THE CATHOLIC UNIVERSITY OF AMERICA

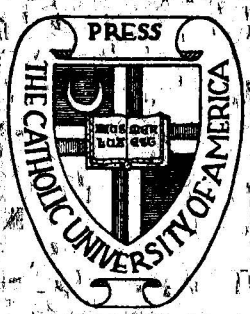
The Impact of Katharine Tekakwitha on American Spiritual Life

ABSTRACT OF A DISSERTATION

Submitted to the Faculty of the Graduate School of Arts and Sciences of The Catholic University of America in Partial Fulfillment of the Requirements for the Degree of Doctor of Philosophy

BY

JUSTIN C. STEURER, M.A.



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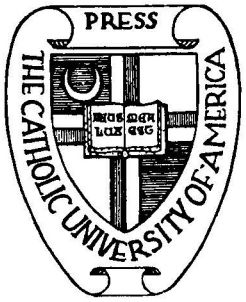

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The writer wishes to express his gratitude to all those who have contributed toward making this study possible. Foremost among these are his parents, who afforded him the opportunity to pursue his graduate studies and gave him constant encouragement during the years of these studies.

He is likewise most grateful to the faculties of the departments of Religious Education, Psychology, and Speech and Drama of the School of Arts and Sciences at the Catholic University of America. He is particularly grateful to the late Reverend Monsignor William H. Russell, Ph.D., to the Right Reverend Monsignor Maurice S. Sheehy, Ph.D., to the Reverend Gerald T. Kennedy, O.M.I., S.T.D., S.S.L., to Reverend John J. O'Sullivan, S.T.D., to Reverend Edward F. Dowd, S.T.D., to Reverend Raymond Hain, S.T.D., to Reverend James VanderVeldt, O.F.M., Ph.D., and to Mr. Leo Brady, M.A., for stimulating instruction and helpful guidance while at the Catholic University.

The writer gratefully acknowledges the special assistance given to him by the Vice-Postulators of the Cause of the Venerable Katharine Tekakwitha, the Reverend Fathers Thomas J. Coffey, S.J., and Henri Bechard, S.J., who gave generously of their time and material when the writer visited with them in New York and Canada.

PREFACE

People from all over our land, and most probably every land, have stopped to admire the rich bronze doors of Saint Patrick's Cathedral on New York's Fifth Avenue. One of the six major statuettes adorning these doors wears typical Iroquois dress with leather tunic and beads...the Venerable Katharine Tekakwitha.

How does Tekakwitha fit into the modern American scene? How did this retiring, pockmarked Indian maiden, who died at the age of twenty-four almost three hundred years ago, come to be immortalized in bronze on Fifth Avenue in the Twentieth Century? Obviously, the ecclesiastical authorities were of the opinion that modern America could well profit by this memorial to Tekakwitha.

Learning that this American aboriginal is a candidate for beatification and canonization, one is immediately impressed with the diversity of Providence. Within three years of her conversion, in the midst of a vast wilderness, this young Indian girl achieved a heroic faithfulness to all the Christian virtues. Her tenacity to the dictates of Christ and conscience amid the vilest paganism imaginable inspires us.

How did Katharine progress so rapidly along the way all Christians must go? By the same means at our disposal, whether we live in the teeming jungle of a large city or the quieter towns and villages of the world.

The impact of Katharine's example in modern America is this: holiness can be attained by all. Some great saints endured ecstasies resulting in levitations and other mystical phenomena. These extraordinary ways of sanctity, which do not necessarily imply greater holiness, were not Katharine's, and perhaps, not ours. But Jesus in the Blessed Sacrament, His Cross, and Our Lady are just as near to us today as they were to Katharine three centuries ago. All we must do, to follow her example, is to go to them.

Katharine could not read or write, but she could love. Because she loved God she lived to please Him alone. To prove her love she proved herself courageous in faith,

strong in chastity, and generous in self-sacrifice. By co-operating with God's grace we can achieve through her example what she achieved in so short a time.

Even the handicapped can imitate Katharine. It would seem evident from Katharine's life that God utilized natural weaknesses to predispose the pagan Tekakwitha to a Christian way of life.

Katharine's following is extensive. She is approachable, her spiritual way of life seems well within the grasp of the average man. Few servants of God, not yet canonized, can boast so many ardent followers, such well patronized memorial shrines, so much interest as her extensive bibliography evinces. To be sure, her cultus will be even more amazing if and when she is beatified and canonized.

For historical Causes, such as Katharine's, in which witnesses capable of supplying necessary first-hand information are not available, everything must of necessity be substantially based on written sources. The tendency of the Jesuit missionaries of Katharine's day to write down the more salient happenings in the missions has made possible the presentation of the Cause of Tekakwitha in our day.

At the outset it was determined from the American Vice-Postulators that the Historical Section of the Sacred Congregation of Rites depended for almost all of their information about Katharine's life on the writings of two Jesuit missionaries, both of whom were eye-witnesses and knew Katharine intimately.

Father Claude Chauchetiere had arrived at the mission where Katharine came to live only a few months before Katharine came to it. He was able, therefore, to know her intimately, to watch and follow her steps toward a more fervent life. He was also present at her death.

Father Peter Cholenec, also a missionary of the Sault at the time of Katharine's arrival, had been entrusted with the care of Katharine by his friend, Father de Lamberville, who had baptized Katharine and sent her to the Sault. It was he who took special care of her and became her spiritual director and ordinary confessor.

The reliability and sincerity of these sources need not be questioned as they have been accepted completely, according to the American Vice-Postulators, by the Historical Section of the Sacred Congregation of Rites.

The following pages are an abstract of a complete dissertation written in the School of Arts and Sciences of The Catholic University of America. The original dissertation has been deposited in the John K. Mullen Library at this University.

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The Impact of Katharine Tekakwitha
on American Spiritual Life

To Father Bechard —
in gratitude and with
much affection — and
with a promise of
better things to come.
Justin

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This dissertation was conducted under the direction of Right Reverend Maurice S. Sheehy, Ph.D., as Major Professor, and was approved by Rev. Raymond Hain, S.T.D., and Rev. Gerald T. Kennedy, O.M.I., S.T.D., S.S.L., as readers.

Chapter I

BIOGRAPHICAL SKETCH OF THE VENERABLE KATHARINE TEKAKWITHA

Katharine Tekakwitha was born in the year 1656, in the Iroquois village of Ossernenon, now Auriesville, New York. Her father was a pagan, a chieftain in the Mohawk Nation of the Iroquois. The mother was a Christian of Algonquin heritage. She had been captured by the Mohawk in one of their raids on the French colonists.

In 1660, when Tekakwitha was four years old, a smallpox epidemic carried off both her parents and her only brother. Tekakwitha survived but her face was disfigured and her eyesight permanently impaired. She was adopted by her uncle, a prominent chief, with the thought that in time, through the girl, a husband, a skilful hunter might be added to the family.

Through her early years, Tekakwitha was schooled in the domestic tasks and modes of adornment by which young Iroquois women achieved their one goal in life, the winning of a provident husband.

When the girl was old enough to marry her relatives attempted to give her in marriage. But Tekakwitha frustrated all their designs by sudden flight. Her relatives showed their anger by persecuting the young woman cruelly, treating her more like a captive than an adopted daughter.

Between 1632 and 1648 the Jesuit Mission to the Iroquois encountered its most difficult and least productive period. Eight Jesuits were tortured and martyred between 1642 and 1649, three being slain by the Mohawks of Tekakwitha's village, Ossernenon. These eight "North American Martyrs" were canonized in 1930.[1]

After the martyrdom of these missionaries, a constant state of war existed between the colonists and the Iroquois. But in 1667, a military expedition commanded by the Seigneur de Tracy brought such destruction upon the heads of the Iroquois that they were forced to sue for peace and ask

for missionaries. Thus, in early autumn, 1667, three Jesuit Fathers arrived at the new Mohawk canton of Caughnawaga (N.Y.). They were assigned to the dwelling of Tekakwitha's uncle, and the girl herself was appointed to serve them.

With most of the Iroquois the Fathers set up what they termed a "wandering" mission, until they were able to establish permanent stations. But there was a permanent station at Caughnawaga at least from 1670, under the patronage of Saint Peter. From 1674, Father James de Lamberville was in charge. The mission was not too successful because of the general and open antagonism of the savages. The uncle of Tekakwitha was prominent among those who bitterly opposed the spread of the Faith. Small wonder then that Tekakwitha never dared to approach the missionary.

Father de Lamberville did not know Tekakwitha for about one year. In the autumn of 1675, by unforeseen chance, the Father found Tekakwitha at home and alone. A sore foot had kept the girl from joining the other women at the harvest. At once, she spoke of her desire to receive instruction and Baptism, and the Father received her among his catechumens.

Through the winter of 1675-76 the girl made such rapid progress in the Faith and in virtue that the Father decided to admit her to Baptism without the usual trial period of several years. On Easter Sunday, April 5, 1676, Tekakwitha, then twenty years of age, was admitted to Holy Baptism and thenceforth called Katharine.[2]

The obvious virtue of the new Christian soon irritated alike the more hardened pagans and the less careful Christians. A sort of persecution grew up against Katharine. Her pagan relatives accused her of laziness because she did not work with them in the fields on Sundays. They considered her prayers sorcery, and they fought her, threatened her and starved her. They hooted and jeered at her in the streets. Children hurled stones at her and taunted her, calling her "The Christian" as one would call a dog. At one time her life was threatened by an enraged warrior. In the end, Katharine conquered all with her constancy, her patience, her heroic fortitude.

During this same period Katharine suffered the very hard trial of being accused by her aunt of having sinful relations with her uncle. Father de Lamberville investigated the matter and found that the accusation was a calumny.

In the midst of her trials Katharine went to Father de Lamberville with her troubles. He recommended two things: constant prayer, and flight to the mission at the Sault.

The Jesuit missionaries had learned by bitter experience that baptized savages, as a rule, could not persevere in the Christian way of life if they remained in the pagan environment of their villages. The Fathers had seen the need for entirely Christian villages, and had established such a refuge for neophytes of good will on the banks of the Saint Lawrence River, not far from the City of Montreal, in Prairie de la Madeleine. Later, this Christian mission post was transferred to the Sault Saint Louis. Here, under the patronage of Saint Francis Xavier, the mission thrived. Savages from this mission often made apostolic journeys back through their native villages, proclaiming the beauty of their new life.

Katharine wished to go live at this mission, but her uncle was bitterly opposed to the idea. He was deeply angered by the depopulation of his village caused by the neophytes going up to live at the Sault.

At length an opportunity for flight presented itself, and Katharine left at once in the company of three Christian warriors.

Katharine, who could not read, carried letters from Father de Lamberville to the Fathers at the mission. These letters praised her highly.

The uncle set out in pursuit of the fugitives, proclaiming his intention to kill them all, but they covered their trail well and he lost them.

In the month of October, 1677, the fugitives completed their two hundred mile trek through woods and swamps and arrived safely at the Mission at the Sault.

The Mission of Saint Francis Xavier at the Sault Saint Louis was vibrant with its first fervor. Three Fathers of the Society of Jesus were in charge of the mission. They were Father Fremin, a veteran missionary, Father Cholenec, who had been there some years, and Father Chauchetiere, who had arrived at the Sault only three or four months earlier. These Fathers have left, in their various relations and reports, a very clear picture of life at the mission and the circumstances surrounding the last years of Katharine's life.

At the Mission Katharine lodged in a house with her adopted sister, also a Christian who had fled to the Mission.

The house was under the direction of Anastasia Tegonhatsihongo, an experienced and good Christian, who managed the cabin, seeing to the instruction and development of the inhabitants. She became a spiritual mother to the young Katharine.

After so much fear and persecution, Katharine was thrilled by the open and general practice of the Faith. She gave herself fervently to growth in virtue and prayer, without neglecting the work to be done in the fields and at home. The very first months of Katharine's stay at the Sault demonstrated her saintly pre-eminence. It became a proverb: "Katharine knows only two paths, the path to the fields and the path home; she knows only two houses, her own home and the church."

Confronted with a manner of life far beyond their expectations, the Fathers decided to make an exception to their rule of waiting at least a few years after Baptism before giving Holy Communion to the new Christians. So it was that on Christmas Day, 1677, Katharine for the first time received the Holy Eucharist, from which she derived great joy and evident increase of spiritual life.[3]

Among the savages everyone spent the winter on a hunting expedition. In the summer they lived on the meat they had obtained and preserved, and traded for necessary items with the skins. The Christian Indians of the Sault customarily left for the winter hunt only after the Christmas solemnities. In the winter of 1677-78 Katharine went along on the hunt.

Life on the nomadic hunt was naturally relaxed. Hence, Katharine is more to be admired for living an almost monastic life in the vast winter solitude. She spent many hours in prayer before a rude cross fashioned from tree branches. She mortified her frail body, denying herself the fresh products of the hunt and performing severe penances while others feasted. It was on this hunt that Katharine faced another calumnious charge. In a combination of circumstances a suspicious wife found grounds for accusation, suspecting Katharine of sinful relations with her husband. The complaint was investigated and Katharine pronounced guiltless.

For the first time, as Easter of the year 1678 was approaching, Katharine saw the ceremonies of Holy Week after her return from the winter hunt. The ceremonies deeply

moved her soul, for they were solemnly carried out by the entire mission. On Easter Sunday she received Holy Communion for the second time. At this same time Katharine was enrolled in "The Holy Family Society", a privilege accorded to only a few exemplary Christians, and that, generally, after many years of trial.[4]

The winter hunting season again approached (1678-1679). The prospect of another winter on the hunt, though much more comfortable because of the abundance of fresh food and festive spirit, could not tempt Katharine to leave the Mission. The bitter calumny of the last hunt, and more, the desire for the spiritual advantages of the mission, led her to remain at the mission, which in winter was almost deserted.

At this period of her life, Katharine suffered greatly from uninterrupted infirmities, such as headaches, frequent fevers, weakness of eyesight, and an easily unsettled stomach. Yet she in no way moderated her customary fervor, and her austerities increased rather than diminished. In the last few months of her life, Katharine struggled to keep up her devotions. Often she would drag herself to the church, there to spend many hours in prayer. More often, overcome by extraordinary pain she was forced to remain motionless on her pallet from dawn to dusk, frequently alone, with nothing but a little water and some morsels of food left her by the others who were out about their daily tasks.

Katharine died at the age of twenty-four on Wednesday of Holy Week, April 17, 1680, at three o'clock in the afternoon.

For a period of two months preceding her death, Katharine had suffered a general loss of strength marked by fever, frequent vomitings, and severe head and stomach pains. She also had contracted a severe cold while working in the snow.

As Holy Week approached the missionaries saw the need for administering the Last Sacraments to Katharine. The usual custom in the case of anyone so severely stricken was to bring the sick person to the church and there administer the Last Sacraments, rather than bring the Sacrament to the sick person. This was done to insure a high respect for the rites of religion among the savages. In Katharine's case, so high was the missionaries' regard for her virtue,

the Fathers departed from their usual custom, and brought the Last Sacraments to Katherine in her own house.

The Viaticum was brought to Katharine on Tuesday of Holy Week.[5] The inhabitants of the village followed the priest carrying the Eucharist for they wished to witness the passing of the young maid they universally considered a saint. Katharine, having received the Body of Christ with extraordinary devotion, encouraged the other savages by example and pious exhortations.

Katharine seemed to know the hour of her death. The women of the village were uncertain whether they should go about their necessary tasks in the fields or remain at Katharine's bedside. They had resolved to be present at her last agony. Katharine sent them off on their necessary tasks, assuring them that she would not die until the last one of them should have come back. When the last woman had returned from the fields on Wednesday afternoon, with Fathers Cholenec and Chauchetiere present, Katharine entered into a brief and peaceful death agony. So gently did she leave this world that, for a long time, many thought she was only sleeping. Her last words were: "Jesus, I love Thee."[6]

About a quarter hour after her death, Katharine's face, which had been badly disfigured by smallpox scars, took on a brightness and a beauty that enthralled all witnesses. Two French colonists passed by who knew nothing of the change nor even of Katharine's death. Catching sight of the heavenly beauty and fresh color of the girl on the pallet they exclaimed: "See what a beautiful Indian girl is sleeping there!" They could hardly be brought to believe that it was the same Katharine they had known, now deceased.[7]

The Fathers considered Holy Week particularly fitted for Katharine's death, for they all recalled that Katharine had particular devotion to Christ in the Eucharist and on the Cross.

Contrary to the usual burial custom of greasing the hair and face of the corpse and giving new sandals before covering the body, Katharine was buried in a wooden coffin. The burial took place on Holy Thursday with great solemnity before all the savages and many French colonists.

Chapter II

THE IMPACT OF TEKAKWITHA FROM HER DEATH TO MODERN TIMES

Many of Katharine's fellow tribesmen were attracted to the Mission at the Sault by reports of the girl's holy life. A married couple, neophytes, while at the Mission decided to make young Katharine the mistress of their spiritual lives, striving to follow her example in living excellent Christian lives.

The Jesuit Fathers considered Katharine to be God's recompense for the labors of the early Fathers at the mission.

The savages themselves were the first truly to appreciate the extraordinary virtue of Katharine, their tribeswoman. As early as 1681, Father Chauchetiere found the savages most receptive to Katharine as a model in religious life. He took care to demonstrate her virtues by methods best adapted to the mental capacities of his audience.

At first the French colonists in Canada were unwilling to believe the reports circulated concerning the remarkable holiness of the savage virgin, so contrary did she seem to the savages they knew and with whom they traded. Even the Superior of the whole Jesuit Mission in New France was at first unwilling to believe the report sent him by Father Chauchetiere.[1] But with more precise accounts of the girl's life and virtues, particularly reports of favors received in Katharine's name, doubt gave way to credence and deep reverence on the part of colonist and savage alike.

After the death of Katharine there was at once perceived an amazing increase of fervor among the savages and the colonists. This spiritual awakening, far beyond expectation, was attributed to Katharine's exemplary life. All resolved to reform, and to give themselves thenceforth, like Katharine, entirely to God.

A group of devoted followers of Katharine grouped themselves into the "Society of Katharine". They introduced a

penitential custom which they called "public penances" consisting of severe penances offered to God for those of the faithful who most needed divine assistance.

Definite information is furnished us by the historians regarding appearances of the Iroquois virgin after her death. She is said to have appeared to Anastasia, her spiritual mother, one week after her death, that is, on Wednesday of Easter Week. She appeared shortly afterwards to Mary Theresa, her spiritual companion.

Father Chauchetiere experienced three appearances of Katharine. The first occurred in early morning, the fifth day after her death. In the following year, on September first, he saw her the second time. The third apparition was on April twenty-first, 1683. Katharine asked the Father to paint her picture in these apparitions. Two simultaneous visions revealed a savage burning at the stake, and a mission church in ruins. Certain Christian Indians were burned at the stake shortly afterward by the Iroquois. The mission Church was destroyed in a violent storm in the year 1683. The three missionaries who were in the church at the time were saved, attributing their safety to Katharine's intercession. The Fathers considered their escape miraculous.

Scarcely a year after Katharine's death there began a series of wonders and miracles, especially cures, which were attributed to her intercessory powers. A detailed account is given by both principal biographers of the first cure granted in favor of Claude Caron, a French colonist.[2]

A long series of testimonials have come down from various contemporaries. In the Archives of the Hotel Dieu in Quebec there is a manuscript, unpublished and previously undiscovered as far as can be determined, in which Sister Joanna Frances Juchereau de la Ferte (known in religion as Sister Saint Ignatius) who was superioress of that hospital from 1683 to her death in 1723, made a private list of those of her contemporaries who were generally considered to be persons of great holiness. In this 1690 listing the name Katharine Tegakouita is to be found.

Chief among contemporary testimonials is a letter of Father Remy, the parish priest of a colonial village called Lachine which was just opposite the mission at the Sault. This man had at first seriously doubted Katharine's reputation, but after a personal experience of her intercession he became one of her foremost champions. In a letter to Father

Cholenec -- who was then preparing his biography of Katharine -- Father Remy reported a long list of favors which he had heard from his parishoners. Father Remy led his parishoners to Katharine's grave every year on the anniversary of her death.

Cures of such prominent personages as MM. Du Luth, Captain of the Royal Navy, and De La Colombiere, Canon and Vicar General of Quebec and brother of the Blessed Claude de La Colombiere, spread Katharine's fame.

Pilgrimages to Katharine's grave became ever more numerous. They came not only on the anniversary day of her death, but at other times as well. Individuals and groups, laymen, ecclesiastics, sometimes entire parishes made the trip. Novenas to beg Katharine's help became frequent. Masses were said in thanksgiving for the graces granted Katharine in her lifetime, and for favors received through Katharine's intercession.

Katharine's reputation spread throughout the colony and the islands subject to French rule in the Americas. St. Vallier, the Bishop of Quebec, proclaimed the high virtue of Katharine and asserted of his own personal knowledge that her grave had been the site of many wonders. A prominent nobleman in the French colonial government of Canada sought to make Katharine known in the royal court and in France as a whole.

Four years after Katharine's death her body was transferred from the cemetery to a new church. The missionaries considered this new church especially favored through the merits of the young virgin.

Katharine's contemporaries honored her with many titles, thus signifying their utmost reverence for the virgin. They called her a Treasure, The First Virgin of the Iroquois, The Apostle of the Savages, The Guardian Angel of the Mission, Our Good Protectress, Our Protectress and Advocate before God, The Powerful Patroness of the Mission, the Genevieve of New France, and the Protectress of the Colony of Canada.

The greater number of wonders attributed to Katharine were spiritual cures. Souls troubled by impurity found much help from Katharine. Yet the simple colonists did not hesitate to commend their domestic animals and household possessions to the protection of the Indian girl.

Many attributed the particularly marvelous preservation of the Sault Mission during the violent uprising of the Iroquois who devastated and plundered at will throughout the surrounding countryside to Katharine.

The faithful have manifested over the years a great confidence in the Venerable Katharine Tekakwitha. Her grave has been visited by devoted pilgrims in constantly increasing numbers. Even beyond the territory of the mission, earth from Katharine's grave and various second class relics have been confidently applied to the sick. The cross which Katharine wore during her lifetime has been applied to the diseased. Novenas have been made by the sick and their relatives, or by devout friends in their behalf at the Sault. Mass has often been celebrated to obtain favors or in Thanksgiving for favors received.

The confidence of the faithful in Tekakwitha has not gone unrewarded. Detailed accounts of favors obtained and cures granted have been submitted to the Vice-Postulators in New York and in Caughnawaga from all parts of the world. A deaf and dumb girl is said to have been cured. An alcoholic felt himself entirely free of the habit after a novena in Katharine's honor. A child, Monica Caroll, suffered a diseased hip and was unable to walk by herself. On her own request she was brought to Auriesville where a relic of Katharine was applied. Upon returning home she found herself cured and completely restored, without the use of any other remedies. She walked perfectly from that time on. A boy suffered from a deterioration of the bones in one foot. Brought to the shrine at Auriesville by his mother, the lad, Thomas Hughes, was restored to health by the intercession of Katharine Tekakwitha.

Katharine Tekakwitha has had an amazing impact on non-Catholics. Persons not of the Faith have frequently communicated with the Vice-Postulators of the Cause of Tekakwitha, in thanksgiving for favors attributed to the Indian maiden, and in petition for further favors, accompanied with money offerings to promote the Cause for her beatification and canonization.

Chapter III

THE MEANING OF TEKAKWITHA FOR MODERN AMERICA

What meaning does Katharine Tekakwitha have for modern American spirituality?

In the Decree approved by His Holiness, Pope Pius XII, declaring heroic the virtues of the Venerable Katharine Tekakwitha, Cardinal Salotti, Bishop of Palestrina and Prefect of the Secred Congregation of Rites, states:

> In a special manner God appears wonderful in the Indian Virgin Catharine Tekakwitha, leading her by His grace amidst a people most corrupt and steeped in heathen errors; protecting her by His providence as by a strong shield. On her part grace was not idle, for with her co-operation it led her wondrously to acquire heroic virtues. In the life of this virgin, this assuredly stands out vividly.

The Postulator of the Cause and the two American Vice-Postulators agree in singling out Tekakwitha's constancy in Faith. Against great odds, in the pagan environment of her Iroquois castle, she achieved heroic sanctity by using the "ordinary" spiritual means at any Catholic's disposal, particularly love of the Blessed Virgin and of Our Lord in the Blessed Sacrament and His Cross.

To be sure, modern Americans cannot imitate her mode of existence in the wilderness, but we can profit by the great lessons she all unwittingly taught. How did she achieve a heroic faithfulness to all the Christian virtues, a sundering charity toward God and her neighbor, a purity which merits for her the title, Lily of the Mohawks, a humble tenacity to the dictates of Christ and conscience amid pagan surroundings? What vices flourished in the Iroquois environment, and what virtues did Katharine oppose to them?

The Vices of the Iroquois

Today the Mohawk have vanished as a nation, leaving no temples, no libraries, no buried cities for record of their past. Yet, in the Jesuit Relations, the folk-lore, the religion, the mythology, the manners and the morals, even the speech and detailed daily living of these vanished people, what they did and what they were, are set down minutely, keenly, zestfully by men than whom no men of the seventeenth and eighteenth centuries were more shrewdly trained in the subtle arts of rhetoric, diplomacy, observation, psychology, and humanity.

Three hundred years ago the Iroquois Indians occupied the center of what is now New York State, and lorded it over all the Indians east of the Mississippi. They were known as the "Five Nations", and the fiercest of all five were the Mohawks. They called themselves Hodenosanee, the People of the Long House, but the Algonquin Indians on whom they made war called them Mohawks, because they were man-eaters.

Once Brebeuf told how the Mohawk slow-burned their enemies for five or six days, roasted their hearts, and gave the cooked flesh to the youths of the village to eat; "they think this makes them courageous," he observed dryly.[1] Jerome Lallemant once depicted their attack on a Huron village: "they throw themselves upon the old men and the children and the women...they wrench, they cut, they gash, they burn, they turn everything to fire and blood; they beat, they strike, they tear out the nails of those whom they wish to lead in triumph into their country."[2] With such horrors in mind, Charlevoix felt justified in writing that all Iroquois were brutal, treacherous, vindictive, and motivated by a desire for revenge in all their actions.[3] The Mohawk were acclaimed by all who knew them as the most assiduous and guilty of the worst atrocities--men who "breathe only blood and slaughter, who glory in killing and burning men."[4] Throughout the Relations one finds that cruelty was their delight; young children were trained to shed human blood, to torment and help murder captives.[5]

The Jesuits objected strongly to the gluttony of the Iroquois. One wrote: "As to the customs of the savages, it is enough to say that they are completely savage. From morning to evening they have no other concern but to fill their

stomachs. They do not come to see us except to ask for food, and if you do not give it to them they make their displeasure clear."[6]

Le Jeune devoted a long chapter to the imperfection of the savages. He found them both proud and reckless of the evil effects of their loose tongues. They were "slanderous beyond belief"; they gossiped maliciously and wittily; "lying is as natural to savages as talking."[7] Commenting on their honesty, Brebeuf stated flatly that "Iroquois and thief are all one," while Vimont remarked that "it is a miracle when an Iroquois is not a thief."[8]

The Iroquois did not have a good name with regard to sexual morality. Thus Dequen wrote that seduction "is so common...that it is done almost publicly and without shame."[9] In 1635 Brebeuf admitted that "as to conduct, the Iroquois are lascivious," but after more time spent among them he went so far as to reveal that virginity after the age of seven was "a very rare quality among them."[10] In adition, weighing the prospects of conversion, he felt that "conjugal continence and the indissolubility of (Christian) marriage seemed to them (the Indians) the greatest obstacle to the progress of the gospel."[11]

The savages kept themselves free of all restraint. So the Fathers discovered after opening their first school for Indian boys in Quebec: "There is nothing so difficult as to control the tribes of America. All these barbarians have the law of wild asses, they are born, live, and die in a liberty without restraint, they do not know what a bridle or a cavesson is: it is a great joke among them to check their passions and high philosophy to grant to the senses all that they desire."[12] Ignorance, operating upon the natural liberty of the savages produced vice; for such liberty was essentially negative. A well-intentioned Iroquois convert told Father Brebeuf he did not wish to go back to his own people, because "there is great difficulty in saving oneself; the occasions for sin are frequent in our villages; liberty is great there."[13] Father Marest declared that "the independence in which they live enslaves them to the most brutal passions. It is from this independence that are born all sorts of vice which dominate them. They are lazy, treacherous, fickle and inconstant, knavish, naturally thievish, even to the point of boasting of their skill at stealing; brutal, without honor; oath-breakers...."[14]

Like all barbarous people the Mohawk had some notion of a Supreme Being, their "Great Spirit", but this was vague and fantastic. In fact, they believed in many gods. There was a god of war, the hunt, the fishery; a god of the sun, forest, clouds and waters. Some of these they sought to make favorable, but others they feared as demons who could do them harm. Their fears were encouraged by their medicine men, who employed all the tricks of magic and the black art of sorcery to hold them in the bondage of fear. In 1642 Jerome Lallemant wrote:

> They are full of diabolical superstitions, taking their dreams for their divinities, upon whom the happiness of their lives depends. Besides that, we see that they acknowledge more puissant genii who dispose of public affairs, who cause famines, who conduct wars and give victory to those who render themselves most pliant to their wishes.[15]

To make matters all the worse, the Mohawks occupied the eastern end of the Mohawk Valley close to the Dutch who had then settled in Albany and Schenectady. From them they obtained firearms in trade for furs, and that kept them constantly at war. Father Jerome Lallemant wrote in 1660:

> The Dutch took possession of these regions and conceived a fondness for the beavers of the natives some thirty years ago; and in order to secure a greater number they furnished those Agnieronnons (Mohawks) with firearms. That is what has rendered them formidable everywhere; it has also put into their heads that idea of sovereign sway to which they aspire, mere barbarians although they are. But what is more astonishing, they actually hold dominion for five hundred leagues around, although their numbers are very small; for, of the five Nations constituting the Iroquois, the Agnieronnons (Mohawk) do not exceed five hundred men able to bear arms.[16]

From the Dutch also the Mohawk got liquor that maddened them and intensified their cruelty and vice of every sort. The Indians insisted that liquor was a demon which possessed them and made them passive agents of his will.

Here the full evil of brandy became apparent: the savages had an irrefutable excuse for whatever violence and destruction they committed.

From the Dutch the Mohawks learned to dislike the Catholic missionary and to look upon the Catholic religion as something evil. The effectiveness of the Iroquois menace is revealed in a letter written in 1657 to Father Louis Cellot, Provincial of the Society of Jesus in France, by Father Francois Le Mercier:

> We are on the eve of our departure to go and collect what remains of the blood of the Son of God among these people (Mohawk) where we have had the happiness of shedding our own and of carrying the light of the Faith to them; although their sole design hitherto has been to extinguish it; that is, we go to establish ourselves among the Mohawk. I think that, in mentioning these parbarians, I say all that can be said; for their name alone shows the risk which we run and the glory which will accrue to God from the execution of that design.
>
> We are not ignorant of the fact that these savages have eaten us with relish and have drunk with pleasure the blood of the Fathers of our Society; that their hands and their lips are still wet with it, and that the fires in which they roasted their limbs are not yet quite extinguished. No Nero or Diocletian ever declared himself more strongly against the Christians than these bloodthirsty Iroquois have done against us; and the faith would at present moment be received among many infidel nations, had they not surpassed in rage and fury the greatest persecutors of Jesus Christ.[17]

Not only did the Mohawk themselves bitterly resist the Faith, but they prevented all mission work in the surrounding territories.

> It is beyond doubt that, if the Mohawks were defeated by the French, the other Iroquois Nations would gladly compromise with us. Then we could establish Missions and sow the seeds of the Faith. Moreover, the great door would be open toward the tribes of the North and toward those newly discovered ones of the West.[18]

The village where Katharine was born in 1656, the Mohawk castle Ossernenon, was closest to the Dutch, and unfortunately most open to corruption and hostile to the Faith. It was here, scarecly ten years previous to her birth, the Jesuits Jogues, Goupil and Lalande met their deaths.

Such was the evil environment of their homeland that many preferred to lose all they had in their country of origin rather than lose the faith which they could not keep there. They fled to the Mission at the Sault where they could more readily persevere in the Christian Faith.

After living for twenty years in the environment just described, and without the benefit of the Faith, Katharine fled to the Mission at the Sault where she could practice her new Christianity in peace.

The Virtues of Tekakwitha

The virtues of Katharine Tekakwitha stand out vividly against the vices of her nation. At Rome, on the third of January 1943, His Holiness, Pope Pius XII proclaimed:

> 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, Catharine Tekakwitha, were heroic.[19]

While Katharine was still a child and a pagan, it was noticed that she shrank from all that was evil, that she was gentle, even timid, not curious, nor proud. Thus, she appeared prepared by nature for the practice of every Christian virtue. In fact, soon after receiving Baptism, Katharine at once surpassed every expectation by her marvelous growth in the practice of virtue:

> One has seen savages become indifferent almost as soon as they had been baptized; one has seen them become worse than they were before Baptism, because they did not have the courage to disregard the human respect which is a common fault of these people. There is also no doubt that the devil, regretting his prey,

tempts new Christians all the more to make them lose grace as soon as they have received it. Indeed, it is a miracle when a Christian perseveres in the country of the Iroquois. Not only did Katharine practice her faith in such a manner that her confessor declares she never once relaxed from her original fervor, but her extraordinary virtue was remarked by everyone, as much by the heathens as the faithful. The Christians observed her exactitude in obeying the rules of life which the priest had prescribed... He declared that after careful examination he had not noticed one point in which she had relaxed since she had become a Christian.[20]

The missionaries accordingly state with all simplicity that so solid and so rapid progress in the path of virtue cannot be explained unless it be taken for certain that the soul of the Indian maiden was directed immediately by the Grace of the Holy Ghost, who rapidly led the girl, so docile to His inspirations and always trying to find how she could best please God, to the unitive life.[21]

Katharine's biographers have left us a general description of the state of soul of Katharine at the time she transferred to the Mission at the Sault, in which they clearly show that Katharine, within scarcely a year and a half after her Baptism, had made remarkable progress in the practice of every virtue.[22]

Descending to details, they repeat similar descriptions speaking of the time of the virgin's residence at the Mission, indicating her holiness, her frequentation of the Sacraments, and giving a general conspectus of the virtues which shone forth in Katharine.

> She was never capricious, nor inconstant, nor affected. It was very difficult for her because of her infirmities and because her body could not cope with her desires. She knelt a very long time in church and rarely supported herself even when weak. She often repeated: "Who will teach me what is most agreeable to God, so that I may do it?"[23]

Describing the last months on earth of Katharine, Father Cholenec, her spiritual director, said that she had reached a high peak of sanctity at which few arrive even in old age.[24]

The virtue of Faith was outstanding in the life of the Indian girl. So extraordinary was her love of the Catholic religion and its rites that she bravely bore the persecution occasioned by her open practice of the Faith. Her relatives, the pagan villagers, even the children made her life miserable because she practiced her religion openly. She was deprived of food and her life was often threatened. The remarkable constancy with which Katharine walked, at home and abroad even while at work, bears witness to a solid and unwavering faith. Further clear evidence of her faith may be gathered from her love of prayer and God's house. The missionaries did not hesitate to affirm that she had the gift of constant prayer.[25]

The pre-eminence attained by the young Katharine in the virtue of Faith is further evident from the great fear of sin and the very tender conscience which her biographers attribute to Katharine.[26]

Likewise, Katharine manifested a firm and lively Hope. Indeed, without a firm confidence in God's help Katharine could scarcely have succeeded in bearing the difficulties and adversities of her life.

When Katharine was told that she was near death, the news filled her with peaceful joy. Katharine's firm hope of entering into a happy eternity is patently evidenced by the following incident. When Mary Theresa, her pious companion, was standing by her deathbed, Katharine consoled her saying that she would soon be in heaven watching over her, and promised that if she failed in good, she would accuse her, but if she persevered she would love her always and always pray for her. Likewise, on her deathbed Katharine readily promised to all who asked that her intercession in heaven would certainly help them.[27]

Charity was the root and stock of her whole spiritual life and reached such heights that Tekakwitha seemed at all times and in all places united in heart with God, no longer serving Him for hope of reward, but out of pure love.

> Considering the ardor of her love for God, it is not difficult to believe that Katharine became perfect in so short a time. She loved Him so much that her only joy was to think of Him and to offer Him all her thoughts, words and actions. She particularly liked to be alone, and if she made friends it was merely because they led

her to God; for as one gladly hears a conversation about something one loves, Katharine found extraordinary happiness in hearing about God. Such pleasure did she derive from this that it was sufficient only to begin a pious discourse in her presence, to make her leave whatever she was doing immediately, collect her thoughts, and listen to it with all the attention of which she was capable, without ever tiring.... This young girl, although only an untutored Indian, was so filled with the Spirit of God, and tasted such sweetness in its possession, that her entire exterior gave testimony of it; her eyes, her gestures, her words, were filled with divine love at such moments. If one were with her, it did not take long to be touched by it, and to become warmed by this heavenly fire.[28]

Katharine proposed to herself as the supreme and highest rule of her life the resolution: Always to do that which she knew would be more pleasing to God.

Katharine offered the best possible example of her love of God by renouncing absolutely the married state and embracing the state of virginity, though this decision went completely against the accepted customs of her people and gave rise to dire want and many other discomforts and tribulations.

Katharine's love of God manifested itself particularly in a strong devotion to the two chief mysteries of God's love, the Holy Eucharist and the Lord's Cross. Early every morning, even through the snows of the harshest winter weather, Katharine would wait barefoot in prayer before the yet unopened church door, drawn thither by love and longing. Then she would assist at the first and second Masses. She received Holy Communion as often as she was permitted, and with ever increasing fervor. Her visits to church were frequent. Sundays and feast days she passed entirely in the chapel. There, her devout bearing stirred the admiration of all. Devout women, in receiving Holy Communion tried to be as near as possible to Katharine. Sometimes in winter the young woman would be almost frozen stiff by her constant watch in the chapel and the missionaries would invite her to warm herself a little at the hearth in the nearby parish house. She would always accept the invitation, but very soon she would return to her Spouse, going into the church again.

Katharine always wore a cross pendant about her neck. During the winter hunt she used to pray and perform her devotions before a cross which she had set up on a tree in the forest. She set a crown on this twofold devotion to the Eucharist and the Cross when, during the solemnities on one of Our Lady's feast days, having received Holy Communion, she vowed her soul to Christ in the Blessed Sacrament and her body to Christ on the Cross, as a perpetual holocaust.

Katharine's love of God showed itself in her love of neighbor. When still a pagan, Katharine had showed herself ready for all those chores in which she could help the community. She had the reputation of a good and strenuous worker.

As a Christian, it was at the prompting of charity that she accompanied her adopted sister and the latter's husband on the winter hunt, to help them, rather than stay near the mission and daily Mass as she desired.

Above all, Katharine preferred to suffer discomforts from others rather than offer others any occasion of suffering. By her endless patience she both put herself beyond the reach of annoyance, and made herself incapable of ever wounding the charity due her neighbor. She entertained a good opinion of all alike. Whatever could be praised she praised, and for the rest tried to find some excuse. She never said more than seemed necessary that the truth might appear. Accordingly, her contemporaries agreed in saying that Katharine never spoke evil of others, not even of her calumniators and persecutors; rather, she always offered special prayers for these persons.[29] She used to pray for all unbelievers, that they might be converted to the true Faith; especially she prayed for her own family and tribe who were still pagans.[30]

Katharine's biographers praise her prudence. She seemed to have an easy grasp of a life based on Christian principles, and was observed to make more progress in one week than many others did over months and even years. She was ready to submit her whole spiritual life to the direction of her confessor. She distinguished clearly between the obligations of prayer and of labor, assigning each its fitting time and hour.

Moreover, Katharine's firm conviction that her infirmities, particularly the deformity of her face and the

weakness of her eyes, were rather to be accounted a blessing of Heaven than a constant inconvenience and misfortune demonstrated an extraordinary prudence.

Katharine had a truly insatiable hunger and thirst for justice, being filled with the desire to know what best pleased God and an eagerness to carry out her duties. The chief purpose of her life was to fulfill the Will of God as best she could with no thought of self. She offered herself to God and faithfully fulfilled that offer in her life.

She showed due reverence and obedience to each of the Superiors of the Mission in every circumstance of her life. Likewise, she paid every debt of charity to her neighbors, whether well disposed toward her or hostile. She offered fervent prayers for all, assisted all in their work, gave excellent example, and, by her own good life and patience, made up for the faults of others.

Through all the varied and most trying episodes of her life, Katharine showed an unusual steadfastness of soul. This fortitude served her well through the persecutions that followed her refusal to marry and her desire to live as a true Christian. That her faith might be better preserved she courageously decided to leave her native land and go up to the Mission at the Sault. There, with wonderful fidelity she followed the rules laid down by her spiritual director even to her death.

The pains and discomforts of her life, joined to the natural informity of her body, were never used by Katharine to excuse herself from her religious duties. She was joyful and kind to all, and, by constant fortitude, severe penance, unending prayer and labor, she gained constantly in virtue.

> We have observed that she had always been infirm, and that besides this, about a year before her death a great illness left her with a slow fever and a severe pain in her stomach, accompanied by frequent vomitings, caused no doubt by continual work, night-watches, fasting, and excessive austerities. These however, she continued without ceasing until death; as a final proof of which I would recall the agonizing bed of thorns by which this generous girl lessened her remaining health. The fever made all this worse, finally obliging her to keep to her bed, and at the end of two months it took her from us. Her last days were truly precious for

> Katharine, days of grace and holiness, since she passed them in the exercise of all those excellent virtues which she had practiced so much during her lifetime, and which had never shone so brilliantly as at the time of her death: her faith, hope, charity, humility, gentleness, patience, resignation and surprising gaiety in the midst of her suffering.[31]

Father Cholenec, her spiritual director, did not hesitate to affirm from personal experience that above all else, this constant and faithful practice of the Christian virtues brought Katharine to a lofty degree of all virtues.[32]

We have mentioned Katharine's devotion to the Cross. In this connection it is necessary to say a few words about her austerities and practice of penance.

At the time Katharine came to the Mission the fervor of the savage Christians had reached a peak, and the real untamed courage of the Iroquois reappeared among the neophytes in their harsh practices of penance and austerity. Katharine, presuming the consent of the missionaries to this general practice of penance, brought all of her natural bravery to her self-inflicted punishments. Besides, her native instructress, Anastasia, often spoke of the pains of hell and the penances of the Saints, adding that Christian Iroquois were bound to make up by penances for the excesses of their pagan countrymen. Katharine, though marvelously innocent, was moved by a low estimate of her own worth and a deep love for the Cross, so that she thought penance was especially necessary for herself. By a special oblation she dedicated her body to Christ, contemplating His sufferings, and trying to outdo herself in austerity.

Once, when Katharine was extremely ill, her companion thought that Father Cholenec should be informed of her rigid austerities, which, arguing from common practice they had considered permissible. Though struck with admiration he nevertheless prescribed suitable norms to be observed in the matter of austerities. Katharine followed them closely thenceforth.

Another occasion of severe austerities was the Sacrament of Penance which Katharine approached weekly. For, beginning with a careful examination of conscience, she then added a severe scourging of her body, in anticipation of the expiation proper to the sacrament.

> In order to prepare herself for these confessions, she would begin with the last part, I mean the penance. She would go into the woods and tear her shoulders open with large osiers. From there she went to the church and passed a long time weeping for her sins. She confessed them, interrupting her words with sighs and sobs, believing herself to be the greatest sinner alive, although she was of angelic innocence.[33]

Katharine and her companion scourged each other with whips. Both importuned Father Cholenec and obtained from him a special instrument known among ascetics as a "discipline" together with a hair-shirt of which they made frequent use. Moreover, Katharine fasted frequently, and rendered what little she ate unsavory by mixing ashes with it.

The winter season offered ample opportunity for new austerities. Katharine accepted every chance offered by the cold Canadian winter, and would often walk alone and barefoot over the ice and snow, or recite the rosary standing half-buried in the snow. Whenever she had to go out and work in company with other women she would lag behind and remove her shoes, walking barefoot.

One day Katharine asked Anastasia, her spiritual mother, what was the worst kind of pain. Anastasia replied that she considered it the pain caused by burning live flesh. On the following night Katharine secretly branded herself with the signs of slavery used by the Iroquois, thus dedicating herself as the perpetual slave of Christ. She hastened to the door of the church, which was closed, and there dedicated herself again, spending the night in prayer. Another time Katharine and her companion placed burning coals between their toes and endured the pain for the length of one "Hail Mary".

Though she was near death, Katharine, having heard the story of Saint Aloysius and his penances, spread sharp thorns on her poor bed. She slept three nights on these thorns. When the missionaries discovered this, they ordered the thorns removed at once. With perfect obedience, Katharine carried out their wishes.

As to poverty, Katharine always loved simplicity in food and dress. After her Baptism, Katharine renounced all feminine adornments, being satisfied with a simple cloak which she used to wear over her ordinary dress only on

Communion days. Katharine's choice of virginity forced her to endure poverty, deprived as she was of the support of a husband.

> While others in the woods thought only of beavers and martens, Katharine thought only of serving God and imitating Our Lord in that poverty which never made her feel the lack of anything. And yet, she had no husband, and thus became so poor that she had no proper clothing to wear in which to receive the Viaticum, until her companion lent her some.[34]

It would be impossible fully to praise the purity of life and chastity of Katharine Tekakwitha. Her purity as a pagan, in light of the fact that the savages from childhood were accustomed to excessive indulgence in the vice of impurity, seems scarcely credible. When Father de Lamberville encountered this wonder he urged Katharine's transfer to an exclusively Christian village, seriously fearing lest her purity be offended by the prevailing filth and vice of the pagan village.

On her way to the Christian Mission Katharine had come to know the religious life of the nuns at Montreal. Katharine set this life of virginity before herself as a model, and soon afterwards, in a spirit of intence fervor, she desired to enter upon a monastic life with two other women, on an island in the Saint Lawrence. The missionaries would not grant their request, but Katharine offered to God at least the promise of a chaste life, and never lost the hope of dedicating her virginity to God. Consequently she resisted with great constancy the advice of those who urged her to marry.

> Virginity, continency, chastity were the balm she spread everywhere. She never spoke of this virtue, to lead others to embrace it, nor of the contrary vice, to make them avoid it, without speaking of the Blessed Virgin, her refuge and model.[35]

When finally, contrary to her expectation, her adopted sister who was a good Christian, seriously proposed to Katharine the married state as the common norm and the only possible means of livelihood, Katharine was griefstricken.

She had recourse to Anastasia, her spiritual instructress. But even Anastasia, although an old and fervent Christian, was utterly incapable of appreciating so lofty a vocation, and showed opposition to Katharine's desires. Katharine brought the matter before her director, who was at that time Father Cholenec. In his instructions and explanations he described at length the state of matrimony and of virginity, the evangelical precepts and counsels. Katharine, having heard both sides, asked to make an explicit vow of chastity. Father Cholenec, after serious consideration, finally suggested that Katharine think it over for three days. At last, with the consent of the missionary, Katharine chose the following feast of the Annunciation, March 25, 1679, as the day for pronouncing her vow. On that day, during Mass and after Communion she became the first to vow virginity among the Iroquois.[36]

Before her death Father Cholenec desired to establish by a final testimony the almost incredible fact of a perfectly innocent life among the barbarians. He once more questioned Katharine about any sins she might have committed against chastity. Katharine, at death's door, denied any such sin with her last breath and a decisive gesture. This sublime example of chastity and virginity enjoyed such a lasting renown among the savages that even after her death some tried to imitate her life of chastity.[37]

It would be natural to assume that Katharine would hold a high opinion of herself in the face of the praise that was heaped upon her. Such was not the case. She considered herself a great sinner to whom only great penance was fitting. Contrary to the universal custom of Indian women, Katharine always appeared most modest in her apparel and actions. Whenever she surmised that she was being praised she would blush with embarrassment, and humbly hide her head with a veil that she wore because of her poor eyesight and sensitivity to light. When a missionary was speaking about the heavenly glory that awaited all faithful Christians Katharine scarcely dared consider such a rich reward as destined for herself.

Katharine took special pains to conceal as much as she could her works of penance and austerity. She preferred to appear less penitential, abstaining rather than performing such works where others might be looking on. With the same humility, Katharine had the strength to support, endure

and courageously sustain the false accusations, the calumnies, and the persecutions with which ill-disposed persons tormented her.

Handicaps As Factors In Spiritual Formation

What factors in Katharine Tekakwitha's life played parts in the formation of her personality? Here was an Indian girl, orphaned, physically handicapped, who followed an adaptive pattern of life which seemingly led her insensibly to the end which she attained. One can see a gradual tilling of the soil, a refining of it, until the coming of the Jesuits and their doctrine of the Incarnation and the Redemption planted a seed which ripened with great rapidity and fruitioned as an expression of all her repressed desires. Here was an answer to her struggles, her strivings, her unhappiness. She found, at last, "One" Whom she could love and trust without fear.

We have here a girl and woman growing in sanctity, not a saint who was secondarily a woman. Katharine's natural handicaps were used as stepping stones for the achievement of this purpose. In a "case history" of this sort new insights may be gained in the guidance of unusual children.

Fortunately for us and for her, as it turned out, Katharine was not able to fit into the tribal social pattern adequately. She was handicapped by being badly scarred and not very pretty, and with eyes seriously damaged as a result of smallpox. Moreover, she was an orphan and had no understanding mother to whom she could turn for help in her attempts to adapt. Save for these things it is possible, even probable, that she would have followed the normal pattern of Indian childhood and adolescence.

Katharine was the offspring of a Mohawk chief and a captive Algonquin mother who was a Christian. It is possible that her mother may have instilled a few Christian ideals into the child's mind, but it is doubtful, in a child surrounded by a late Stone Age culture, that they could have had any great impact. Heredity may also have played a part, the gentler temperament of the Algonquins moderating the more active and ruthless one of the Iroquoians. At any rate, the mother did not have much time for guidance. Katharine was four years of age when the smallpox epidemic hit the village, killing her father, mother, and little brothers, and nearly herself.

After the death of her parents, Katharine was adopted by an uncle who was childless. He lived with his wife and sister. This meant that Katharine was to be brought up as an only child in a family in which she had a mother only by proxy. A child under such circumstances is perfectly aware of its loneliness and the lack of a mother to turn to in its need. Seeing the relationship of other children with their parents, Katharine would be conscious of a definite void in her own life, engendering a feeling of insecurity and consequent inferiority.[38]

It is true that a child under such conditions, having no brothers or sisters, has another handicap in the lack of close association with others of its own age-group. It is forced to make adaptions in an adult environment. The child is lonely and more or less dependent upon itself.[39]

Katharine was a lonely child. Because of her eyes she could not play as other children played. She spent more time in the house with the women, and so acquired an adult point of view very easily. This may account for Father de Lamberville's surprise at Katharine's quick grasp of the elements of Christianity.[40]

In such a situation Katharine would become insecure, with a tendency to stay by herself, or in the company of older women who would not be competitors. As she grew up the tendency to retire into solitude seemed to grow more pronounced. She is pictured by those who knew her as timid, shy, and as spending much time in the dim light of the long-house doing bead work or the household chores. Needle-work seemed to be her specialty.[41] But the adornments she made were for others, and not for herself.

Iroquoian women loved to adorn themselves with pretty clothes and trinkets. Much trading was done for beads, necklaces, ear pendants and colored cloths. Katharine loved pretty things, but what was the use of adornment to one who was scarred and not at all attractive? If she had been pretty, things might have been different, very different indeed.

So for many reasons, Katharine lived a life apart. It would appear that non-conformity to tribal ways would not allow her much happiness.

> Outside the accustomed boundaries set by tribal life there was nothing. Generally, the tribe circumscribed the individual's life; beyond its close confines gaped a

> void as deep and obscure as the forests that hemmed in every village. The tribe was society; no standards other than its own were tolerated.[42]

It is evident, though, that living more or less alone as she did, she would be more occupied with wiser thoughts than by the distractions of the average Indian girl, whose thoughts were occupied with her work and play, local gossip, and chatter about boy friends. Day by day, trial by trial, the soil was being cultivated and perhaps without such cultivation Katharine might not have been so ready for the light when it came.

What influence did Katharine's background have on her refusal to marry? Certainly such a refusal was entirely out of character for a Mohawk maiden of her time. Remember that the husband becomes one of the woman's family, another provider, in the Iroquois society. A good deal of pressure would be brought to bear upon her in order to force a marriage. Moreover, Katharine belonged to a childless family and from a social point of view it was her moral duty to provide a helper for her aging uncle and aunts. One would think her own insecurity would move her in that direction. Yet Katharine would have none of it. Why? There is no way of knowing. What she may have seen, heard, or experienced we cannot ascertain. Whatever the cause, it constituted a threat to her which completely overbalanced any other consideration. Certainly she knew nothing of virginity at the time, nor of the idea of consecrating oneself to God. The cause must have been a natural one. Her dislike of the very idea was so great that neither her own desires for security, nor her moral duty to her adopted parents could overcome it.

Here then was Katharine when she first came in contact with the missionaries. She was a shy retiring girl, much of a recluse, much liked for her pleasant smile and for her desire to be helpful to everyone (Characteristics of those, who, for one reason or another need some protection). We find a girl not caring for the usual pleasures of women of her race, content with her needlework and the making of things for others.[43] She was undoubtedly mature in her thinking, and certainly knew her own mind.

When Father de Lamberville came into contact with Katharine he realized almost at once that there was fertile

ground. He was amazed at the avidity with which she grasped the new doctrine, and the understanding she had of it.

Katharine, shy and retiring, would not go to Father de Lamberville. It was he who came to her. To a human being whose life, condemned by circumstances to loneliness, lovelessness and unrest, could be given that which she was unconsciously seeking: One in Whom she could find faith, security, and love. Here is an edifying example of God's grace acting through natural means to supply what was badly needed at that time, an example for the new pagan converts to Christianity; one, who by her life could crystallize the fervor which was spreading among the newly formed Christians.

Constitutional factors result from native dispositions, both psychic and physical.[44] St. Thomas clearly indicates that one's dispositions may favor one's moral tendencies when he says: "Some people by their own bodily constitution are disposed to chastity or meekness and the like."[45]

Moreover, there are positive and constructive aspects of inferiority.[46] It keeps one striving to reach beyond one's poor self. It prevents a smug satisfaction with the status quo. It is the very breath of inspiration and progress. The stammering Demosthenes became a great orator, blind Milton, a poet; the hunchback Steinmetz was a wizard of electronics, and Helen Keller could compensate for her blindness and deafness by remarkably developing her tactile and intellectual co-ordinating capacity.

Although an individual may be somewhat inadequate in certain fields, yet, one is almost sure to find compensations of real excellence in other directions. Wisely handled, natural handicaps may yield success, spiritual and vocational adjustment and happiness. Religious educators, through wit, understanding and love, may arrive at an accurate estimate of a student's handicaps and pave the way for an intelligent, well-ordered approach to religious advancement utilizing those handicaps.

Importance to the Missions

It seems reasonable to believe that Katharine Tekakwitha, as she becomes more widely known, will develop a new interest in, and generosity for, the Missions.

Katharine is an encouragement to her people. Ecclesiastical interest in Tekakwitha has created a new spirit among the Indians, who long for her canonization. Probably the most picturesque, and certainly among the most touching petitions received by our Holy Father were written by Tekakwitha's own people. As far back as 1885, twenty-seven tribes under the care of secular clergy, Jesuits, Oblates of Mary Immaculate, Benedictines and Franciscans, sent petitions. In 1931 the Holy Father was presented with seven thousand signatures from the Indians of the United States and Canada. In 1946 petitions from Indian tribes in North America containing ten thousand individual signatures were gathered. These petitions, wrapped in parchment of undressed leather ornamented with their native pigments were prepared by the Indians themselves and duly inscribed to His Holiness.

Katharine is an encouragement for the missionary priest and sister. They fortunately know many like her, as fruit of their own labor and sacrifice. Katharine is their glory. Katharine is the recompense for the blood of the martyrs of Auriesville, put to death at Katharine's birthplace by Katharine's tribesmen. Katharine is the model proposed by missionaries to their charges. Missionaries are not content with merely baptizing their converts. Rather, they delight in cultivating holiness. Katharine Tekakwitha is the pride of the missioners.

Chapter IV

THE EXTENT OF TEKAKWITHA'S INFLUENCE ON AMERICAN SPIRITUAL LIFE

The impact of Katharine Tekakwitha on modern America is impressive when one considers that she is not even beatified, and that she lived her exemplary life three hundred years ago.

Few of the souls bearing the title "Venerable" can boast so singular and ardent a following as Katharine. Famous authors like Daniel Sargent, Frances Taylor Patterson, Henri Bordeaux of the French Academy have written biographies of Tekakwitha. The Apostolic Delegate to the United States, Archbishop Cicognani, narrated Katharine's life in his Sanctity In America. The celebrated Jesuit poets, Alfred Barrett and R. E. Holland, have sung of her, the latter in his excellent Song of Tekakwitha, a narrative poem of some 3,680 lines in the celebrated "Kalevala" meter of Longfellow. Many pamphlets and articles about Katharine have come from M. F. Windeatt and the Jesuits Daniel A. Lord and John J. Wynne. Persons so diverse as the convert Edmund Rhodebeck, B.S., M.D., Fellow N.Y. Acad. Med., and Baroness Catherine de Hueck Doherty, in addition to many prelates, religious and laymen have testified to the guiding influence Katharine has had in their lives. Over ten thousand Americans have dedicated themselves to spreading Katharine's fame and example, having associated in the Tekakwitha League and the Kateri Guild.

There are two American quarterly magazines dedicated to telling Katharine's story, fostering devotion to her, and recording the favors, both temporal and spiritual, received through her intercession, in order to further her Cause. The magazine Kateri is edited by the Canadian Vice-Postulator, the Reverend Henri Bechard, S. J. It has a circulation of eight thousand, and is published by the Kateri Tekakwitha Guild. In addition to editing this magazine, the Vice-Postulator writes a monthly article in Ma Paroisse

which has a circulation of 130,000. About twice a year he publishes an extensive article in the French-Canadian Messager du Sacre-Coeur which has a 75,000 circulation. Another quarterly magazine, The Lily of the Mohawks, is edited by the United States Vice-Postulator, the Reverend Thomas Coffey, S.J. It has a circulation of over six thousand, and is published by the Tekakwitha League, 30 West 16th Street, New York, N.Y. Father Coffey has also written a pamphlet entitled Kateri Tekakwitha which is widely circulated.

There have been over fifty full length books, over a hundred articles, and many pamphlets concerning Katharine from the late Seventeenth Century to our own times.[1] Due for publication in 1957 are two works: a life of Tekakwitha for the Vision Book Series of Farrar, Straus and Cudahy of New York (book to appear simultaneously in French and English) and a life of Tekakwitha, prefaced by Cardinal Leger, by Agnes Richomme of the Union des Oeuvres Catholiques de France. Moreover, there have been several radio broadcasts about Katharine and at least two television dramatizations.

The Vice-Postulators report receiving, on an average, five or six acknowledgments of favors per week. Letters have come from Ireland, England, Poland, Mexico, India, New Zealand, the Philippines, and forty-three states. Many of the letters are confidential, but the Vice-Postulators advise that most are concerned with perseverance in faith and problems of chastity.

Many parents have named their children after Katharine. A great variety of things, from coal boats to fashion lines, have been named in honor of Katharine. There are over eighty-four camps, clubs, missions, etc. named after and dedicated to Katharine Tekakwitha that have made their existence known to the Vice-Postulators.

Katharine has three memorial shrines dedicated to her. Since the Cause is still in process, and, as a consequence, still subject to the regulations of the Church as included under "non-cultus", the historical aspect only is stressed at her various shrines.

The major shrines related to Katharine are her birthplace at Our Lady of Martyrs' Shrine, Auriesville, New York; the site of her conversion and Baptism, at the Catherine Tekakwitha Memorial Shrine, Fonda, New York; the

Kateri Shrine at the Mission Saint Francis Xavier, Caughnawaga, P. Q., Canada, where her relics are preserved and venerated. An average of three hundred and twenty-two thousand pilgrims visit her three memorial shrines during the summer months each year.

There are more casual devotional centers at the Indian River Catholic Shrine (founded by Father Charles Brophy at Indian River, Michigan) and at Cote-Ste-Catherine de Laprairie (former site of the Mission Saint Francis Xavier where Katharine lived the last four years of her life,(1676-1680).

Chapter V

THE CAUSE OF TEKAKWITHA

People who are in the least acquainted with the principal facts concerning the reputation for holiness which Tekakwitha enjoyed both while living and after her death are led to ask this question: If the reputation for holiness of this Iroquois maiden were really such, why is her Cause of Beatification so long delayed?

One has to consider the location of the missions, and of the Mission of St. Francis Xavier, which at the time of Kateri's death was a little more than thirty years old, and which did not then have a definite and permanent site. Within forty years after her death it moved successively into three new localities, until it was established in 1719 at Caughnawaga, where it has flourished since.

This fact, too, must be noted: the ecclesiastical organization of Canada was still in its elementary stages. It is sufficient to say that until 1836 the only episcopal see in the whole vast country of Canada was that of Quebec, which was many miles from the mission. Political conditions were anything but peaceful. There were the turbulent events that prepared and eventually led to Canada's passing from the French to the English, an event ratified in the Peace of Paris in 1763. This transfer had for the missions in general long and painful consequences, which were owing to the more or less open hostility of the new government.

The Jesuits had been entrusted with the mission where the remains of Kateri reposed. In 1783 they gave it up; in 1800 the last Jesuit living in Canada after the Suppression died in Quebec. It was only in 1842 that the missionaries of the Society of Jesus re-entered Canada, and only in 1903 was the old Jesuit mission at St. Francis Xavier given into their hands.

Considering all these circumstances, it is not surprising to see that the missionaries could not bring about regular canonical processes while eyewitnesses were still available.

This impossibility is confirmed in the fact that all other Canadian Causes suffered the same fate: The Ordinary Process was made only in the second half of the last century, and therefore their introduction at Rome is recent. This happened in the Cause of the Venerable Mary of the Incarnation (1672) which was introduced in 1877; to the Cause of Venerable Margaret Bourgeoys (1700) introduced in 1878; to the Cause of Bishop Montmorency Laval (1708) introduced in 1890, and to others. The Cause of our own Jesuit Martyrs of North America who died from 1642-1650 was introduced only in 1916, and their Canonization decreed in 1930.

Apropos of these American Martyrs, we must note that when in 1884 the Third Plenary Council of Baltimore asked the Holy See to introduce their Cause, it asked also to have the Cause of Katharine Tekakwitha introduced. The Cause of the Martyrs had precedence. Their Canonization having taken place in 1930, Tekakwitha's Cause was taken in hand after much waiting and well-wishing on the part of many. The Ordinary Process instituted at Albany, New York, in 1931-32 was brought to Rome and opened on July 11, 1932. The Historical Section of the Congregation of Rites examined the material presented, made a critical study of the sources used, completed the researches. Then the Cardinal Prefect of the Congregation reported to the Holy Father the decisions of the session, and His Holiness signed the authorization for the Introduction of the Cause on May 19, 1939. On January 3, 1943, the Holy Father proclaimed the virtues of Katharine Tekakwitha heroic.[1]

Two miracles wrought by God through Katharine Tekakwitha's intercession are needed in order to move towards the next step, her Beatification. Several miracles have been submitted to the Sacred Congregation of Rites. One has been accepted, and one rejected. There is a possibility that the Sacred Congregation will accept one miracle from her earlier history, one from the many mentioned in the various documents. Except in cases of martyrdom there must be absolute proof of at least two miracles through the intercession of a candidate before the Vatican proceeds with Beatification. Canonization requires two additional miracles in an historical Cause.[2]

All matters relating to Tekakwitha's Cause at this stage are presented to the consideration of the Sacred Congregation

of Rites at Rome by the Postulator for her Cause, the Reverend Charles Miccinelli, S.J. Two Vice-Postulators have been delegated to further her Cause in North America; for the United States, the Reverend Thomas J. Coffey, S.J., and for Canada, the Reverend Henri Bechard, S.J.

All the activities of the Vice-Postulators' offices at this time are directed to the encouragement of devotion to Tekakwitha, the dissemination of information, and particularly to fact-finding, sifting of evidence, and the preparation for ecclesiastical tribunals of the testimony of eye-witnesses and others regarding purported cures.

It devolves upon the Postulator at Rome to present such evidence to the Congregation of Rites, and upon the Congregation to appraise and interpret the evidence and to draw appropriate conclusions.

The files of both offices contain numerous reports of alleged instantaneous physical cures which their narrators relate to the intercession of Tekakwitha. Several of these, at first glance, seem to have the miraculous stature required for presentation to the Congregation. These events must be first thoroughly examined on the local level in America, a constant sifting and gathering of pertinent data.

There is a constant flow of letters to the Vice-Postulators in New York and Canada from devotees of Katharine attesting to their faith that miracles of grace and healing have come through her. Clear unshakeable proof of the latter is required by Rome to show that a servant of God proposed for Beatification has been the instrument used by Divine Providence to bring about the "something wonderful" which is considered a miracle. Inquiry is long, painstaking and searching. Diagnosis, prognosis, medical chart, etc. all must be declared in detail. State of the person cured before, during and after the supposed event, and the relationship of the cure to positive intercession of Tekakwitha alone, are patiently probed. Medical experts are called in, but they are not asked to express their opinion as to whether the cure was miraculous or not. That is a matter for the Congregation to decide. It takes almost a miracle to prove a miracle.

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CONCLUSION

How did Katharine Tekakwitha achieve heroic faithfulness to all the Christian virtues? What is there in this achievement that attracts so many ardent devotees?

Here was a flower that bloomed in pagandom, a most attractive little girl who lived to precisely the same age of the Little Flower, and confessed the Faith and practiced the Christian life in the midst of a people slowly emerging from ~~savagery to~~ Christian culture. She was for them what Agnes and Agatha, Cecilia and Lucy were for the newly converted and the on-their-way-to-Christianity Romans of the Apostolic age.

Modern Americans benefit from a Christian heritage imported from the Old World and implanted in the New. Ours is not an age when the message of Christ is new and startling. Nor does the Devil now roam our forests inciting ~~savage~~ nations to diabolical orgies and direct violence against the Church of Christ and His Members. The Sign of the Cross today is not followed by a death blow from the tomahawk. What have we to learn from a savage maiden / an who lived at the dawn of Christianity in this nation?

The Serpent is still with us. Apathy, indifference, forgetfulness, procrastination, despair... these are the slough of the Serpent. Profession of the Faith and a truly Christian life are as incomprehensible and suspicious to the modern American mind as they were to Onsegongo, uncle of Tekakwitha, and war chief of the Mohawk.

Here lies the charm of Tekakwitha, and her meaning in American spiritual life. The clarity of her innocence, the light of her virginity, her austerities, these enchant us. But it is the directness of her love, despite all adversity and opinion, that inspires us.

Tekakwitha had the martyr's spirit. She bore with humiliation and privation at home. She met courageously jeers, ribaldry and cruel treatment as she passed to and from the chapel. She faced the brave who brandished his axe over her head for her Christian behavior with: "You

may take my life, but not my faith." She could not compromise with paganism. There is no compromise with modern paganism. Tekakwitha demonstrated that a Christian must live against the grain of society, of a pagan environment, and she suffered as Christians must suffer.

The way of holiness followed by Katharine is open to all. Katharine performed no miracles, converted no one directly. She practiced Christian virtue heroically in a pagan environment. She held out against the spirit of the world. What sustained her? What was behind her inspiring constancy?

(1) Katharine lived only to please God, not herself nor anyone who set himself opposite God. Her biographers declared that she was constantly searching for better ways of pleasing God.

(2) Katharine never shirked the common duties of her state in life. She performed the same ordinary labors as those about her unless prohibited by health from doing so. Miracles came after her death, not during her lifetime. She achieved her goal within the framework of the community, not away from it. Katharine realized that her toil in the fields of maize was as pleasing to God as her hours in the chapel, for she realized that her secular labors were illumined by motives of love.

(3) Prayer was the very life of Katharine. To her people, "The Prayer" was the Faith. To know Katharine is to realize that prayer is union with God.

(4) Tekakwitha cultivated three solid devotions:

To the Cross which she constantly carried, honoring it by suffering, penance, and persecution;

To the Blessed Sacrament, hearing every Mass possible, visiting the chapel frequently, and devoutly receiving Holy Communion;

To the Blessed Virgin, whose Rosary she cherished and on whose Assumption Day she, first of her people, made the Vow of Virginity.

(5) Her biographers state that Katharine spread chastity like a balm about her. Young women ~~men~~ find in Tekakwitha an example of chastity that is perhaps more inspiring than some younger models of chastity. Tekakwitha bore the heat of the day. She was twenty-four when she died and up to her death had faced constant and severe temptations to abandon her ideals. In the midst of vice and filth she lived unsullied, even innocent. Three vicious attacks on her chaste character

women

did not shake her perseverance, when she was accused of that very sin she violently abhorred. Once having determined to belong to Christ, to live a chaste life, she never, like the wife of Lot, turned back to see the conflagration of her earthly home. She simply kept her eyes on the sure and straight road which led past all divergence to her goal.

(6) Many modern biographies pass over Katharine's austerities lest they be "misunderstood" and the reader scandalized. Yet in Katharine's self-sacrifice and penitential spirit we find one of the secrets of her marvelous fidelity to virtue.

Modern Americans, even many Christians, are scandalized to see Katharine "abuse" her body in God's service. They would not complain if she used it in like manner to satisfy vanity, or serve the world or the devil. The world which is scandalized at the sufferings whose principle is love of God approves the asceticism in the service of evil. It excuses the ravages of alcohol and drugs. It passes over the vilest public crimes with little comment, but at Katharine and the saints it is scandalized.

It would be absurd not to take into account the country or the race of Katharine. Doubtless, a saint is, first of all, a contemporary of Christ; beneath all skies and in all ages he withers away alone in the world facing his Creator. And yet, for all that, what Katharine did at Caughnawaga, to conquer temptations from without and within, is conceivable only of an Indian in America of the Seventeenth Century.

> Once she asked Anastasia, her instructress, what she considered the severest penance one could do in order to offer the most pleasing sacrifice to Our Lord and to prove one's love for Him. "My child," replied the old woman, "I know of nothing on earth more terrible than fire." "Neither do I," answered Katharine. She said no more about it then, but in the evening, when everyone had gone to bed she spent a long time burning her legs with a brand in the same manner that slaves are burned among the Iroquois, wishing in this way to declare herself the slave of her Savior, to Whom she then presented herself at the door of the church in the darkness of the night, bearing her beautiful marks of the cross.

The more the saints conform to Christ, the more do they seem to us today like creatures cast off from the simple and normal life, as misfits, in a world of their own, unable to adjust to reality. Yet, the opposition between the cross and the "simple and normal" life exists only in the eyes of the world. It does not appear in reality. The cross opposes the voluptuous, triumphant life, but the cross is not opposed to life as it is. The saints do not introduce the cross to their destiny; they find it there, all set up. Instead of diverting themselves from it by pleasures and games, or fleeing it through the thousands of loopholes men have discovered, they question it, they snatch its secret of love and joy. We are free to believe that they give in to a comforting illusion, but not that they add worse conditions than human existence already provides. The deniers of the cross, the pleasure seekers, suffer not one whit less than the saints.

Modern American Christians are inclined to look upon the penitential saints as extreme pessimists. Yet the latter have never believed that sadness was a good in itself. They know that it is the evil attached to original sin. Neither do they deny that human life, especially in its beginnings, knows serene hours, nor that even the unhappiest have their happy hours. These eccentrics are, in their sufferings, infatuated with joy. This joy is God to Whom they are united by self-immolation.

Despite her martyrdom, Katharine never stopped exulting in God, her Lord. When asked by her confessor if she loved God, Katharine, breathless with love could only answer joyously, "Oh! Father!"

Who can love like this? What balanced and wise mind can conceive this love? The truth is that this love is hardly ever spoken about. Human passion is celebrated, analyzed, exalted in books, music and art. Over the radio, in the movies, on television, innumerable romances keep the cult going from dawn to dusk. There is an unbelievable disproportion between what men hear said of love and what they experience of it in their poor lifetime.

Divine love is silent. Humble hearts do not betray their secret, knowing it would not be understood. It is an incommunicable charm. It is the charm of Tekakwitha.

Katharine's only thought was God. To reach Him, it was quite necessary for her to go through her own particular

history, her youthful vanity, her humiliations, her penance. She sought herself in Him only to be engulfed there. She hated herself with a fierce hatred, and took pleasure in fleeing from herself. She had been strongly impressed by the infinite price she had to pay for the slightest of her infidelities.

Each soul today follows his own route, bears his own burden, a route and a burden distinct from all others. Yet all are fused in the same cross of the Lord. These countless individual pathways end in the same agony, the same death, the same resurrection even as Katharine.

In the Seventeenth Century Christ was as lonely as He is today, as different from the world, as foreign to its passions, as incomprehensible and as scandalous. Too many modern Christians, looking at that martyrdom which true friends of Christ inflict upon themselves, are scandalized to the point of disgust. Yet the more our reason protests, the more is our soul enchanted, for there is an order of love over the order of reason. It is in this order of love, by her living only for God, by her perseverance, her chastity, her penance, that we find the principal impact of Katharine Tekakwitha on her America, then and now.

NOTES

Chapter I

[1]Rene Goupil, September 29, 1642; Isaac Jogues, October 18, 1646; John Lalande, October 19, 1646; Anthony Daniel, July 4, 1648; John de Brebeuf, March 16, 1649; Gabriel Lalemant, March 17, 1649; Charles Garnier, December 7, 1649; Noel Chabanel, December 8, 1649.

[2]Claude Chauchetiere, S.J., La Vie de la B. Catherine Tegahkouita, dite a present la saincte sauuagesse. New York: Cramoisy Press, 1888. 46.

[3]Pierre Cholenec, S.J., La Vie de Catherine Tegaskouita, premiere vierge Iroquise. New York: Fordham University Press, 1940. 255.

[4]Chauchetiere, op. cit., 114.

[5]Chauchetiere, op. cit., 160.

[6]Pierre Charlevoix, S.J., Catherine Tegahkouita, Vierge Iroquoise. In his Histoire de l'Amerique Septentrionale. Paris: Didot, 1722. 438.

[7]Cholenec, op. cit., 306.

Chapter II

[1]Chauchetiere, op. cit., 7.

[2]Cholenec, op. cit., 315.

Chapter III

[1]Reuben G. Thwaites, ed., The Jesuit Relations and Allied Documents. Cleveland: Burrows Brothers, 1896-1901. X, 226-228.

[2]Jesuit Relations, XXX, 236-240.

[3]Charlevoix, op. cit., 364-370.

[4]Jesuit Relations, LIV, 74.

[5]Ibid., XXXI, 83; XXVIII, lvii; XXXIX, 240-242, 252-254.

[6]Ibid., IV, 196-198.

[7]Ibid., VI, 246-248.

[8]Ibid., X, 144; XXII, 140.

[9]Ibid., LI, 20; L, 290.

[10]Ibid., VIII, 126; X, 62, 166.

[11]Ibid., XII, 60.

[12]Ibid., XXIV, 108.

[13]Ibid., LXVI, 220.

[14]Ibid., XXIII, 150-152.

[15]Ibid., XLV, Doc. 16.

[16]Ibid., XXIII, Doc. 15.

[17]Ibid., XLIV, Doc. 96.

[18]Ibid., XLV, Doc. 16.

[19]Pius XII, A. A. S., May 15, 1943, 152-154.

[20]Chauchetiere, op. cit., 100-101.

[21]Ibid., 110.

[22]Cholenec, op. cit., 252.

[23]Chauchetiere, op. cit., 175.

[24]Cholenec, op. cit., 290.

[25]Ibid., 357, 374.

[26]Ibid., 255, 293.

[27]Chauchetiere, op. cit., 180.

[28]Cholenec, op. cit., 290-291.

[29]Ibid., 261, 296.

[30]Chauchetiere, op. cit., 123.

[31]Cholenec, op. cit., 300-301.

[32]Ibid., 289.

[33]Ibid., 254-255.

[34]Chauchetiere, op. cit., 141.

[35]Ibid., 146.

[36]Cholenec, op. cit., 276.

[37]Ibid., 298.

[38]Edward A. Strecker. Basic Psychiatry. New York: Random House, 1952. 399.

[39]Rudolf Allers. The Psychology of Character. New York; Sheed and Ward, 1943. 134-140.

[40]Charlevoix, op. cit., 441.

[41]Strecker, op. cit., 405-408, describes a form of compensation for inferiority feelings that he calls the specialist attitude. The compelling motive is escape from the unpleasant facts of undistinguished competition.

[42]J. H. Kennedy. Jesuit and Savage in New France. New Haven: Yale University Press, 1950. 160.

[43]Strecker, op. cit., 407.

[44]James VanderVeldt and Robert Odenwald. Psychiatry and Catholicism. New York: McGraw-Hill, 1952. 30.

[45]S. Theol., I, II, Q. 51, a. 1, corp.

[46]Allers, op. cit., 48.

Chapter IV

[1]An exhaustive bibliography up to 1940, prepared by Richard Xavier Evans, is to be found in the July and August, 1940, issues of Le Bulletin des Recherches Historiques, ed. Roy, Levis, P.Q., Canada.

Chapter V

[1]Pius XII, A. A. S., May 15, 1943, 152-154.

[2]Cf. Damian J. Blaher. The Ordinary Processes of Beatification and Canonization. Washington: Catholic University of America Press, 1949.

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