

PILGRIM

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No. 2



Lily of the Mohawks

MARY W. JAMES

The Marvelous Maid of Auriesville

RICARDO FERNANDEZ, S.J.

KATERI TEKAKWITHA, MOHAWK
MAIDEN, BORN IN 1656 AT
AURIESVILLE N.Y., SPENT HER
EARLY YEARS AT THE SITE OF
THE MARTYRDOMS OF JOGUES,
GOUPIL, LALANDE, JESUIT
MARTYRS OF NORTH AMERICA.



WHEN SHE WAS
EIGHTEEN, INNOCENT,
INDUSTRIOUS, CHASTE,
A JESUIT MISSIONARY
VISITED HER PEOPLE,
THEN AT FONDA, N.Y.,
AND BAPTIZED HER.

PERSECUTED, SHE
FLED, WITH THE AID
OF THE INDIAN "HOT
ASHES," TO LAK PRATRIE,
CANADA, WHERE SHE
WAS A MODEL
CHRISTIAN.

SHE DIED APRIL 17, 1680.
AURIESVILLE, FONDA AND
CAUGHNAWAGA ARE NOW
PLACES OF PILGRIMAGE.
POPE PIUS XII IN 1943
DECLARED HER VENERABLE
FOR HER HEROIC VIRTUES.

The Marvelous Maid of Auriesville

BY

RICARDO FERNANDEZ, S.J.

★

THEIR NAMES are not re-
corded. Let us call them,
as a poet has, Kahenta
and Kenhoronka. She was
a Christian Algonquin; he was a pagan
Mohawk. Theirs was a true love because
Kenhoronka took Kahenta to wife when
he might, since she was a captive, have
made her his slave.

Of this romantic union was born
Tekakwitha—"who moveth all before
her!"

More famous by far than Hiawatha,
this little Indian girl's life-story, sworn
to by reliable witnesses, makes the con-
ventional "boy-meets-girl" formula of
Pocahontas seem like a pretty drab
affair.

Indian women are tender mothers.
And Kenhoronka was an indulgent
father on that dim day in 1656 when
Tekakwitha began her life at Osser-
nenon-on-the-Mohawk, now the shrine of
Our Lady of Martyrs, Auriesville, New
York. Both agreed that their daughter
was marvelous, and both were right—
marvelously right.

* * *

It is two hundred and eighty-six years
later, June, 1942. The Sacred Congre-
gation of Rites has assembled at the
Vatican. His Holiness Pope Pius XII,
presides from the Papal Throne. The
Most Reverend Cardinal Relator rises
to propose a question: "Has it been
proved in this instance and for the
purpose under consideration that the
theological virtues of Faith, Hope, Love
of God and neighbor, and the cardinal

virtues, Prudence, Justice, Temperance,
Fortitude and their subordinates, were
of heroic degree?"

The Most Reverend Cardinals, official
prelates and Fathers Consultor give
their votes. His Holiness weighs their
discussion, defers publishing his decision
until the following January, that he
might seek, through repeated prayer,
greater light from God.

The light came. Cardinal Salotti,
Prefect of the Sacred Congregation was
summoned to the Pope's presence on
January 3, 1943. With him was the
Promoter General of the Faith. His
Holiness offered the Holy Sacrifice of
the Mass. And then he solemnly pro-
claimed:

"It has been proved in this instance
and for the purpose under consideration,
that the theological virtues of Faith,
Hope, Love of God and Neighbor, and
the cardinal virtues, Prudence, Justice,
Temperance, Fortitude and subordinate
Virtues of the Venerable Servant of God,
Katharine Tekakwitha, were heroic."

So the fond Kahenta and the proud
Kenhoronka were not far wrong in their
estimate after all. As for Tekakwitha,
had she been present at the formidable
citation of her virtues, she would surely
have run from the room long before the
Cardinals, let alone His Holiness, had
finished.

Marvelous is the word for the story
of the *Lily of the Mohawks*.

SACRED SOIL

Modern pilgrims to Katharine's birth-
place are hard put to visualize the 17th
century Auriesville. The wooded plain

PILGRIM

Three

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LADY OF MARTYRS, Auriesville, N. Y.

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overlooking the river with its quiet walks, laced with the sunlight and gladdened with the songs of birds, bears light resemblance to the squalid village where the Servant of God was born. Carpet-like lawns have replaced baked earth and visitors walk on sod sacred because it was reddened with martyrs' blood and made holy by the tread of an Indian girl's feet.

Longfellow has given us a picture of the noble redskin, which, however well it fits Hiawatha, is simply silly when applied to the savages who dwelt along the Mohawk. Generally, they were cruel, licentious and drunken. The *Lily of the Mohawks* blossomed in soil that was in every sense physically malodorous and morally foul. But all her life she might have walked on air, so little did her surroundings touch her.

Heredity versus environment always makes a good argument, because no final solution is possible. This dispute is frequently conducted without reference to the influence of God's grace. But grace was the all important factor in Katharine's life. No other power could have insulated her against her vicious surroundings.

Kahenta made her an excellent mother. We know less about Kenhoronka than we do about the Indian on our nickel. He can have been at best neutral. And in any case, the influence of both on the Indian moppet was negligible because they died of smallpox when she was four. Katherine nearly died herself. Her brother was carried off with the parents. Katharine was disfigured, her eyesight ruined. Thus equipped, or rather handicapped, she faced life, four years old, sickly, pagan.

At this point her uncle, Onsigongo, took her into his lodge. This would seem to be an act of charity did we not know from the documents that this man, a leader among the Mohawk chiefs, was violently opposed to Christianity. He looked upon the girl as likely bait with

which to snare a clever hunter for the family circle. In line with this lofty motive, Katharine was taught all the housewifely arts. At these she was more than competent. For a time she used Indian cosmetics and beauty artifices although interiorly she always despised them as vain.

Most of Katharine's early trials centered around the efforts of her relatives and friends to marry her off. Among the Indians the single state for a girl was a disgrace. Virginity was unknown. The customary adolescent prelude to marriage was a sort of innocuous betrothal between children. At the age of eight Katharine found herself in such a situation with a boy of like years. In her case it was less than innocuous. It meant nothing. The boy was as indifferent as she.

LILY OF THE MOHAWKS

Apart from her sinlessness, attested to by every known witness, Katharine's life for some years was typical of the member of a race dedicated to mere subsistence. Indian culture was scant. Food and shelter were the main concerns of life. She hewed wood, drew water, tended the fire. She worked daintily in pigskin and deerskin. She knew how to extract red dye from the glue of sturgeons. She made boxes, wove baskets and buckets, cut poles for stacking corn.

This picture of Indian domestic pursuits may sound Pocahontas-like, romantic, idyllic. But we must remember the sober facts about the savages who were Katharine's people. These crafts were not practiced as hobbies. They played a necessary part in the struggle for food and drink on the part of cruel, warlike barbarians. Most of the men, women and children with whom Katharine lived were morally dissolute. The missionaries who lived and died for these people bear unanimous testimony to their continued and open depravity.

The title for these pages was not selected without cause. It was deliberately chosen to emphasize the wondrous story of God's grace on the soul of an Indian girl who for twenty years enjoyed only Baptism of desire. Grace, tempering the steely fiber of Katharine's soul, pounded by fierce trials, is the only explanation for the miracle of God's special love which is the story of her life. There is no natural explanation.

Katharine's love of work and solitude were powerful natural safeguards to her virtue. She could always busy herself among a lazy people. She liked to be alone. There is no better way of avoiding temptations and repugnant encounters.

As the dull, work-filled years dragged on several coarse attempts were made to trap her into an unwanted marriage. Katharine foiled each attempt by shrewdly timed flight. This is a familiar device among holy people who place their confidence in God rather than in themselves.

Strong-willed with her aunts only on this one point, and wholly obedient to them in all else, she gradually won the affection of her bewildered relatives. But for years, though we write it off in a few sentences, she was thoroughly bedevilled in the Mohawk lodges by soddan savages who were completely at a loss to understand her extraordinary attitude. Her character was sweet but strong. She had little will of her own except against sin.

Up to this point in her life Katharine had never met a missionary. Ten years before she was born her tribesmen at Ossernenon had done to death three Jesuit martyrs: Saints Isaac Jogues, Rene Goupil and John Lalande. Jesuits slain for Christ on the field of honor have a way of attracting their fellows to the same spots. Wise though he be, Lucifer displays sorry strategy here.

ENTER THE BLACKROBES

Thus in 1667 three more Jesuit missionaries appeared on the scene with that cool recklessness so taken for granted among themselves. They were hard on the heels of de Tracy's invasion of the Mohawk strongholds. This punitive expedition, as thorough as fire and the sword could make it, led the chastened Mohawks to sue for peace and, as its token, missionaries.

In the newly established village of Caughnawaga (now Fonda, four miles west of Auriesville) the missionaries were housed for a short time by Tekakwitha's uncle. Here again Onsigongo's action was not quite what it seemed. With his ward-boss instincts he entertained the missionaries as pledges of a peace the decimated Mohawks were only too anxious to enjoy. They had been soundly drubbed and their bellicosity had temporarily disappeared.

This initial visit lasted but three days. Its brevity has been laconically explained in the documents. It seems that the bulk of the tribe were having a protracted bout with the whiskey unwisely provided them by the purposeful Dutch at nearby Albany. This practice was comparable to handing a blowtorch to a baby. While most of the tribe was indisposed, Katharine, in her capacity as eleven-year old maidservant to the Fathers, had ample opportunity, for all her timidity, to be wondrously edified.

ONLY THY GRACE

Marvelous natural virtue and the graces conferred by Baptism of desire had carried her sinless through a stormy eleven years. Her formal religious education had been extremely sketchy. Now for three golden days she could observe holy priests at their prayers before the Crucifix, celebrating Mass, reading their breviaries, saying their beads. Had their stay been longer she would surely have asked for Baptism. God's time for this

had not yet come. But Katharine's resolve to become a Catholic and remain a virgin was firmly sealed in her heart.

It was not long before her family made another assault to change her mind about marriage. The preparations were complete. A Mohawk brave, whose family had agreed with Katharine's relatives to the match, arrived at the lodge and seated himself beside her. If she offered him food and remained in her place, according to Indian custom they would have been man and wife. It took her but a moment to realize her plight. She made no move. There was no troth, and the prospective groom went away.

This incident was the signal for a storm of petty but bitter persecution. The lodge had lost a provider. Katharine was called unmannerly, uncouth, traitorous to Indian tradition. Because of her Algonquin blood her decision was misinterpreted as mere distaste for a Mohawk alliance. She was treated as a slave in her own lodge.

All these trials Katharine bore with an evenness of temperament and a sweetness of disposition that gradually won back the affections of her tormentors. Only once more in her life would the question of marriage arise. The Indians were beginning to comprehend the treasure they possessed. Tekakwitha—"who moveth all before her", was growing in spiritual stature.

BAPTISM

The year is now 1670. After many heart and back-breaking vicissitudes the missionaries have set up a permanent mission at Caughnawaga. Two missionaries preceded Father James de Lamberville, S.J., at this station. These failed to notice Katharine for two reasons. The *Lily of the Mohawks*, by no means the pushing type, was excessively timid. And her uncle, having ground his axe, was once more openly opposing the missionaries. For five years Katharine

nursed her desires and worshipped from afar at the public instructions.

In the fall of 1675, however, an external grace brought her in direct contact with Father de Lamberville, whose name is too little known as a pioneer of American Catholicism. While most of the village was busy harvesting, Katharine was confined to her lodge with a sore foot. The missionary happened along and, the time being full, Katharine made bold to reveal all her difficulties and hopes and desires.

Thenceforward, all technical problems were swept aside. She became a faithful attendant at the regular catechetical instruction. After long years of training in Jesuit asceticism Father de Lamberville would know how to recognize a favored soul. He gave her special instructions; progress was swift as the skilled director unfolded the mysteries of our faith to the virginal and hungry soul of Tekakwitha. His discreet inquiries discovered no chinks in the girl's spiritual armor.

Indians were baptized with great caution by the missionaries, who usually insisted on a two year period of probation. It took a stout soul to keep the faith in Mohawk villages. They were teeming with temptation. The stakes were high and the Fathers could not lightly jeopardize their efforts by making Christians out of men and women who would not persevere. Their missionary venture received a body-blow at each apostasy. In line with this wise policy Katharine was trained and tried until the following Easter of 1676 when prudence had been fully exercised. At the age of twenty Katharine, whose path to the Church had been so devious and thorny, became a Catholic in the strict sense.

The sacrament was conferred with great solemnity in a woodland chapel richly decorated with furs trapped during the winter and with the flowers which brighten the valley. The Indians de-

lighted in pageantry. They made no secret that day of their admiration for Katharine's virtue. It was a sort of Thabor for the Servant of God and Father de Lamberville.

This hour of glory and peace passed quickly. Her virtuous actions which before had been considered merely queer were now tagged Christian, opprobriously so. Virtue, though it tend to its own business, has a way of antagonizing sinners. And sinners were not wanting along the Mohawk to plague Katharine for fair. They called her derisively "The Christian." They taunted her as lazy for keeping the Sabbath. Jeers, starvation, threats of bodily violence she met with resignation and patience. No stone was too small to hurl at her, no accusation too base. Her aunt accused her of sinning with her uncle. Thorough investigation by Father de Lamberville revealed the charge to be crass calumny.

ONSIGONGO IS FOILED

The priest had no fears for Katharine's constancy but with a solution at hand he thought it pointless to subject her to such bitter trials. Accordingly, he made plans to spirit her away to a completely Christian atmosphere, the mission at Laprairie in Canada. From the first time she heard of this peaceful spot Katharine had yearned to fly there from her riotous surroundings.

The actual departure was taken stealthily. Katharine's uncle, as soon as he became aware of it, started in hot and furious pursuit. His gun had three bullets. Onsigongo was not the man to miss. But miss he did. His targets, Katharine and two other Christians, had outwitted and outdistanced him. Unsuccessful he returned to Caughnawaga.

He must surely have died of apoplexy had he known that her escape had been made easier by a North American *Richard the Lionhearted* known, not without reason, as *Hot Powder*. He had

given his canoe to the fugitives. *Hot Powder*, sometimes called *Hot Ashes*, was an Oneida chief, a redoubtable warrior, and, after his conversion, an ardent apostle, somewhat in the militant Irish tradition.

His strength, skill and sagacity had earned him a post of honor in the tribe and, once a Catholic, they won many a vacillating savage to the faith. If he was still in the village when Katharine's uncle returned, his flat-faced solicitude over the loss must have been a delight to behold. *Hot Powder* could practice innocent deceit and *nobody*, not even Onsigongo, bullied him.

PERFECTION AND PAIN

The story of Katharine at Laprairie is one of a soul in earnest pursuit of perfection. The spiritual routine at the mission was geared to the ordinarily devout. Into this she plunged with marked fervor and fidelity. Her advance in sanctity was rapid.

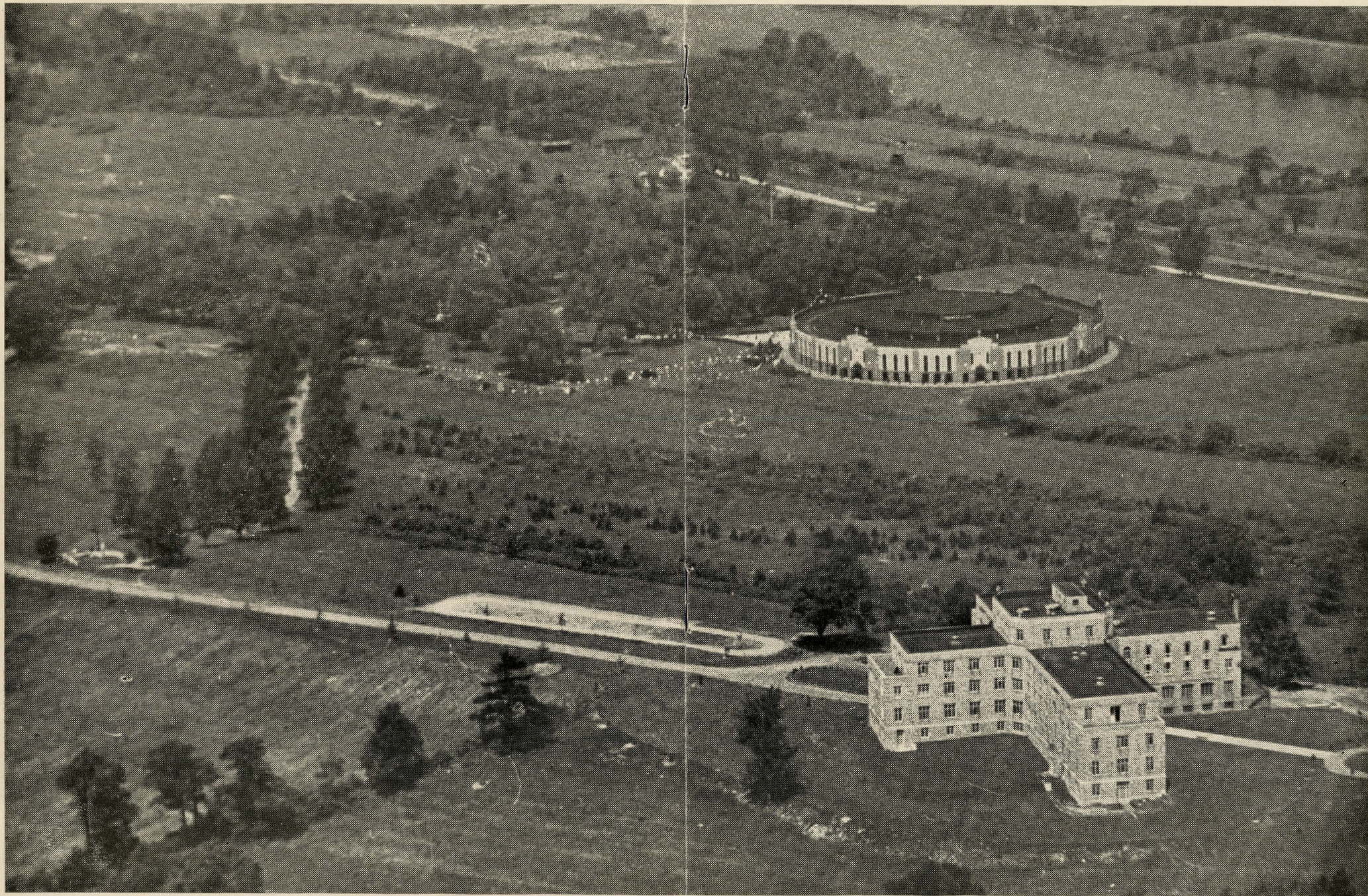
Unshod in winter as well as summer she walked to Church at four o'clock in the morning. Each day she assisted at two Masses. She was permitted to receive her first Holy Communion the Christmas day after her arrival without the ordinary year of preparation. She communicated as often as possible and made spiritual communions throughout the day.

The joy with which she witnessed the solemn ceremonies of Holy Week for the first and last time in her life may readily be imagined. Good Friday fired her with a burning desire to perform still greater penances. And on Easter Sunday she was accorded the distinction of being admitted to the Confraternity of the Holy Family. This was an organization normally composed of the older tried and true Indians. The more people esteemed her the less worthy she considered herself. Self-love was all but dead.

She had come with the highest re-

TEKAKWITHA'S BIRTHPLACE

"Nature's own reliquary—the verdant hill that slopes up from the quiet, easy-flowing River of the Mohawks."—Pope Pius XII.



Airview of the Shrine of Our Lady of Martyrs, Auriesville, N. Y. The beautiful Mohawk may be seen in the distance. The round building is the Coliseum, erected in 1930 to hold 10,000 people. In the foreground is the Jesuit House, residence of the priests and brothers of the Tertianship, the Shrine staff, and the Sacred Heart Retreat House for Priests.

**MARTYRS' HILL
AURIESVILLE, N. Y.**

commendations. In the letter she carried from Father de Lamberville he had written to Father Cholenec: "*You will soon know what a treasure we have sent you. Guard it well! May it profit in your hands, for the glory of God and the salvation of a soul that is certainly very dear to Him.*"

Katharine lived in the cabin of her brother-in-law, as she called him, a good and kindly man. Also living there was Anastasei Teonhatsiongo, a matron, who was a tremendous power for good in the village. She had befriended Katharine at Ossernenon and at Laprairie acted as her spiritual directress. According to her lights and limited knowledge Anastasie was an excellent adviser.

She was responsible in large part for a lively penitential spirit among the Catholic Indians. She discoursed frequently on Hell and the penances practiced by the early Christians. Like the little girl who "when she was good was very, very good and when she was bad she was horrid" the fervent Indians practiced severe austerities. Katharine outdid them all.

She worked tirelessly, fasted prodigiously, slept little, wielded the scourge on her innocent flesh. Often she tormented her body with an iron girdle; she placed hot coals between her toes, said her beads barefoot in the snow. But pride had no place in her penances. She was positively artful in concealing them. Father Cholenec discovered them with difficulty and only his prudence kept her generosity within bounds.

BRIDE OF CHRIST

With genuine concern for her young friend's material future, Anastasie again raised the bugaboo of marriage. But Katharine had no intention of surrendering to mere argument the pearl she had guarded so jealously in the face of violence. As always, seeking the more perfect thing she consulted Father Cholenec for permission to make a vow

of virginity once and for all. She wanted to give herself completely to Christ, her heavenly Spouse.

There is a lovable simplicity in the sequel. Father Cholenec advised three days of deliberation. Katharine obediently agreed and went away. Within fifteen minutes she was back to tell the priest that there was nothing to deliberate about. Her decision had been made for years and would never be altered. Accordingly, she took her vow on the feast of our Lady's Annunciation, March 25, 1679.

The immediate result of Katharine's vow of virginity was remarkable. The Indians recognized the jewel of chastity with enthusiasm. A new fervor seized the village. Indian maidens and older women sought to follow her example. Her virtue received its highest complement in their desire to imitate—not merely admire.

JESUS, I LOVE THEE

God who had so marvelously singled Katharine out, was soon to claim her for His own. Her fragile health was almost spent, worn out by the rugged daily life of the Indians and her own enormous austerities.

She had never fully recovered from a grave illness of the year before. It left her with a slow fever, frequent nausea and severe stomach pains. For two months before her death it kept her on her cot. The last siege came during the hunting season. Most of the Indians at the Mission were far away, deep in the woods. There was no deliberate neglect but their absence caused Katharine to be left alone for long hours. These she devoted to prayer.

She was never to see the ceremonies of Holy Week a second time. As the sacred days approached she grew steadily worse. She received Viaticum on Tuesday in her own cabin although the custom at the Mission was always to carry a dying person to the church. Her

devotion was marked, and afterward, at the priest's suggestion, she did her weak best to exhort the Indians crowded about her bedside.

The question of Extreme Unction naturally arose and she assured the Fathers that since she knew the hour of her death it could safely be postponed until the next day. She received the Sacrament on Wednesday and died at three in the afternoon saying, as she expired, "*Jesus, I love Thee!*" It was April 17, 1680, the eve of Holy Thursday, the feast of the Institution of the Holy Eucharist for which she had yearned so long and loved so well.

Katharine's life was a miracle of grace and the wonder did not cease with her death. As soon as she had drawn her last breath her pock-marked, dusky face was suffused with a heavenly beauty. A passerby who had not known her in life thought he had seen a beautiful Indian girl sleeping.

She appeared several times to her friends. So many cures resulted from prayers to her and application of her relics that the missionaries, burdened as they always were with their regular work, decided to stop recording them.

KATHARINE'S CAUSE

Katharine Tekakwitha was declared a Venerable Servant of God on January 3, 1943. The cause of her beatification is well advanced. The following quotation is the latest published statement by the Reverend John J. Wynne, S.J., Vice-Postulator of her cause:

"Before a Servant of God is declared Blessed it is necessary to prove that two miracles are plainly due to the intercession of that Servant. Ordinarily the miracles required are cures for some human ailment which no known remedy can overcome.

The cure must be instantaneous and complete, that is, the change from the incurable condition must occur immediately, and the cure must not be partial

or by stages, but complete. This does not mean that the person cured should regain full strength or activity, but that the change from a morbid to a healthy state should be an immediate answer to the prayer or whatever act is performed with a view to obtaining a cure, such as application of a relic of the Servant of God.

Fortunately for the Cause of Venerable Tekakwitha, two such apparently miraculous cures have been performed. One has already been investigated and reported to the Congregation of Rites; the other has been partially investigated and is awaiting the end of the war and the return of two important witnesses from military service."

VOICE OF THE PEOPLE

During her lifetime Katharine was irresistible to all who recognized and admired virtue. Her appeal has remained constant down through the years. Her life has been written in all the leading languages. She is revered in every state of the Union, in Alaska, Canada and Mexico. Katharine is loved in South America, Puerto Rico and the West Indies. She is known in England, Ireland and Australia, in India and China. Her fame is as wide as the world.

It is a moving experience to read the letters from grateful devotees of Tekakwitha who attribute cures and favors to her intercession. You will find among them the illegible and the illiterate. Some are polished and urbane. Others are simple or profound. They are written on everything from engraved stationery to wrapping paper. Nuns, priests, doctors, society matrons and charwomen sign them. The boy with an averted family scandal, the sick in body and the sick at heart, the maimed, the crippled and hundreds of just people—all are there, singing her praises as best they can. They constitute an undeniable spiritual pressure.

If our Holy Mother the Church should

deem Katharine Tekakwitha worthy of the honors of the altar there will be a certain Providential fitness in the fact that the United States will at last possess a Saint all its own. For, though anthropologists call them too immigrants, Katharine's forebears antedate

by centuries any latter-day 100% Americans. The Mayflower was a crowded vessel but it carried no recognized saints nor, thus far, ancestors of saints. Katharine seems likely to be our first native American saint.

May God speed the day!

To Make Tekakwitha Known and Loved

In thanksgiving for blessings received, those who are favored become zealous in making Tekakwitha better known. For this purpose they distribute some of the objects listed below. In this way they enable others to obtain favors, and they increase veneration for this Servant of God whom we hope to honor soon on our altars.

LIFE, by Wynne, 32 pages, 3 illustrations, 12c.

LEAFLETS, I—Medallion, prayer, sketch, favors.
5c for 2; 25c a dozen.

MEDAL, Image and title 'Lily of the Mohawks,'
II—Novena, with daily reflection
special metal, 15c; silver, 60c.

PICTURES, Small—with sketch and prayer 5c
Color, sketch and prayer 10c
Color, silk applied to relics 20c

Large—color (13x10) mounted so as to need
no frame; for class and private room 60c

MONTHLY MESSAGE, *The Lily of the Mohawks*; 60c a year: two copies \$1.00

Prices include postage. Reduction on quantity.

TEKAKWITHA LEAGUE

317 East Fordham Road, New York 58, N. Y.

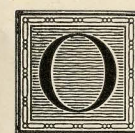
Rev. John Killeen, S.J., *Postulator for Her Canonization*

Twelve

PILGRIM



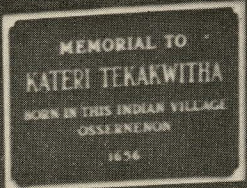
Novena Prayer for Tekakwitha's Beatification



GOD, Who, among the many marvels of Thy Grace in the New World, didst cause to blossom on the banks of the Mohawk and the St. Lawrence the pure and tender lily, Kateri Tekakwitha, grant, we beseech Thee, what we ask: **(here mention your petition)** so that this little lover of Jesus and of His Cross may soon be raised to the honors of the altar by Holy Mother Church, and that our hearts may be enkindled with a stronger desire to imitate her innocence and her faith, through the same Christ our Lord. Amen.

IMPRIMATUR:

† MOST REV. EDMUND F. GIBBONS, D.D.
BISHOP OF ALBANY



Kateri

Born at Auriesville, 1656
Baptized at Fonda, 1676
Died at Caughnawaga, 1680
Declared Venerable January 3, 1943

Tekakwitha

Indian children earn their names by doing something indicative of their character. Some say Tekakwitha means "putting things in order." Certainly she moved before her everything which stood in the way of her finding God. The name is not hard to pronounce, Te-gah-kwet--ha, h-rough. It sounds very pretty on the lips of the little Indian children. Kateri, of course, is Indian for Catherine. She is also called "Good Catherine", due to her role as Lady Bountiful to the many who invoke her. "Wonder Worker" is another name she won for her signal blessing. She has also been called "Genevieve of New France" after the Patroness of Paris. It was the second Bishop of Quebec, Saint-Vallier, who thus styled her eight years after her death. "Iroquois Virgin" was the name given by her first biographer, who had also been her director. She is perhaps most familiarly known as "Lily of the Mohawks."



In accordance with the Decree of Urban VIII, March 13, 1625, the words *Virgin, Miracle*, in these pages, are used with no thought of anticipating the decisions of the Church regarding the Servant of God herein mentioned.

MARTYRS MEMORIAL ASSOCIATION

a society of pilgrims and friends of the Shrine, whose members, living and deceased, are remembered in two hundred Masses said first intention each year by Father Director or his delegate; and in the Masses and devotions of priest, religious and lay pilgrims to the Shrine. Members also receive a year's subscription to PILGRIM, the Shrine magazine.

MEMBERSHIP

Annual	\$1.00	Family	\$5.00
Life	15.00	Family Life	25.00
Perpetual	30.00	Family Perpetual	50.00

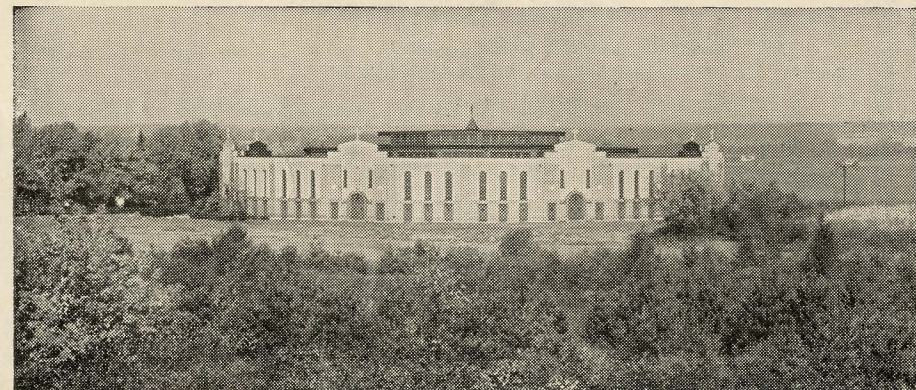
PERPETUAL MEMBERSHIPS

SEPTEMBER 1948 TO APRIL 1949

Dora, John Colber, dec.
Faase Family
Annie Boylan
Gaetano Del Guidice, fam.
Mary D. Cantwell, Life
Rev. Myles Callaghan, Life
John J. Jenny
Anna Gitsavage
Matthew Bonash
Mrs. T. F. Muleady

Rev. Thomas Muleady
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PILGRIM

THE NEW STATUE AT AURIESVILLE

SHRINE OF OUR LADY OF MARTYRS

AURIESVILLE

NEW YORK

ALTAR STONE OF AMERICAN SACRIFICE

SEASON: May 1st to October 30th.

MASSSES: **Sunday:** 7, 9, 10, 11, 12.

Daily: 7 (at other times by arrangement).

BENEDICTION Daily and Sunday: 3:30 P.M., Coliseum.

EVENING PRAYERS: Daily, 8 P.M., Old Chapel.

CONFESSIONS: Before and after all services, privately on request.

VENERATION OF RELICS: After daily Benediction, and privately at the Office.

RAVINE PROCESSION: 3:30 P.M. when the number of pilgrims is sufficient.

PUBLIC VIA CRUCIS: Sundays 2:00 P.M. and when desired by pilgrim groups.

HOLY HOUR: 8:00 P.M., Thursday, June to August, inclusive.

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GUESTS

THE SHRINE INN, SISTERS' CONVENT, JOGUES MANOR

have limited accommodations for pilgrims who wish to stay at the Shrine overnight or for longer periods. Reservations should be made a month in advance. Address: Hostess: Shrine Inn, Auriesville, N. Y.

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FOOD SERVICES

THE SHRINE CAFETERIA is open daily during the Shrine season for those who desire light refreshment.

THE SHRINE INN DINING ROOM serves regular meals daily.

N.B. Neither the Cafeteria nor the Inn is prepared to serve complete meals to large numbers of organized pilgrims without previous notice.

PILGRIMAGES

The Shrine welcomes special groups at any time during the season. Special services and a guestmaster are provided for groups who so arrange beforehand.

Address: Shrine Pilgrimage Director: Auriesville, N. Y.