

The Kateri Sympathy Cards!

5 GOOD REASONS for having a box on hand all the time.

At the occasion of the death of a relative or friend all you have to do is to sign them and send them. We confirm your sympathy offering in a personal letter, and enroll the departed one in the Kateri Guild, for whom:

1. A Weekly High Mass is offered at the Mission of St. Francis Xavier;
2. An Intention is reserved daily at the Memento of the Vice-Postulator's Mass;
3. The Treasury of more than 15,000 masses read each month for the benefactors of the Society of Jesus is opened;
4. A Share in the good works of more than 36,000 Jesuits is assured;
5. Participation in the merits gained in helping the Cause of the Mohawks is guaranteed.

Write to the Kateri Center, Box 70, Caughnawaga, P. Q., Canada, for a free sample card.

One dozen cards boxed: one dollar. Each yearly enrollment in the Kateri Tekakwitha Guild: one dollar.

(Continued from page 5.)

session, screening the ways and means of "selling" Kateri to the general public. This first workshop proved highly satisfactory. From it a committee has been formed composed of the above participants. Mr. Joe O'Brien consented to act as Chairman. Plans are being made for subsequent workshops in the not too distant future. Does this new move to promote Kateri interest you? Please let me hear from you.

"To this Divine Heart"

"...All the faithful, moved by a new ardor, should render to this Divine Heart the honor which is its due..."

Pope Paul VI.

The biography of a young Jesuit, THE VISIONS OF BERNARD FRANCIS DE HOYOS, S. J., by Henri Béchard, S. J., will help you do just this. It will quicken your heart with a greater love for the Heart of Christ, especially during the Christmas season.

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KATERI'S CAUSE

P. B. 70, Caughnawaga, P.Q., Canada

"Katharine Tegahkouita"

by Mother Juchereau of Saint Ignatius

ON THE SEVENTEENTH of April of the following year, 1680, the good Iroquois maiden, Katharine Tegahkouita [sic], died in the odor of sanctity at Sault Saint Louis, where she had been living for several years. Her mother was a Christian Algonquin who had been baptized at Three Rivers and brought up by some French people. While very young she was seized in war by the Iroquois and taken captive to their country where she preserved her faith until death, though she became the wife of an Iroquois very stubborn in his superstitions. By him she had two children, of

whom Katharine alone survived and became an orphan at the age of four. The smallpox which devastated her whole tribe, deprived her of father, mother and brother. She herself suffered severely from this malady, which nearly destroyed her sight. This was the beginning of her happiness, for her misfortune, obliged her to live in retirement. Since solitude is always a great advantage, in her desire to amuse herself alone she set about performing small tasks in which she was very dexterous, so that her laborious and solitary life brought her at once two great benefits: it kept her from sin, and disposed her to receive with a holy ardor the first seeds of Christianity as soon as she heard of it. The missionaries who were sent to the Iroquois after the Marquis de Tracy had made peace with them in 1666, were lodged at the hut where she lived, and although she was very young she was entrusted with its care.

Among the sources of Canadian history, **The Annals of the Hotel Dieu**, Quebec, are very important. The Hotel Dieu is a famous hospital, founded in 1637 and placed under the care of the Augustinian Sisters. These **Annals** were composed by Sister Joan Frances Juchereau de la Ferté, known in religion as Sister Saint Ignatius, who was the Superioress of that hospital from 1683 to her death in 1723. The composition of the **Annals** ranged through 1713 to 1723.



She performed her duties with a modesty and charity which prepossessed the Jesuit Fathers in her favor. For her part, she was charmed with all she observed about them; their conversation would have soon won her if the fear of her relatives had not prevented her from declaring herself a Christian. She did so, however, a short time afterwards, in spite of one of her uncles on whom she was dependent, and who was a great enemy of the Christians. She suffered with much patience and courage all the ill-treatment to which she was subjected in order to shake her faith and distract her from her duties. She was accused of laziness because she refused to work on feast days and Sundays, which the Indians did not observe. To force her to do as the rest, they gave her nothing to eat, but she preferred to do without nourishment on those days rather than break the commandment to keep them holy, and never complained of the injustice of this procedure nor of other persecutions which her devotion to the service of God brought upon her. She was pelted with stones as far as the cha-

pel, before she went to live at the Sault. The children of her tribe never saw her pass on the way to prayer but they called her **The Christian**, shouting so harshly as to assemble by the din a number of evil men who were drunk, or pretended to be so, in order to be free to insult the poor girl in a thousand ways. She was sometimes exposed to death from the fury of some of the Iroquois most hostile to our religion. A young man transported with rage prepared one day to cut off her head, and his passion was calmed only by the meekness of Katharine, who peacefully knelt and bowed her head to meet death without exhibiting any emotion. She received Baptism on Easter Sunday, 1676.

The following year she came to the Sault. She cleverly escaped from her tribe, outwitting her cruel uncle who pursued her in her flight, but without gaining any trace of her.

She firmly resisted repeated offers of marriage from several persons, because even before she knew the worth of virginity she cherished that virtue. On one occasion when she was accused of a

heinous sin against it, she declared simply to her confessor that she had no fear of being reproved on that point in the judgment of God, since she had always guarded the purity of her body with great vigilance. As soon as she had seen the Sisters of Montreal and had learned how they were consecrated to God, she besought the missionary at the Sault for permission to make a vow of chastity. He granted it to her after he had tried her desire and was assured of the firmness of her resolution. The life she led was so edifying that by merely observing it others felt impelled to virtue. There was no virtue which she did not practise. Prayer was her delight. She was almost continually before the Most Blessed Sacrament where she shed many tears, sometimes in sorrow for her sins and those of others; sometimes in gratitude for the love which Our Lord shows for us in this mystery in which she believed most firmly; sometimes in joy because she received spiritual consolations, so delightful that her soul, quite transported, enjoyed in God a sweetness that made her

body almost insensible to the excessive cold and other pains which she afflicted it.

She often plunged herself into icy water, lay upon long thorns, lashed herself with bloody disciplines, fasted almost continually, and preferred the poverty which she suffered in the village to a better living which she could have made in the woods, for, as she said, the soul languishes when the body is well treated, and on the other hand, when the body suffers the soul finds its joy in Jesus Christ. Her conversation was always upon some edifying subject. She conversed readily only with two fervent Christian Iroquois women, one named Teresa, and the other Anastasia, for they spoke well of God. This was the only solace to her ills, for she was extremely weak, whether because she had naturally poor health, or because her frequent and rigorous penances had weakened her constitution. After having been wasted for several years by fever and a stomach-trouble which caused severe vomiting (though her violent maladies in no way diminished her devotion to God), at length she died as she had



HOT ASHES: "Poor Vice-Postulator! He's looking...
FIREBRAND: ... for subscribers everywhere! ..."

lived, in sentiments of trust in God and love for Him which charmed those who heard her last words. She died at three o'clock in the afternoon on Wednesday of Holy Week, pronouncing the sweet names of Jesus and Mary. She was twenty-four years of age. Although emaciated by sickness and austerities, her face appeared so beautiful after her death that the Indians could not

sufficiently admire the transformation.

The Indians showed their veneration by praying to her from the day of her death. The French who saw her in death also honored her as a saint, and, contrary to native customs, had a coffin made for her. From that time people in all parts of Canada had recourse to her, and God has effected several miraculous cures through her intercession.

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

I prayed Kateri to take care of my niece who was entering convent. She heard my prayer. (Montreal, P.Q.)

✿ **Kateri's smile upon you, Mr. and Mrs. S. P.!**

Enclosed find a check for fifteen dollars — ten is to be used as a donation to help Kateri's cause in thanksgiving for the fast sale of our home; five as a Mass stipend for our beloved parents. Kateri constantly answers our prayers. May she soon be declared a Saint because to us she has been a Saint since her death. God bless you Father, for your hard work in Kateri's cause. (Ottsville, Pa.)