernard Francis de Hoyos, S. J." It has given me many insights to the workings of our Savior . . . (Brooklyn, N. Y.)

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

Please find herewith an offering of \$5.00 for your dear little "saint". This of course is in thanksgiving for the many favors requested and obtained. Little Kateri has been my friend for twenty years. I now offer one communion a month to prompt her beatification . . . (Donora, Pa.)

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

Enclosed please find check covering stamps sent (\$1.00) plus \$5.00 toward reducing your expenses. My only regret is that I cannot forward more to help Kateri's cause . . . (Brookline, Mass.)

✱ **Kateri's smile upon you, Miss V. M.!**

I promised Venerable Kateri Tekakwitha that if she obtained a permanent position for me from God and His Blessed Mother, I would give a hundred dollar bond for her beatification. Therefore I am enclosing a cheque for that amount in gratitude to God, His Blessed Mother and Venerable Kateri Tekakwitha . . . (Montreal, Quebec.)

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

. . . Your new Kateri stamps are lovely. I'm so late in sending my donation—always busy! . . . (Brooklyn, N.Y.)

✱ **Kateri's smile upon you, Mr. and Mrs. A. Z.!**

The enclosed \$10.00 cheque is our offering for Kateri's cause. We enjoy reading the Kateri magazine. Keep up the good work. God bless you! (Reedsville, Wisc.)

For You and Yours! . . .

Medals

2. Aluminum: 5c each—50c per dozen.

Pictures

1. Colored picture by Mother Nealis: 10c each.
2. Colored picture by Sister M. Fides Glass: 5c for two.
3. New heliogravure picture of Kateri (ready in October): 5c each,

Earth from Kateri's Tomb

In small cellophane packet: 20c each.

Kateri Plaque

A four inch square enamel picture of Kateri on ceramic mushroom colored tile to blend into any background. By Daniel Lareau. \$2.25.

Novena

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

Statues

Colored 8½": \$3.75.

A wood carving 6 ½": \$15. (Limited Supply.)

Books

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

Kateri Seals

One sheet of 24 red seals: \$1.00. Send your letters off in Kateri's care, thus making her better known and loved.

For November

Enroll your beloved Departed Ones
in the Kateri Guild.

*Throughout the year,
as needed,
use the—*

KATERI SYMPATHY CARDS

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.)

Place a copy of
The Visions of Bernard de Hoyos, S. J.
in every public library!
Now \$5. postpaid.

**You may also obtain a free copy by sending five
one dollar subscriptions to "Kateri".**

The Wheel of Days

Ten years ago, on August 8, 1954, the bronze Kateri monument was dedicated in the schoolyard of Tekakwitha School at the Mission of St. Francis Xavier. Mr. Emile Brunet, a Canadian by birth, but who has his studio in Paris, was chosen as sculptor. Already known for his fine work at St. Joseph's Oratory in Montreal, at the Shrine of St. Anne de Beaupré and at the Canadian Parliament in Ottawa, he created a truly exquisite statue of the Lily of the Mohawks for her people, for her Mission and for all her friends and clients who made the monument possible. ✠ On this memorable occasion, the late Giovanni Cardinal Panico, then Apostolic Delegate to Canada said: "We are gathered together to honor Venerable Kateri Tekakwitha through the dedication of this beautiful bronze and granite monument to her memory at the Mission of St. Francis Xavier, her own Mission, in the midst of her own people. But this tribute will be incomplete if we do not add to it the desire to imitate Venerable Kateri in her spiritual life, namely in her great love of Jesus and Mary . . . Dear friends, the monument we have just unveiled and blessed depicts Venerable Kateri Tekakwitha with a Cross and a Rosary. As Apostolic Delegate to Canada, I desire to see Venerable Kateri Tekakwitha elevated to the honors of the Altar. This I know to be the Holy Father's ardent desire. He has proved his interest in Kateri by reducing from four to two the first-class miracles needed in such a case. His Holiness Pope Pius XI of glorious memory, told the late Archbishop Forbes, who was once pastor of this parish that Canadians must do their share by praying for the Beatification of Kateri . . ." ✠ On June 20th, 1964, at St. Regis (Quebec), the Very Reverend Michael K. Jacobs, Iroquois Jesuit, Superior and Pastor of the Mission of St. Francis Regis, dedicated his beautiful new Recreation Center named after the Venerable Kateri Tekakwitha. The ceremony was presided by the Most Rev. Thomas Donnellan, D. D. The Indian Pastor, Fr Michael K. Jacobs, S. J., gave the opening address and thanked the Bishop of Ogdensburg for his generosity. Some of the members of the Caughnawa choir were invited to sing. Benediction.

The Rosarians served lunch afterwards. ✿ To prepare for this ceremony, on May 22nd, Sr. Mary Cabrini, S. S. A., teaching at St. Regis, wrote and directed, after considerable research, *Kateri Tekakwitha, Miracle of Our Forests*. This play was put on by the school children of the Mission. Five weeks of hard work in which the whole Mission cooperated. Thanks to Sr. Cabrini they not only learned more about their wonderful "saint", but learned to love her better. ✿ In Caughnawaga, Mrs. Velma Burk, one of the lay teachers at Tekakwitha School, prepared a story of the Mission of St. Francis Xavier for her class. "My intention," she wrote, "is to enlighten my pupils on their origin—not perpetrate and pass on any errors." The booklet is divided into two parts: *Prehistoric Indians and History of Caughnawaga*. Not many towns of 5,000 can boast of a history such as this. ✿ As we go to press, the sad news of the death of three Jesuit missionaries, working for the



China Mission Bureau in Montreal and Quebec, has been brought to our attention. Killed in an automobile accident on Saturday, August 8th, were Fathers Guy Painchaud, S. J., Paul Emile Gauthier, S. J., and Horace Labranche, S. J. The latter was closely connected with the Mission of St. Francis Xavier. He was a devotee of Kateri since 1935. Born in Somerville, Mass., in 1905, he studied in Montreal, entered the Society of Jesus in 1925, left for China 1940, where he worked in the Suchow Diocese until 1953. He lived for five years among the Communists, spent 40 days in a Red jail and was eventually expelled from China in August 1953. He was assigned as a curate to Caughnawaga in 1955, became Superior and Pastor in 1961, and filled this post with unflinching devotion and good humor until last December when he was named to the China Mission Bureau in Quebec City. To all the friends of the Mission, we beg a thought in your prayers for these devoted missionaries. R. I. P.



The Vice-Postulator, always in a rush!