

REVISION OF
THE LILY OF THE MOHAWKS:
A Lantern Slide Lecture on
CATHERINE TEKAKWITHA

By Rev. John J. Wynne., S.J.
(Original Written About 1935)

Revised in 1974 by:
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PREFACE AND ACKNOWLEDGEMENTS

It was through the request and guidance of Rev. Joseph McBride., S.J., that this slide presentation was brought up to date. The original lecture by Rev. John J. Wynne., S.J., was written around 1935, when he was Vice Postulator for the cause of canonization of Catherine Tekakwitha.

Prayerfully and with prudence I have edited the original text. I have tried carefully to keep intact the author's story and intent. If I have failed to do this, then I humbly admit my error, most willing to be corrected. Over the years, some of the picture slides have been lost or broken. I have kept their role in the presentation in order to clarify the narration. Also, in some instances, I have rearranged slides in the presentation to maintain continuity.

The color slides which accompany the lecture have been painstakingly reproduced from the original glass lantern slides. The original slides are kept on file under the care of Fr. McBride.

I wish to acknowledge the kindly assistance and information received from Rev. Harri Beachard, S.J., Vice Postulator for the cause of canonization of Catherine Tekakwitha in Canda, Rev. Joseph S. McBride., S.J., Vice Postulator for the cause of canonization of Catherine Tekakwitha in the United States and Rev. Ronald Schultz., OFM Conv., pastor at St. Peter's Chapel and Kateri Museum at Fonda, New York.

I wish to thank Wilbert J. Robinson, instructor in the Audio-Visual Department at Monroe Community College in Rochester, New York. His great patience and exacting work in obtaining the present slides were an inspiration to me.

Most of all, I think this beautiful soul, Catherine Tekakwitha, who entered my life, gently prodding me to continue her work in the love of Jesus.

(Mrs.) Anne M. Scheuerman

INTRODUCTION

The object of this lecture is to entertain its listeners by the most romantic story of Catherine Tekakwitha, and to make known that the story is not yet ended, though she died almost three hundred years ago. The instances of her heavenly intercession are so numerous and remarkable that the writer feels it is his duty to bring this fact to the attention of as many as possible, so that they may benefit by knowing her.

1. Kateri Picture
and Lilies

Of all the Indians who roamed the American forests three hundred and fifty years ago, the Mohawks were the most warlike and fierce. One of their young maidens was gentle and pure, she was Kateri Tekakwitha, "Lily of the Mohawks."

Though this little flower of the American wilderness died almost 300 years ago, when only 24 years old, her virtue made a profound impression on her own people, and on the colonists of New France. Strangest of all, is that the story of her life was written by more than one pen as no other life of any Indian was written and her portrait is the only authentic one of any Indian of that time. Her life was good and pure, even before she became a Christian. After her baptism it was a veritable romance of heroism and holiness.

2. Map, New France

The story brings us back to another time and another world. It was before England took possession of Canada and of all the eastern border. The lands from the Gulf of the St. Lawrence to Hudson Bay and west to the Great Lakes, down through Vermont, New York State and, in fact, all inland east of the Mississippi formed the vast regions of New France. These lands were explored by adventurers, trappers, and missionaries, notably by La Salle, Joliet, Hennepin, Allouez and Marquette. The border colonies were English, with the exception of the Dutch New Amsterdam which comprised what is now the eastern territory of New York State (mainly Manhattan, Staten and Long Islands and the shores of the Hudson River.)

3. Vessel of that
Time

The French, Dutch and English settlers and the missionaries crossed the ocean in vessels much smaller than we now use for ocean travel. There were frequent shipwrecks and frequent epidemics of disease among missionaries, colonists and crews.

4. Quebec c. 1650

5. New Amsterdam
c. 1650

The settlements at ports of arrival, such as Quebec and New Amsterdam were undeveloped. Later, towering buildings would gradually approach nearer and nearer the sky and great steamers would navigate the waters!
6. Map of Mohawks'
Village Sites

Cities were often called Forts because they were built as protection against Indian raids. Fort Orange was built where Albany now stands. Not far away was the first village of the Mohawk Indians. Located 40 miles west on the south side of the Mohawk River was Ossernenon. Six miles west was the second, Andagaraon. Eight miles farther was the third village, Tionnontogen.
- 7a. Indian Making
a Canoe
- 7b. Mohawk Hunters

These Mohawks were but one tribe or family of the five tribes of the Iroquois Nation. Their villages (or castles or palisades, as they were called) were along the Mohawk Valley. Farther west to Lake Erie were the Oneidas, Cayugas, Onondagas and Senecas. As the Iroquois Nation, these Indians were feared by the Indians far to the North, East, West and South because they believed in their strength and culture.
8. Mohawk Cabin

The Mohawk Indians dwelt in the cabins. The walls were slender poles planted in the ground. The poles were bent to form a roof and were covered with bark to keep out the cold and rain. As a rule, more than one family (sometimes 20 or even 30 Indians) dwelt in one of these cabins known as long-houses. Each family or group occupied berths on either side of a middle passageway with a fire for every four berths.
9. Mohawk Harvest

As hunters, warriors or traders would leave their village or return, they would pass through these cabins. They were scattered in fields of planted corn. At harvest time it was the women who did all the work in the fields. They worked in the homes, even built the cabins and dragged home the animals killed in hunting.
10. Mohawk Industries

The men or braves were fond of smoking and telling and listening to stories. Such industries as there were, were left to the women and young girls. These were busy turning skins into blouses or breeches, or making their own jackets and skirts, coloring and ornamenting them with beads, shells or slashes of hair. They fashioned leggings and moccasins, molded pottery and made cradles for the papooses (the babies) to swing from trees as the mothers worked.

11. Mohawk Baby Cradles
12. Mohawk Council Cabin The Indians were clever at stringing beads and shells into headgear, necklaces, bracelets, and anklets. When the day's work was over, they indulged in amusements, visiting, noisy meetings, games and dances, too often licentious. When the men were active, it was at shapening flints for spears or arrows for the chase, or bonehooks for the fishery and bone awls for piercing pipe-stems. They journeyed to the trading post in Albany or to conferences to which they would go long distances to discuss peace or war with the other Nations.
13. Mohawk Palisade In time of war all who remained at home, retired within the castle (fort or palisade). It was so named because it was erected of double rows of sturdy young trees with observation posts at each angle and platforms between the fence-rows. The defenders could mount these to ward off the invaders by spears, arrows and sometimes scalding water.
14. Mohawk Sun Worship It was among these people that Kateri Tekakwitha was born in 1656. Her father was a Mohawk warrior, who had taken her mother, a Christian Algonquin, captive in war in Three Rivers, Canada. He married her instead of enslaving or killing her. There was one other child, a boy younger than Kateri. Paganism among the Iroquois took many forms: of the sun, and worship of demons (at which time special masks were worn).
15. Mohawk Masks
- 16a. Auriesville Ossernenon, the Indian village nearest the Dutch at Fort Orange, was situated on the hill south of the Mohawk River where Auriesville is today. From here the Indians would go by trail and by canoe to Albany to trade their furs for knives, pottery, hatchets, beads, trinkets, jewelry, muskets, tobacco and fire-water. Later as Schnectady was built up, most of trading was done there. At Auriesville, Tekakwitha lived for four years until 1660, when smallpox necessitated removal to a mile farther west. It was in this epidemic that Kateri lost father, mother and brother. The disease marked her for life. She became the ward of her uncle and lived in his cabin with his wife and sister. The name Tekakwitha, pronounced Te-gah-que-tha, means "moveth all before her."
- 16b. Sunset in the Mohawk's Land Tribes Hill
- 17a. Cayadutta Valley and Creek

to help her to leave Caughnawaga on the Mohawk for the Mission of the St. Lawrence. Naturally he hesitated. The chief of the village, her uncle, was already enraged that so many of the tribe were immigrating to this new home. His rage would be all the greater if his niece should desert him. He had not opposed her baptism. For this reason all the more would he resent her departure from his cabin. Tekakwitha by now had learned "Why doth the gentile rage", knew that no such rage could overcome the Will of God. Father de Lamberville agreed it was God's Will that she should go.

This great missionary gave Catherine a letter of recommendation to his fellow Jesuit, Father Cholenec at Prairie de la Madeleine. It read, "Catherine Tekakwitha is going to live at the Sault. Will you kindly undertake to direct her? You will soon know what a treasure we have sent you. Guard it well. May it profit in your hands, for the glory of God and the salvation of a soul that is certainly very dear to Him." The Lily that had grown so pure and stately among thorns on the Mohawk was to grow with a new beauty amid the flower-beds on the St. Lawrence.

27a. Water Route

27b. Vale of
Tawasentha

It was Indian Summer, 1676. The journey from Caughnawaga near Fonda was over two hundred miles to the Mission below Montreal. Much of it was by water. The rest was through virgin forest. Indian braves could make it swiftly, often running part of the way. With Kateri, they could make less speed. Her companions were her brother-in-law, husband of her adopted sister, and a Huron from Lorette, Canada. Because they could not travel as fast as usual, they were overtaken by her uncle and they had to hid her in the thicket while they feigned hunting and completely misled him.

28. Forest and
River Wye

29. Lake George
(St. Sacrament)

They passed the source of the Hudson River (known by the Mohawks as Diougue, River Beautiful, later Jessup's Landing). They canoed over Lake George, which Jogues, twenty years before, had named Lake of the Holy Sacrament. They knew where to find the canoe of Hot Ashes, concealed in an out-of-the-way cove.

Then they went by way of Ticonderoga to Lake Champlain. They paddled almost the entire length of this large lake. They passed Fort St. Jean on Isle Lamother, then up the Iroquois (now Richelieu), passing Forts Sorel, Chamble, St. Therese, and St. Anne. They finished their journey on the great St. Lawrence at the St. Francis Xavier Mission, near Sault, St. Louis. One can imagine their reception even before Father Cholenec read the letter from de Lamberbille, preceiving as he would in Tekakwitha's features and manner the evidences of her exceptional virtues. She was lodged in the cabin of her sister-in-law, where also lived a devout Indian woman, Anastasia, one of the auxiliaries of the missionaries. Here, her fervor had full play and her holiness grew. She would be in chapel as soon as it opened, even on the coldest mornings. She would remain until the Masses were over. Many times again she would visit it during the day for prayer, or for instruction and for adoration of the Blessed Sacrament. She would visit to behold the Blessed Sacrament exposed in the very same silver Ostensorium that is at the Mission church today. It was the gift of "Claude Prevost, Alderman of Paris, and Elizabeth le Gendre, his wife, to the Reverent Jesuit Fathers, for the glory of God in their first church for the Iroquois." There too, was the sacred wampum, gift of the Lorette Indians in 1676.

30. Ostensorium

31. Wampum

It was in the Chapel that Catherine spent all the time she was free from occupation and on Sunday, therefore, all day. No wonder she was permitted to make her First Communion the Christmas Day following her arrival, instead of being kept in preparation a year or more. No wonder either that the church walls were decorated with pine branches, adorned with beads, shells and jewelry and the floor carpeted with furs. Catherine was venerated by her people long before her death.

On the same day she was accorded the unusual honor of becoming a member of the Holy Family Association, to which only a few carefully selected souls were admitted. She received Holy Communion as frequently as her director would permit. So radiant was her devotion that other communicants tried to be near her so as to increase their own devotion!

32. Chauchetiere
Portrait

When occupied in the forest cutting trees or during the hunting season, she would carve on some tree a cross in order to venerate it. That is why her director, when painting her portrait shortly after her death, represented her in this posture, with her rude forest cross. She avoided the hunt as too distracting, though it was so well regulated that there were none of the dissipations so common

among other Indian villages at this season. The day began and ended with prayer and the Angelus told the time morning, mid-day and evening. When Catherine felt constrained to go, she had her usual forest oratory.

Such devotion could not fail to excite jealousy and twice she was accused by suspicious women of wrongdoing against purity. The missionary, Fr. Cholenec, knew her too well and he also knew her accusers. She bore the humiliation serenely and without ill feeling toward her accusers. After her death they retracted and deplored their accusations.

Her friends and especially her adopted aunt, urged her to marry. They even persuaded her director to induce her to consider it. When eleven years old at Caughnawaga on the Mohawk she had resisted the efforts of her aunt to force marriage on her. She so convinced Father Cholenec that all her life she had been determined not to marry, but to remain a virgin, he now permitted her to vow her virginity to God, the first of her race known to have done so. This was on the Feast of the Annunciation in 1679.

It was a great day for the Mission of the Sault. More than all the preaching of the missionaries, this exalted act of Tekakwitha inspired her tribespeople with a new faith, self-sacrifice and constancy. This entirely changed the tenor of life at Caughnawaga. Men conceived a higher respect for the women. The latter who were free wished to imitate Kateri. The blood shed by the martyr missionaries, the labors of their companions, their prayers and self-sacrifices were now bearing fruit. The blood of martyrs is the seed of Christians. This is so well established as a result of the martyrdom of Isaac Jogues, John de Brebeuf, Gabriel Lalemant and their companions.

Fervor grew so intense that the missionaries had to moderate the penances and mortifications that became common. As in all other things, Kateri was the model in this respect. Out of obedience she consented to give up painful practices which she had adopted. (If some of these seem excessive, it should be remembered that the Indians of that time were used to hardships and torment.) In this, as in all pious practices, her two most faithful companions, Mary Teresa Tagaiguanta, whom she helped to keep from evil ways and Mary Saharichions, took part with her.

With these good friends she had the happiness of visiting the then young city of Montreal, where they saw the Sisters at their hospital called Hotel-Dieu¹. The work of the sisters made such an impression that on their return to the mission they actually planned to start a community of their own on Heron Island out in the stream until Father Cholenec made them see how impractical that would be.

34. Montreal,
XVIIth
Century

Catherine's health, never the best from childhood began to give way. Her lungs were weak and she suffered from rheumatism. The decline came swiftly. As death approached on Palm Sunday, 1680, the missionaries gave her the last rites in her own cabin. Her tribespeople hovered about the cabin as if it were a sanctuary. She died the Wednesday following, April 17, clasping her crucifix, and saying: "Jesus, I love You." She told her friends what she would do for them after death, and her promises came true. Her face lost its disfigurement and became transcendently beautiful.

35. Church,
Caughnawaga
Canada

Her funeral was not an occasion of sorrow, but of triumph. Her people insisted that she should be buried in the church, but shortly before her death she had marked the place for her burial and the fathers had her buried there. This was at Prairie de la Madeleine, since named Cote Sante Catherine. Her remains following the migrations of the mission. In 1689 to Kahnawakon, where they were to rest for a while under the altar. In 1696 to 1719 to Kanatakwenke, again to rest in the chapel. Finally to the present site of the village of Caughnawaga.

36. Tomb of
Kateri

Her first burial site immediately became an object of veneration. Her people made it a place of pilgrimage. French and Indians came there to invoke her aid. Men and women of distinction in Church and State came to honor her. She appeared to Anastasia, and twice to her director, Fr. Chauchetiere. Many believed that "the good Catherine" went immediately to heaven. Reports of favors received through her

¹Rev. John J. Wynne, S.J., makes mention also of these three companions visiting the congregation of Notre Dame at Ville-Marie, whose foundress Marguerite Bourgeois was then living. However, the scholarly Rev. Harri Bechard, S.J., Vice Postulator in Canada gives no credence to this incident.

intercession became so numerous and remarkable that for a long time holy men like Remy, the Sulpician missionary at St. Regis, and her Jesuit directors, Cholenec and Chauchetiere, felt obliged to report them. For sixty years they did so, leaving on record hundreds of cures, conversions and temporal favors well attested until they became so numerous it was impossible to keep track of them.

Fathers Remy, Cholenec and Chauchetiere recorded hundreds of marvelous cures and conversions. They have never ceased. To read them is to be moved with new faith in God's wonders wrought through His Saints.

A remarkable story of conversion is that of a cancer patient forty years away from the Church. It is written by the Benedictine who attended who attended him and is given in detail in the booklet, Life of Catherine. The patient was obdurate; he even threw a cancer soiled towel at the priest who was praying for him. The priest heard of Tekakwitha's Cause and begged of her to obtain the man's conversion. A month later the afflicted man sent for the Benedictine, made a most humble confession and persevered in his good sentiment for nine months with great devotion to the Holy Eucharist. When he could no longer communicate, he joined in a novena to be taken from this life and, through the doctor thought he might live a long time, died during the novena.

Remarkable among the cures is the restoration of the young Fordham football player who suffered a lesion of the brain and was given up by his doctors. His parents came to see him for the last time, bringing with them an undertaker. The next day the students started a novena asking Catherine's intercession. His cure, beginning that day, was complete.

A missionary in Canada, the late Rev. Theotime Couture, of the Society of Jesus, who had been a physician before entering the priesthood, had the following experience.

"September the 29th, 1905, I arrived at Shishigwaning at 10:30 a.m. Nothing strange has happened here since last month, except that C.H. (A.W.'s wife) had been cured in a most wonderful manner through the intercession of Catherine Tekakwitha. For eleven months she had been suffering from ulcers of incurable type in the mouth. In spite of the physician's treatment, she was becoming worse. She wanted to have recourse to my medical services. I told her that I did not want to meddle in such a case, but since the physicians could do no good, it was the time to have recourse to heaven. I proposed that she might have recourse to the powerful intercession of Catherine Tekakwitha. Since Almighty God had caused Catherine Tekakwitha to flourish in Indian soil, as a rose of sweet odour, it was evidently for the spiritual advantage of the Indians. On the third day of the novena, she was perfectly cured. This is assuredly a manifest intervention of God."

More than forty such remarkable cures were printed to add to the brief Life which Father John J. Wynne, Vice Postulator for Tekakwitha's beautification wished to publish. Quite as remarkable as the cures attributed to her are the many wonderful cases of relief in money troubles, employment obtained and conversions.

37. Page from
Cholenec

Two of her spiritual directors, Cholenec and Chauchetiere, wrote her LIFE, the former in three forms, with a view to proving her holiness and the many blessings received through her intercession. The second Bishop of Quebec, St. Vallier, called her the "Genevieve of Canada", that is, its savior and its wonder-worker, like the Saint of that name who had saved Paris from the invasion of the Huns under Attila, A.D. 451.

Among the notables who were cured through her intercession were Captain Du Luth, explorer, after whom the city of Duluth is named, and the priest-brother of Blessed de la Colombiere.

As in life, so in death. Knowing her veneration for the cross, a large one was erected over her tomb. If blown down it was replaced. In 1843 one was erected with some of her relics encased in it. This was renewed in 1884. In 1890 Father Clarence Walworth of Albany had a block of granite placed on the site with the Iroquois inscription, "Fairest Flower that ever bloomed among true men." There it stands on the banks of the St. Lawrence above the mighty rapids. Facing it is a church dedicated to St. Catherine of Sienna.

38. Rapids, Lachine Overlooking the Rapids of St. Louis, was a favorite haunt of Tekakwitha, the Bay of St. Paul, resembling and even called a lake. The Island of St. Paul and the wooded shores beyond reach to the city on Montreal with its Royal Mountain for background to its many church spires. In the most famous church of Notre Dame, a window has been placed in her honor.
39. School House Caughnawaga At Caughnawaga, the granite block is monumental, but the living Indians of Catherine's village are her true monument. They have kept the faith through all the changes and trials they have undergone since her death, and they attribute this to her. There is a cultural museum of their history. There is a school. The people are industrious, they farm, build bridges (in which the men are experts) and make cultural wares.
40. Hospital, Caughnawaga
- 41a. Main Street Caughnawaga
- 41b. Caughnawaga Indians Their homes are comfortable and well furnished. They are proud of their Tekakwitha. They give the name in baptism. They love their church. They are well trained singers and they chant the Mass beautifully.
42. First Communicants Caughnawaga How they have kept, and how they pass on, the tradition of Kateri's holiness, and how strongly they believe she is a saint with God in heaven is seen in this picture of First Communicants at her tomb.
43. Bishop Gibbons (Bright sky) Her tribespeople met in July, 1932 with Bishop Gibbons of Albany, New York, with the court of priests whom he had appointed June the year before to examine her life, her virtues, her renown for holiness and the power of her intercession.

It was a festive and solemn event. The Bishop and his ecclesiastical court had to satisfy the Holy See that there was nothing artificial in the veneration of Catherine, that it was all spontaneous and natural. It is a living, abiding belief in the hearts of all who know her story. There are countless thousands who grow in number daily.
44. Bishop Gibbons and Group Because the Most Reverend Bishop was so very earnest in bringing about the beautification of Tekakwitha, the Chiefs of the Caughnawaga Iroquois inducted him with solemn ceremony into their tribe, bestowing on him the name Te-ho-regnatte, "He is the Bright Sky." The group about him were members of the chieftain families.

TITLE OF NUMBERED SLIDES

Revision of Historical Slide Presentation:

The Lily of the Mohawks, a Slide Lecture on Catherine Tekakwitha. By Rev. John J. Wynne, S.J. Original written about 1935. Revision 1974.

1. Kateri
2. Map: New France
3. Missionary Transport Ship
4. Quebec, Canada c. 1650 (MISSING)
- 5a. New Amsterdam
- 5b. Mabie House
- 6a. Site: Mohawk Castles, 1642-1700
- 7a. Building a Canoe
- 7b.
- 7c. Mohawk Hunters
8. Mohawk Cabin (MISSING)
9. Indian Corn Harvest
10. Mohawk Industries
11. Indian Cradle
- 12a. Shrine: Midland, Ont.
- 12b. Indian Council House
13. Mohawk Palisade
14. Mohawk Sun Worship
- 15a. Iroquois Long House
- 15b. Indian Masks
- 15c. Ceremony: Mohawk Masks
- 16a. Mohawk Valley Auriesville
- 16b. Sunset in the Mohawk Valley

- 17a. Cayadutta Creek (trees, road)
- 17b. Cayadutta Valley (farming)
- 17c. Along the Mohawk (horses)
- 18. Tekakwitha Spring
- 19a. Jogues preaching
- 19b. Jogue's statue
- 20a. Jesuit praying
- 20b. Indian attacking Mission
- 21a. Indian War Dance
- 21b. Peace Conference
- 22. Notre Dame de Foy
- 23. Feast of the Dead
- 24. Baptizing
- 25. Prisoners of War (MISSING)
- 26.
- 27a. Along the Mohawk River (man in boat)
- 27b. Vale of Tawasentha (stream)
- 28. Forest, Mouth of River Wye
- 29.
- 30. Ostensorium
- 31a. Wampum belt
- 31b. Indians mangling victim
- 32. Portrait: Kateri (1681, Chauchetiere)
- 33.
- 34.
- 35. Holy Rosary Church, Tekakwitha House, Canada
- 36. Tomb: Kateri

- 37. Page: Cholenec's Life of Kateri
- 38a. French River, Canada (man in a canoe)
- 38b. Portage: carrying place
- 39. School House, Caughnawaga, Canada
- 40. Hospital, Caughnawaga, Canada
- 41a. Main Street, Caughnawaga, Canada
- 41b. Caughnawaga Indians, Canada
- 42a. First Communion
- 42b. Lake Harris, Newcomb
- 43a. Saratoga Lake
- 73b. Bishop Gibbons
- 44. Bishop Gibbons and Group
- 45a. Statue: Kateri (long dress)
- 45b. Prayer: Beautification
- 46. Kateri: Mother Nealis
- 51. Chapel interior, Canada
- 52. Chapels exterior, Canada .
- 56. Kateri, B rosnan (large cross)
- 58. Camp Tekakwitha Lodge, PA
- 59. Camp Tekakwitha grounds, PA
- 60. Tekakwitha College, NJ
- 75. Map: Champlain Valley, Mohawk Trails
- 76. Map: Lake Champlain, (2 states)
- 79. Huron Tobacco Pipes
- 80. Map: Caughnawaga, Canada, 1667-1890
- 81. Group: Indians
- 82. Ondessonk

SUPPLEMENTARY GUIDE TO
CATHERINE TEKAKWITHA SLIDE PRESENTATION

1. Burial marker made of granite at the original resting place of Catherine Tekakwitha at the old site of Caughnawaga Indian Village (Canada). This is about 5 miles east of the present Caughnawaga.
2. Printed Slide: Catherine Tekakwitha: ONKWE ONWEKE KATSITIIO. TEIOTSITSIANEKARON
"The Fairest Flower that ever bloomed among the redmen."
3. Printed slide: This slide presentation is dedicated to the cause of UNIVERSAL PEACE.
4. Original painting of Catherine Tekakwitha made in 1681 by Fr. Claude Chauchetière, S.J., one of her spiritual guides at Caughnawaga (Canada). Her other confessor was Fr. Pierre Cholenec, S.J.
5. Printed Slide: In a village high on a hill above the banks of the Mohawk River in North America, a special child was born in 1656.
6. Printed Slide: The two largest Indian families of the continent would now forever be united. Catherine Tekakwitha's father belonged to the Iroquois nation and her mother was Algonquin.
7. Historic marker sign: Ossernenon. Lower Mohawk Indian castle, 1642-1669. Father Jogues and Rene Goupil martyred here. Tekakwitha born here. (Ossernenon was the Iroquois name of the village. Castle means an Indian fort or palisaded Village and was the word the early Dutch settlers used).
8. Statue of Catherine Tekakwitha which graces the northern entrance to the Auriesville Shrine.
9. Wall and arch of northern gateway that leads up the hill to former Ossernenon Indian village. The Shrine was begun in 1885.
10. Statue of Isaac Jogues, Jesuit, who was martyred at Ossernenon in 1646.
11. Pathway leading to Ossernenon Village. Captives were made to run the gauntlet up this hill.
12. Outdoor Martyrs' Chapel (1894) and grounds of Ossernenon.
13. Printed Slide: On the beautiful Mohawk River in the valley below the village, birch canoes provided swift, silent transportation.
14. View from Ossernenon village. The Mohawk River mirrors the trees along its banks.
15. View from Ossernenon Village with the Mohawk River winding its way eastward.
16. Visitors outside of the Coliseum Church.
17. Printed Slide: Around the Coliseum Church, on each of its eight walls in recesses are statues of the North American Jesuit martyred missionaries who were canonized in 1930. (Saints: Lalande, Brebeuf, Lalemant, Chabanel, Daniel, Garnier, Goupil, Jogues).
18. St. John Lalande statue. He was a lay missionary who was killed in the village the day after Fr. Jogues was martyred in 1646.
19. St. Fr. Jean Brebeuf statue. He was martyred in Ontario, Canada, on March 16, 1649.
20. St. Fr. Gabriel Lalemant. He was martyred in Ontario, Canada, on March 17, 1649.
21. The Coliseum Church is an eight sided chapel with seventy-two doors.
22. St. Fr. Noel Chabanel statue. He was martyred near Nottawasaga River, Canada, in 1649.
23. St. Fr. Anthony Daniel statue. He was martyred in Teanaustayé, Canada, by a shower of arrows in 1648.
24. The inside of the huge Coliseum church is both rustic and beautiful.
25. St. Fr. Charles Garnier statue. He was martyred in St. Jean, Canada, in 1649.
26. St. Rene Goupil statue. He was killed outside of the village September 29, 1642 and was buried by Fr. Isaac Jogues in the ravine near the village.
27. St. Fr. Isaac Jogues statue. He was martyred in Ossernenon on October 18, 1646.

28. Inside of the Coliseum Church, Mass has just begun.
29. Side view of the West entrance to Auriesville Shrine.
30. Front view of West entrance to Auriesville Shrine. Visitors have come for Sunday morning Mass.
31. Tree-shaded central grounds of Ossernenon.
32. Fr. James Shanahan, S.J., avails himself to assist the many pilgrims who come to the shrine. The Jesuit missionaries were called 'Blackrobes' by the Indians.
33. The Crucifix marks the site of the torture platform.
34. Printed Slide: Each year, at the special week-end in honor of Catherine, Indians came from St. Regis, Three Rivers (Canada), and Caughnawaga (Canada) on a pilgrimage. In honor of the occasion, ceremonial dress is worn.
35. Indians in ceremonial dress display their handicrafts.
36. Printed Slide: Fr. Thomas Egan, S. J., Director of the Shrine, stops to greet a visitor.
37. Fr. Thomas Egan, S.J., Director of the Shrine greets a visitor.
38. Indians in ceremonial dress display their handicrafts.
39. In procession, the Indian pilgrims make their way to the Coliseum Church for Sunday High Mass in honor of Catherine Tekakwitha.
40. The procession is joined by other pilgrims.
41. The pilgrims are about to enter Coliseum Church.
42. Printed Slide: Catherine Tekakwitha, with great determination claimed her Christian inheritance by her baptism in 1676 at Caughnawaga (which is the northern part of Fonda).
43. Historic marker sign: Caughnawaga. Lower Mohawk Indian castle. 1667. Ruled by Turtle clan. Jesuit mission of St. Peter's. Destroyed in raid of 1693.
44. Sign: Catherine Tekakwitha Memorial. The site of her Baptism.
45. St. Peter's chapel at Fonda marks the site of Catherine's Baptism.
46. Printed Slide: The site of the Indian village of Caughnawaga has been reconstructed by Fr. Thomas Grassmann, O.F.M. Conv., pastor, historian, archeologist, at St. Peter's chapel from 1945 until his death in 1970. He is buried in front of the village.
47. The Indian village of Caughnawaga (New York) as reconstructed by Fr. Grassmann. The fenced in area to the left is his burial place.
48. The Caughnawaga village reconstructed. The double row of stakes in the foreground were placed alternately around the village as a protective wall.
49. Caughnawaga reconstructed. The stakes mark the site of the long houses in which the Iroquois lived.
50. Printed Slide: Catherine practiced her Christian religion with great love and devotion. However, she was treated with hostility and abuse for living this virtuous life.
51. Printed Slide: She fled to Caughnawaga, Canada, by canoe - eastward on the Mohawk River, north on Lake Champlain, and then along the shores of Lake George to her chosen haven.
52. View from the front of Caughnawaga village at Fonda. The white building to the left of the center is St. Peter's Chapel. Beyond is the Mohawk River.
53. Looking east from Caughnawaga village at Fonda.
54. The Mohawk River below Ossernenon village going east.
55. The Adirondack Mountains near Lake George.
56. Printed Slide: Caughnawaga, Canada was a Christian Indian village. A very happy spirit animated the community. Indians ruled and lived in peace, keeping what was best in their own traditions.
57. Artifacts of Indian culture at Caughnawaga (Canada).
58. Painting of Catherine Tekakwitha by one of her confessors and guides, Fr. Claude Chauchetière (1681). The St. Lawrence River is seen in the picture.

59. Area where Catherine Tekakwitha lived and died. The water in the background is a side channel of the St. Lawrence Seaway. Caughnawaga is very close to Montreal.
60. Printed Slide: Catherine answered the inner voice of grace and grew in holiness. She was called THE CHRISTIAN by her own: She was known for her practice of prayer, virtue, and penance in her love of Jesus.
61. Printed Slide: She died a holy death in 1680. People have venerated her from the day of her death.
62. Mission Church of St. Francis Xavier in Caughnawaga, Canada.
63. Interior of Mission Church of St. Francis Xavier.
64. Rear view of Mission Church of St. Francis Xavier. In the niche is a statue of Catherine Tekakwitha.
65. Sanctuary of Mission Church of St. Francis Xavier. The main altar is hand carved by Chartrand, who studied in Montreal.
66. Rear view of Mission Church of St. Francis. It sets on a bank overlooking the St. Lawrence River.
67. Printed Slide: In the sanctuary of the Mission Church of St. Francis Xavier, Fr. Paul E. Beaudoin, S.J., Curate, has just finished Mass.
68. Fr. Beaudoin, S.J., Curate, of Mission Church of St. Francis Xavier has just finished Mass.
69. Rear view of buildings which are part of the complex of the Mission Church. This includes the rectory, museum and the walled fort, all of which date back to 1719.
70. Brother Gilles Hardy, S.J., Assistant, shows the Scheuerman family the small chapel adjoining the main church.
71. Printed Slide: The earthly remains of Catherine Tekakwitha are carefully preserved in the Museum of the Mission Church.
72. The remains of Catherine Tekakwitha are reverently preserved at the Museum of the Mission Church.
73. The earthly remains of Catherine Tekakwitha.
74. The earthly remains of Catherine Tekakwitha. Notice the great care that has been taken in preparing the beautiful receptacle.
75. Printed Slide: This quiet, unassuming maiden was a model of Christianity: She led a very holy life amidst the most adverse circumstances. Pope Pius XII declared her venerable in 1943.
76. Original burial place of Catherine Tekakwitha at the old site of Caughnawaga (Canada).
77. Printed Slide: It is the prayer of her fellow Christians throughout the world that Catherine Tekakwitha, the treasure of the redmen, be numbered among the canonized saints of the Church on earth.
78. The beautiful ceiling of the Mission Church of St. Francis Xavier at Caughnawaga (Canada) was painted in 1925.
79. Printed Slide: Acknowledgement.
80. Printed Slide: No permission is necessary to duplicate these slides or make color prints.

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