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CHRISTMAS EDITION

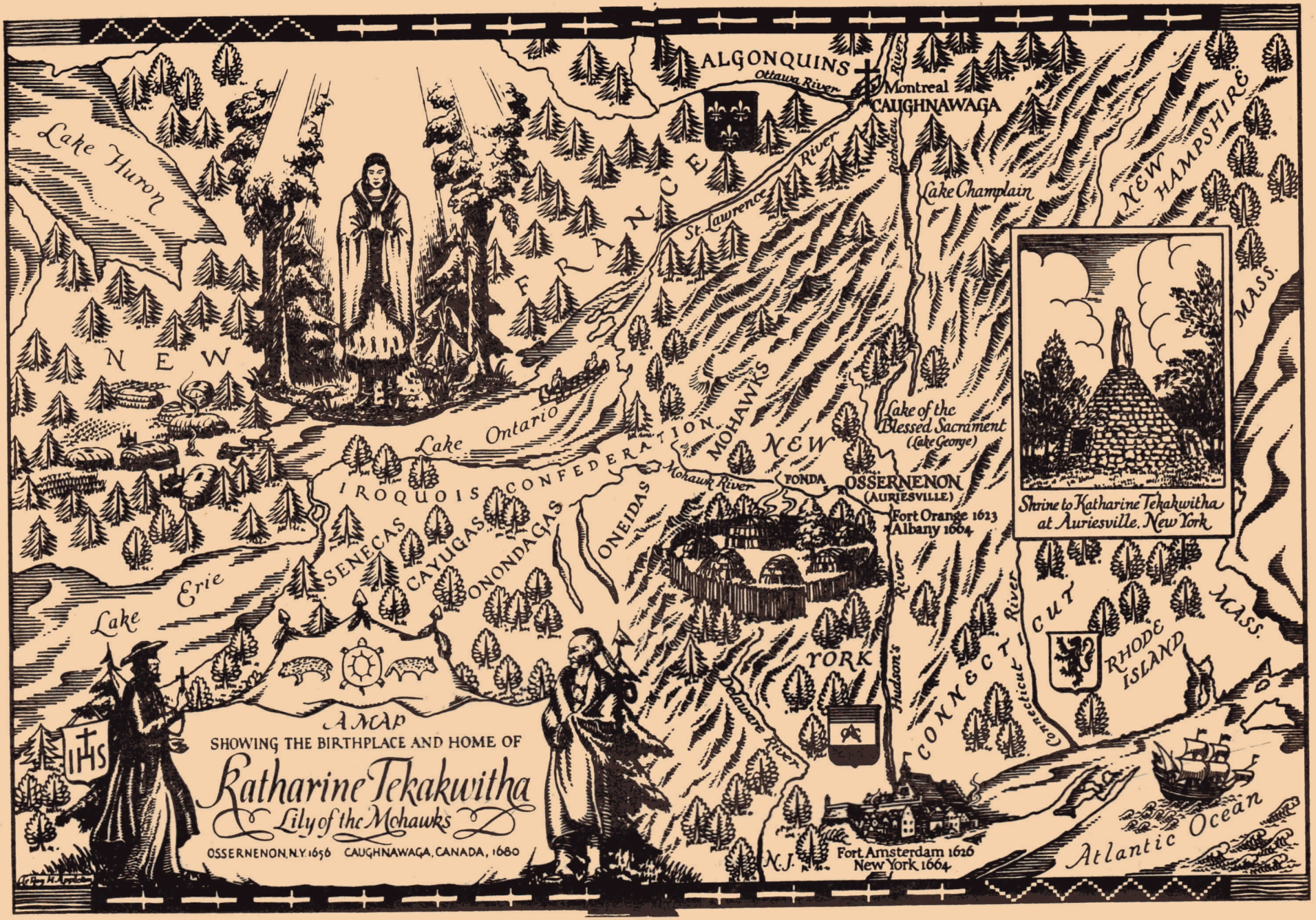
SEE COVER STORY PAGE 10

Catherine TegahKoüita Iroquoise morte en Odeur de Sainteté dans le Canada

THE CATHOLIC NORTHWEST PROGRESS 907 TERRY AVE. SEATTLE, WA 98104 SECOND SECTION VOL. 78 NO.51 DECEMBER 19, 1975

In This Issue...

Pen and ink drawings illustrating the story of Kateri Tekakwitha are from "Katherine Tekakwitha," used with the permission of the publishers, Fordham University Press, Copyright 1940.
Photographs of collections by Kay Lagreid.



Major events in the life of the "Lily of the Mohawks" are shown on this map which appears in the book "Katharine Tekakwitha," copyright 1940 by Fordham University Press.

Mohawk girl, recognized for holiness, 'a saint for our times'

By Father
Andrew M. Prouty

Catholics of the United States and Canada, on Easter Sunday of the coming Bicentennial Year, will commemorate the 300th anniversary of the baptism and reception into the Church, of the Venerable Kateri Tekakwitha, the "Lily of the Mohawks," an event of much historic importance, which took place April 18, 1696, in the little bark chapel of St. Peter, in the Iroquois village of Ossernenon, NY.

By felicitous, tricentennial coincidence, the Feast of the Resurrection, 1976, occurs on April 18, exactly 300 years to the day, after that Easter when Kateri was baptized in 1676.

A second historic coincidence adds a special charm to the celebration: April 18 is the anniversary of the midnight ride of Paul Revere. "On the eighteenth of April in Seventy-five," as Longfellow put it, the Hugenot silversmith escaped from Boston by rowboat, crossed to Charlestown, and went clattering on his horse toward Lexington to warn the colonials of the approach of the column of redcoats. Revere's ride, which marks the military outbreak of the American Revolution, took place exactly 99 years after the baptism of Tekakwitha by the Jesuit missionary, Father Jacques de Lamberville.

December 25, 1975, is another important date in the life of Kateri Tekakwitha. On Christmas Day, 1677, she received her First Holy Communion.

The American hierarchy, at the Third Plenary Council of Baltimore, in 1884, petitioned the Holy See to institute the process for the canonization of Katherine Tekakwitha. His Holiness, Pope Pius XII, on January 3, 1943, approved the decree which declared heroic the "virtues of the Servant of God" and she became the "Venerable Katherine Tekakwitha."

Although born in the Colony of New Netherland, Kateri died in the village of Caughnawaga, near Montreal. Thus both American and Canadian Catholics are hoping and praying that the Holy See will announce her beatification on Easter, 1976, the 300th anniversary of her baptism, for Katherine Tekakwitha is a perfect saint for the United States, Canada, and for the world of the 20th century.

Tekakwitha, Saint for Our Times

Katherine Tekakwitha would have fitted perfectly into our world. She possessed all the qualities and practised all the virtues, which modern North Americans are said to prize.

She was young; she died at the age of 24. Young people, youth groups, can relate to that.

She was chaste; Kateri's whole life was perfumed by chastity. A world sick with impurity, abortion, pornography, marriage breakup and kindred modern ills, should be gladdened and take heart again, inspired by the example of her virginity which flowered among the worst temptations.

As nations, Canada and the United States both struggle with the relocation of displaced persons. Tekakwitha was a persecuted refugee, who, to preserve her religion, fled to Canada.

She was a native American, a member of a powerful, prestigious, ethnic group. The Iroquois of New York have probably been written about as the subjects of more sustained treatment than any other tribes. Kateri's lineage is impeccable. Her mother was an Algonquin princess; her father was a Mohawk chief.

She was handicapped. At the age of four, she lost her father, mother and little brother, in a smallpox epidemic, which left her face scarred and her eyes half-blind. At the moment of her death (the documents of her cause attest), in a Cinderella-type miracle, her scars disappeared and she became radiantly beautiful.

She was pious. Next to Mass, the adoration of the Blessed Sacrament was the desire of her heart.

Finally, she lived in a world much like our own, where two principal vices afflicted too many people (1) the "good man's weakness," drunkeness, and (2) a toleration and love for war.

If she were alive in 1975, Kateri Tekakwitha would understand us: she is a saint for our times.

How Do You Pronounce, Tekakwitha?

The "Index" to the 74 volumes which comprise the "Jesuit Relations" (the 17th Century reports of the priests in the Canadian missions to their superiors) contains the following entry:

Tegawita (Tega-Kouita, Tegakouita, Tekakawitha), Catherine, the Iroquois saint. . .

With so many variant spellings, how should her name sound?

The Vice-Postulator, in Canada, for the cause of the Venerable Kateri Tekakwitha, Montreal's Father Henri Bechard SJ, says that her name should be pronounced "Gather-ee Tek-ac-wee-tah." The "ac-wee," he advises, is a Mohawk guttural which has no English equivalent. "Cather-ee" or "Kater-ee" are both acceptable, according to Father Bechard.

The "Index to the Documents Relating to the Colonial History of the State of New York" gives the reader 17 different spellings for the word "Caughnawaga":

Caghnawaga (Cachanuage, Cachenuaga, Cachneuage, Cagnawage. . .Cohnawagey, Kachanuage, Kachnuge. . .Kagnawage).

Father Bechard, who lives on the Caughnawaga Reservation, near Montreal, and who speaks Mohawk, says that one should pronounce the word as "Ka-na-wa-ki" unless one prefers a more Anglicized "Kag-na-wag-na."

The New York town, where Kateri (Gather-ee) was baptized in 1776, was named, in Mohawk, "Gandaouague," which means "ripples." The Canadian Caughnawaga (Kahnawake), where she died in 1680, also translates as "ripples," in this case meaning the rapids on the St. Lawrence, at La Chine, the site, in 1689, of one of the most horrible Indian-White battles in North American history. This confusion of spellings and translations may make the unwary modern antiquarian get lost in the woods along the old New York frontier.

At intervals of three or four years, after they had exhausted the land or driven out the game, the Iroquois would move their towns up or down river, keeping the names but changing the sites of their villages, to the subsequent confusion of historians and archaeologists. The location of the village of Ossernenon was such a puzzle for years. At one time, Ossernenon was considered to have been on the other side of the Mohawk River, six miles from its present location, now fixed after much research, at Auriesville, New York. The location is important: at Ossernenon, St. Isaac Jogues received martyrdom on October 18, 1646, when a tomahawk, wielded by a furious Mohawk, split his skull. Mohawk words and place names have a special importance: They are very much the language of Catholic colonial history.

The World of Kateri Tekakwitha

Kateri Tekakwitha was born in 1656 at Ossernenon, the Mohawk village nearest to Fort Orange, now Albany, New York. By chance, it was the same village where some 10 years earlier, three of the eight Jesuit martyrs of North America, Isaac Jogues, John de la Lande, and Rene Goupil, had been barbarously murdered.

Kateri came into a world of warfare dominated by the federation of the Five Nations—the Mohawk, Seneca, Cayuga, Onondaga and Oneida—a league put together by Hiawatha at about the time Columbus discovered America. The Iroquoian League was a peaceful union for the Five Nations, but not so for their neighbors. For the Huron, it meant war, and war characterized by frightfulness. Dutch traders, who came up the Hudson supplied firearms and ammunition. The Five Nations were well equipped and by 1643 could muster over four hundred musketeers. The Iroquois hated the Huron intensely; they determined on a war, not of subjugation, but of extermination. After taking the first town, they massacred its entire population, and so one town after another had the same fate. If they took prisoners, they tortured them to death. French observers watched horrified and powerless to stop the slaughter. By 1649, the deed was done; according to some estimates, more than ten thousand Huron died. The genocide claimed other victims: on March 16, 1649, John de Brebeuf and Gabriel Lalemont died martyrs in this cruel, senseless war.

The Iroquois towns, their "castles," were an environment full of violence which no one could escape. Father F.X. Weiser SJ, Kateri's modern biographer, tells how this cruelty affected her. Her two "aunts,"—pagans who took charge of her after her parents died—on one occasion, when she was 13, tried to make her watch the suffering of some Mohican prisoners taken in a battle with the "Eastern (Massachusetts) Indians":

> On the last day Karitha and Arosen urged her again with many words to come along and watch at least the execution of the captives. She remained firm, however, and begged: "If you let me stay home I shall use my time to make a nice headband for each of you." The two women finally gave in and left without her. She heaved a deep sigh of relief.
>
> From the other end of the village, where the whole population had gathered to enjoy the sight of the final tortures, there suddenly came the pitiful and piercing cries of the Mohican women who suffered unspeakable pains at the hands of the merciless fiends. Indian men would bear all wounds and injuries with incredible fortitude; they never cried out, never shrieked, but at the most only moaned under the gruesome ordeal. Women, though, were not expected to

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A note on the sources

In writing about the Venerable Kateri Tekakwitha, I have leaned very heavily (as has everyone else) on Father Chauchetiere's "The Life of the Good Katherine Tegakouita, Now Known as the Holy Savage," an original manuscript written in 1685. It will be found in "The Positio of the Historical Section of the Sacred Congregation of Rites on the Introduction of the Cause for Beatification and Canonization and on the Virtues of the Servant of God Katherine Tekakwitha, the Lily of the Mohawks", (New York: Fordham University Press, 1940). Also, Father Henri Bechard SJ, vice-postulator in Canada for the cause of the Venerable Kateri Tekakwitha, gave me permission to make use as seemed fit of Father F.X. Weiser SJ, "Kateri Tekakwitha," (Caughnawaga, P.Q. - 1972), for which Father Bechard holds the copyright. So, thank you Father Bechard!

There are many other books which proved useful: O'Callaghan, "Documents Relating to the Colonial History of New York"; Winsor, "Narrative and Critical History of America"; Palfrey, "History of New England"; Campbell SJ, "Pioneer Priests of North America"; Wissler, "Indians of the United States". These and many other books were consulted in writing about Tekakwitha, Hennepin, and the non-Christmas of the New England Puritans. Every statement can be documented; I didn't use footnotes, because generally speaking, footnotes don't belong in The Progress. And, please, let us not forget Parkman. If you have any men in your family who have never gotten over playing Daniel Boone or Rain-in-the-Face, give them Francis Parkman. He was, in a way, a bit of a noxious bigot; but nobody writes history like Parkman, and his "La Salle and the Discovery of the Great West" should keep the boys, young or old, quiet in a corner all Christmas afternoon.

A holy Christmas and a happy, Bicentennial New Year to all!

Fr. Prouty

These tomahawks typify those used on the frontier; they are now in the collections of the Washington State Historical Society, Tacoma. The pipe tomahawk (left) was deliberately invented for the Indian trade in the early 18th century. It combines the features of a tool, a weapon, a pipe to smoke, and a peace symbol. The single blade, short axe (right), without a poll or hammer head, is representative of tomahawks fabricated from bar iron in the western trading posts by company blacksmiths. The one here shown probably was made at Fort Nisqually in the middle of the last century. Both of these tomahawks have replacement handles.

Tomahawks had many constructive uses such as blazing trails and building shelters. The early records, however, indicate that an appalling number of people, many of them prisoners of war, were "knocked in the head," that is, killed by tomahawks. George Rogers Clark, for instance, deliberately ordered a number of Indians tomahawked "in the face of the British Garrison" at Vincennes to induce a surrender, in February 1779.

Kateri's mother a Christian

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suffer silently. The more they screamed and yelled, the greater was the pleasure of the onlookers.

Tekakwitha's heart was brimful with pity and sadness. Tears filled her eyes; and as she wiped them away she shook her head in a gesture of displeasure. "It is wrong," she whispered to herself. "Ravanniio (God) loves all human beings. He does not want us to find pleasure in torturing and killing our captive enemies."

Birth and Childhood

Kahontake, Kateri's mother, belonged to the nation of the Iroquois, but only through marriage. Her parents had been Christian Algonquins who lived in one of the Indian settlements near Quebec. Both had died when she was still a little child, and the family of a French farmer had adopted her and brought her up with loving care. She was baptized—her baptismal name being Marie—and faithfully practiced the traditional prayers and religious customs in the home of her foster parents. In addition, she attended the catechism classes in the parish church.

At the age of twelve she was captured by a band of Mohawks during one of their sudden attacks upon villages along the Saint Lawrence River. Sparing her life, they made her a slave child in the household of the warrior who had taken her prisoner. For eight years she bore the heavy cross of hard labor and grim loneliness in the midst of these people who were so different in character and manners from the peace-loving Algonquins and the French of Canada.

In Document VIII of the "Positio" of Kateri's cause, entitled "The Life of the Good Katherine Tegakouita, Now Known as the Holy Savage", written by Father Claude Chauchetiere SJ, in 1685, we have some quaint details about her life, and that of her mother. Father Chauchetiere, of course, was an eyewitness to many events; it was he who anointed Kateri on the Wednesday of Holy Week in 1680, before she died. He writes of her mother:

> It was the lot of this poor captured Algonquin to be married to an Iroquois. From this marriage between a Christian woman and a pagan, our Katharine was born. The woman, whose baptismal name I do not know, lived with her husband and children at Gandaouague, a small village of Mohawks.

The confusion of names and places can be explained as arising from the imperfect knowledge of so many missionaries and officials who contributed to the body of information from which the whole story of Tekakwitha has been constructed. By collating all these facts, details have become evident to scholars of our time, that a priest laboring in the wilderness without news, gossip, or communication with others, could never have known. Father Chauchetiere continues:

> An epidemic of smallpox caused the death of many adults and children and perhaps this obliged the savages to make peace with the French. Katharine's mother died and left two small children, regretting

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In a Mohawk raid on the Algonquins, about 1655, a Christian woman, baptized and brought up at Three Rivers, was captured and taken away to Ossernenon by one of the victorious chieftains.

Katherine Tekakwitha was born to the Mohawk chieftain and his Christian Algonquin wife at Ossernenon (afterwards Gandaouague), 1656. (Document X, 241)

Poor eyesight and effects of small pox kept Katherine much within her cabin; but she was skillful with her hands to fashion many useful articles. (Document VIII, 120)

Kateri was the first Indian girl to place herself under the protection

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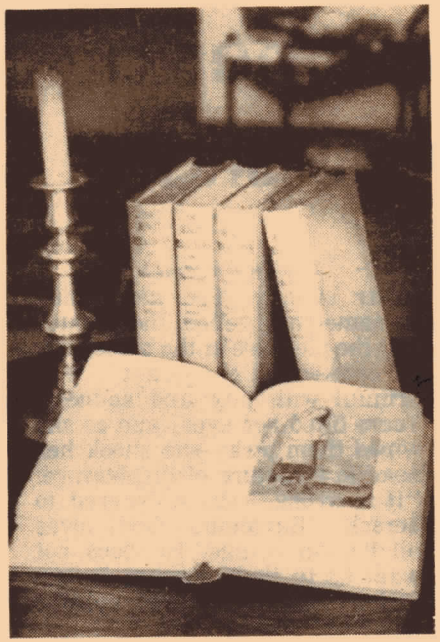
only that she had to leave them unbaptized. It was said that she was a good Christian, that she prayed until her death, and that perhaps her prayer obtained the grace of Baptism for her daughter, and, for us, the grace of possessing a saint.

(Father Chauchetiere's words of 300 years ago have a familiar modern ring to those who recall the promise made by the parents of The Little Flower, St. Therese of Lisieux, that they would lead an especially holy married life, if God would give their family a saint).

The miserable smallpox which carried off Kateri's father and mother, Father Chauchetiere saw as providential, conducive to her holiness of life:

Her face, which was formerly pretty, became ugly; she almost lost her eyesight, and her eyes were so hurt by this disease that she could not bear a strong light. This obliged her to remain wrapped in her blanket, and favored her wish to remain unknown. She often thanked Our Lord for this favor, calling her affliction a blessing, for if she had

Not yet a Christian, Katherine Tekakwitha performed the usual duties of an Indian girl, in the fields and at home. (Document XII, 343)



An invaluable source of information about daily life on the colonial frontier is the "Jesuit Relations and Allied Documents, Travels and Explorations of the Jesuit Missionaries in New France, 1610-1791," compiled by R.G. Thwaites, at one time secretary of the State Historical Society of Wisconsin. A man of prodigious energy, Thwaites published 73 volumes during the years 1896-1901. In the photo, Volume 62 lies open at the picture of Kateri Tekakwitha, painted from memory by Fr. Claude Chauchetiere SJ, in 1681, a year after her death. The four other volumes of the series which tell about her are in the illustration, plus a brass candlestick, 150 years old, to hold the light to read by.

# of Virgin

been pretty she would have been more sought by the young men, and so might have abandoned herself to sin as did the other girls in the country of the Iroquois. . .

Kateri's half-blindness, besides affording protection to her chastity, was also the reason for her name. Her fosterfather noticed one day how, in the semi-darkness of the long house, she walked with her hands outstretched before her, feeling her way. "Te ka Kwitha!" he exclaimed, "She pushes with her hands!" The term has a special meaning among the Mohawks. It signifies an ideal woman, one who works hard and keeps everything in good order: a prudent, industrious, provident, loving wife and mother. Te ka Kwitha—the "Valiant Woman" of the Old Testament—Katherine, the valiant woman, what a marvelous name for a saint!

Her Early Life and Innocence

To scan the more than 450 pages of the documents submitted to Rome in the "Cause for the Beatification and Canonization of Kateri Tekakwitha" constitutes something analagous to a mini-retreat. The work of the Holy Spirit in the wilds of North America begins to come through to the reader; the term "Lily of the Mohawks" takes on meaning. Father Chauchetiere describes Kateri as endowed with that basic innocence of life about which Christ gave warnings—in terms of millstones:

This child never did anything that might be said to offend God, since from the age of six or seven she began to have a certain natural modesty, which is the

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After terms of peace between the French and the Iroquois, 1667, the Jesuits established missions among the Mohawks. Katherine first saw a priest at that time.

When Jesus was born

Nonwa tewatonnharen Ionkwariwioston
Onen Onkwe rotonhon ne Niio Roienha;
Rotitokensehakwe ne ionkirharatstenni:
Iesos wahatonni, Iesos wahatonni, wahatonni.

We Christians, let us rejoice
Now that the Son of God becomes man
As promised by the Prophets:
Jesus is born, Jesus is born, Jesus is born.

Wari ne Ieiatiio Ronwanakeraton,
Iesos Niio Roienha Sonkwaskontakohe.
Nonwa wasontanoron sonkwawire ne skennen.
Iesos wahatonni, Iesos wahatonni, wahatonni.

Born of the Blessed Virgin.
Jesus the son of God comes to redeem us.
On this Holy Night, He comes to give us peace:
Jesus is born, Jesus is born, Jesus is born.

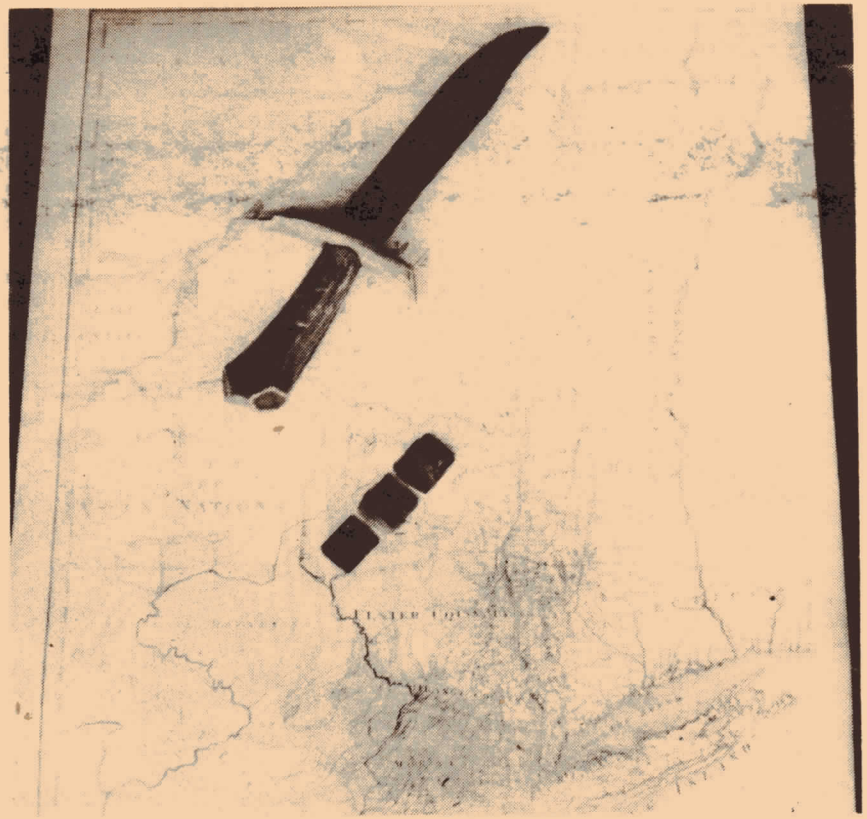
(An Iroquois translation from the Huron of St. John de Brebeuf.)
(English translation by Joseph Beauvais)

About the cover

The antique engraving of Katherine Tekakwitha on the cover of this Christmas edition was made from a painting done of her posthumously by Father Claude Chauchetiere SJ of the Caughnawaga Mission, Quebec.

The inscription under the engraving, written in French, reads: "Katherine Tekakwitha, Iroquois, died in sanctity in Canada."

Father Chauchetiere, who wrote "The Life of the Good Katherine Tegakouita, Now Known as the Holy Savage," in 1685, painted several portraits of the "Lily of the Mohawks." He was an eyewitness to many events of her life, and it was he who anointed her during Holy Week of 1680 before she died.



"A Map of the Province of New-York, Reduc'd from the large Drawing of that Province. . ." The map, published in London, in 1776, by Act of Parliament, shows the counties and patroonships, the vast landed estates of the Livingstons, Rensiaer's (as the map spells it) and others and the territory of the Iroquois Six Nations, as these lands were bounded at the outbreak of the American Revolution. Some of the most horrible fighting of the war took place in this area. On the map, the tip of the highest gun flint points directly at Caghnawaga, on the Mohawk River, where Kateri Tekakwitha was baptized in 1676 and where on Christmas Day, 1677, she received her First Holy Communion. The old scalping knife, with its antler grips and crossguard, is probably of Indian manufacture. The point of the knife lies on Kahnawake, the Canadian village of the Catholic Mohawks. Tekakwitha fled along an escape route up Lake George and Lake Champlain (right of center on map), to Kahnawake, where she died in 1680.

Indian women seen as vain by missionary

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guardian of chastity. Her good nature and the care her mother took of her while she was still living, that is until she was four or five years old, went far to make her grow in age and wisdom.

Father Chauchetiere, writing of Kateri's early years, managed to combine chauvinism, beauty of language, and European racist standards, in a charming mode which probably tells us as much about him as it does about her. He does give us a perspective on some phases of Indian society, when he comments on feminine extravagances:

> The natural inclination which girls have to appear attractive makes them put great value on bodily ornaments. For this reason savage girls of seven or eight are foolish and very fond of beads. The mothers, who are even more foolish, spend a great deal of time dressing the hair of their daughters. They see to it that their ears are well pierced, and begin from the cradle to pierce them. They paint their faces and cover themselves with beads when they are going to dance.

The people to whose care Katharine was committed when her mother died, decided that she should marry early and therefore

'Holy Savage' considered the 'almost blind' affliction a blessing

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up Lake Champlain, and down the Richelieu River, arrived at the town where she would live until her death.

Caughnawaga

The Jesuit Fathers at Caughnawaga formed a devoted, loyal community. They did not wish to enjoy an easier life than the simple converts of the village. On the contrary, their example was to confirm what their instructions proclaimed. They rose at four o'clock, starting their day's routine with prayer and meditation. Then followed the church services, sick-visits, instructions, household work and personal prayer exercises. They lived in a long house like the other inhabitants, had no servant, cooked their own meals in kettles over the open fire, ate the same food as the Mohawks did, and washed their own laundry.

Every morning the tower bell rang at 4:30 to awaken those who wished to attend the first Mass at five o'clock. At seven the second Mass was celebrated to which most of the adult people came. A third Mass at eight was held for the children, followed by the teaching of catechism. All through the day the wigwam of the blackrobes was open for any visitors who wished to drop in and talk to the priests.

The daily routine of the village followed the sun, as was the case with all Indians. They had neither lamps nor candles, only the crackling flames of their smoky fireplaces. Without external compulsion or pressure most of the adults and children came daily to Mass. They understood neither Latin nor French and had no prayer books, since they could not read or write. The Fathers, however, had composed a series of Iroquois hymns which closely follows the various parts of the Mass. In a similar way, the daily prayers, the Ten Commandments, the Creed, the Rosary and the Stations of the Cross were not recited but sung. The Mohawks loved music and singing; they gladly memorized these texts and sang them, not only in church but also when working in the fields.

After Mass everyone applied himself to the customary chores of the day. The men went hunting or fishing, built canoes, felled trees, stripped off bark and bast, cut sticks and poles. They also skinned the animals they had killed, butchered them for the larder, and tanned the pelts until they became blankets of soft leather.

The beautiful pen and ink drawings of the life of Katherine Tekakwitha are from the book, "Katherine Tekakwitha, The Lily of the Mohawks", published by Fordham University Press.

The book relates the position of the historical section of the Sacred Congregation of Rites on the Introduction of the Cause for Beatification and Canonization and on the virtues of the young Mohawk girl.

The Progress has received special permission from the Fordham University Press to reprint the drawings.

The women, helped by their children, gathered firewood, carried water, scraped deerskins, crushed corn in wooden mortars, cooked the meals, sewed clothes, made moccasins, and embroidered garments with multicolored glass wampum. Their main task, however, was the hard and tiresome work in the fields from early spring to late autumn. They planted corn, beans, pumpkins and melons, turned the soil, weeded and raked.

On the Feast of the Annunciation, 1680, Kateri Tekakwitha privately pronounced the vow of perpetual virginity. In her prayer after Communion she solemnly renounced the happiness of married love and offered herself to the Lord as his spiritual bride. Then she put the new state of her life under the special protection of the Blessed Virgin Mary. She was the first girl among the Iroquois to bind herself.

Soon it became a common saying in the village that Kateri could only be seen on her way to the church, the poor, and the fields. She did not take part in amusements, games, dances, social visits, and festive meals. When she walked through the lanes, her blanket drawn low over the forehead to shade the eyes, people looked at her with a feeling of awe and reverence. But when someone spoke to her, she lifted her head, smiled cheerfully, and listened with attention. Her answers were always short but very friendly. At any time one could ask her for a visit to some sick person; she would consent with evident joy and fulfill the request without delay.

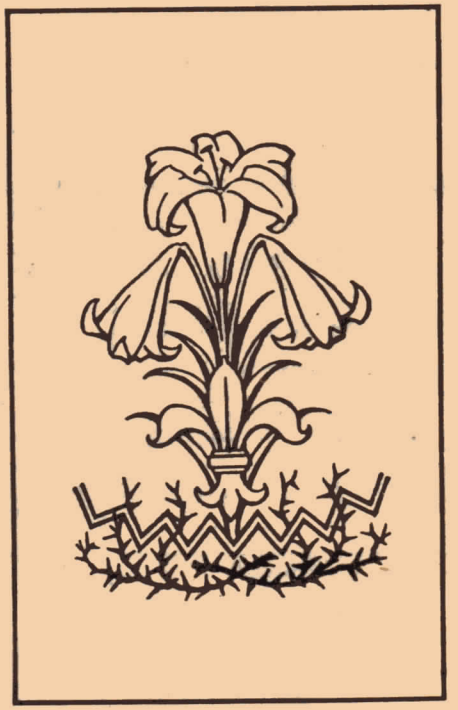
Kateri's health began to fail rapidly in the spring of 1680. The years of persecution had taken their full toll. As the bells began to ring, assembling the community for the singing of Matins on Wednesday of Holy Week, Kateri, surrounded by her friends, was anointed by Father Chauchetiere. She died that afternoon. It was the 17th of April, 1680. Tekakwitha was in her twenty-fourth year.

Immediately after her death a mysterious event occurred. All those present saw it happen. The ravages of sickness and the lines of bitter suffering disappeared. Her countenance became radiantly beautiful, a gentle smile played round her lips. The bystanders burst into tears. Kateri's soul had gone to Heaven.

Today, her bones, enclosed in a precious wooden chest and visible through a glass plate, are entombed in the transept of St. Francis Xavier's Church in Caughnawaga.

Countless reports of unusual favors, cures and blessings obtained through her intercession have been published since the very day of her death. Her shrine at Caughnawaga is the goal of many thousands of pilgrims. A granite monument stands in the cemetery in the Indian village. It bears the inscription:

KATERI TEKAKWITHA
April 17, 1680
Onkwe Onwe-ke Katsitsiio
Teiotsitsianekaron
(Kateri Tekakwitha, the most beautiful flower that bloomed among the Indians).



Meeting of Jesuit and Mohawk girl was 'most fortunate'

encouraged all these small vanities, but the little Tekakwitha, who was not yet a Christian and had not been baptized, had a natural indifference for such things. She was still a small tree without flowers or fruit, but the small wild olive tree was growing so well that one day it would bear beautiful fruit. She was a heaven, covered by the darkness of paganism, but a heaven indeed, because she was very far removed from the corruption of the savages. She was gentle, patient, chaste, innocent, and behaved like a well bred French child. . .

Katherine had been 18 years a pagan when Father Jacques de Lamberville arrived at Gandaouaga. Other Jesuits had passed through the Mohawk country but the implacable hatred of Katherine's uncle for all things Christian had prevented her from speaking to them. Now she met de Lamberville, as her biographer describes it:

There never was a more fortunate meeting: fortunate for the girl, who wished to speak to the priest and did not dare to go to him; fortunate for the priest, who found a treasure where he did not expect to find one. . .There were now only two places in the world to which she went, her lodge and the church, Until her death she

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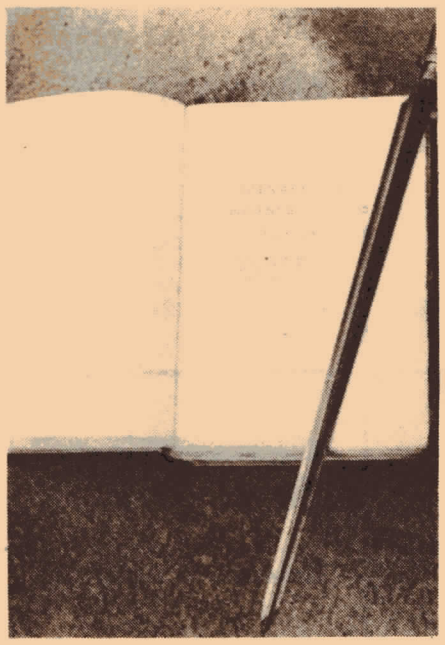
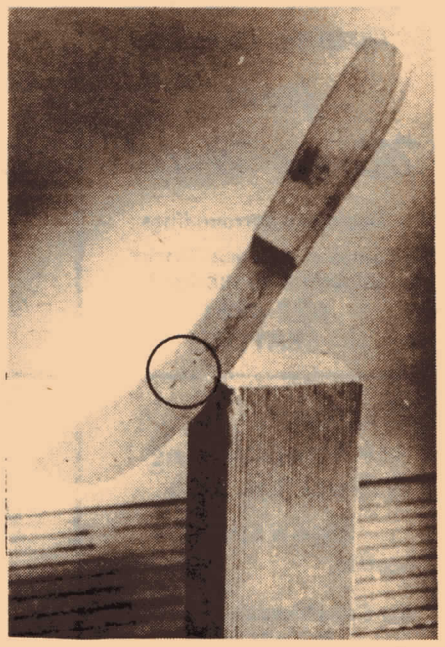
While on the winter hunt and lacking the consolations of the mission, Katherine used to pray at her own shrine in the woods. (Document X, 257)



"The Journals of the Continental Congress, 1774-1789", were edited by Worthington Chauncey Ford, and others, and published by the Government Printing Office, in Washington, DC, from 1904 until 1937. The 34 volumes give us the day-by-day record of the first government of the United States, the Continental Congress, a legislative body not too sure of its own identity, which managed to survive while fighting an eight-year war against the armies and the navy of the richest and most powerful empire on earth. In the "Journals", one will find debates, decisions, every kind of detail which had to be settled. On February 23, 1776, the Congress formed a committee to contract for bayonets. The bayonet in the picture fits the French Model '77 Charleville musket.

Father Andrew M. Prouty

Father Andrew Prouty with two Revolutionary War artifacts: an 18th century British naval four-pounder canon and a French cavalry carbine, Model 1777, of the type exported to the colonies after 1778. Father is a member of the Washington State American Revolution Bicentennial Committee.



Hudson's Bay Company "Green River," Sheffield Hunting or Scalping Knife. The so-called "scalping" knife, traded to the Indians, was in most cases an ordinary, cheap (7 cents each) butcher knife of a type found in anybody's kitchen. They were packed in melted suet, in casks, and shipped to the frontier where they sold for 40 cents to $2.75, generally at a profit of 1,000 per cent or more above the original cost. The knife (in the picture) has a genuine 19th century blade; the grips are not original. The expression, "Give it to him up to Green River!" meant, "Shove the knife into your enemy!" up to the stamping on the blade (circled) a phrase indicating approval of a job well done.

Through the gunfire, a message

By *Kay Lagreid*

Writers of Christmas stories oftentimes have unpleasant accounts to tell. Father Andrew Prouty—pastor, historian and author of three major articles in this year's Christmas tabloid—has been, by the circumstances of American history, constrained to tell a Christmas story which, in part, is exceedingly grim.

"Peace on earth, good will toward men" was not the way it was 200 years ago next week.

War was a fact of life for many, many Christmases in the American colonies; so was religious persecution.

Father Prouty could not tell it any other way. As an historian currently preparing his dissertation for a doctorate in history from the University of Washington, he had to present the "evidence," for, as he emphasizes, "History is a matter of the evidence."

Some of that evidence is pictured on this page.

But writers of Christmas stories, no matter how gruesome the details they must recount, are blessed with the ability to see through even the worst suffering to the message of this great feast.

Love comes through very clearly in the lives of Katherine Tekakwitha and the many missionaries like Father Hennepin who served both native and immigrant Americans in colonial days.

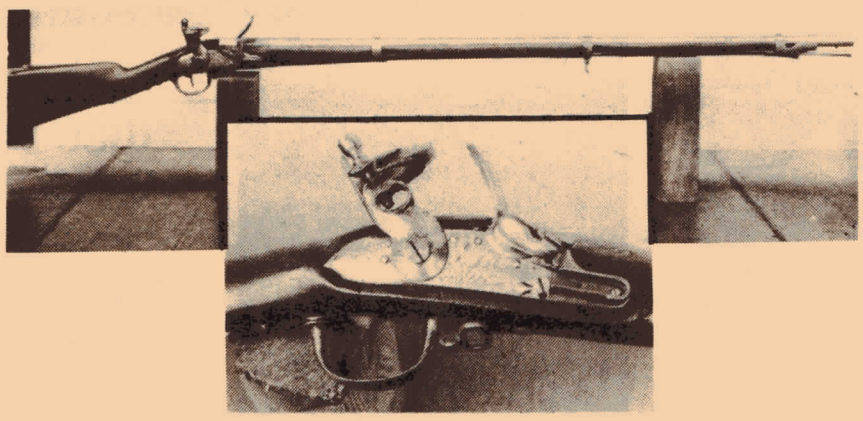
It also comes through in Father Prouty's painstaking efforts in writing the major part of this supplement. In addition to pastoral duties at Auburn's Holy Family parish, Father had to prepare for doctoral examinations which he took—and passed—the week of Thanksgiving.

His concern throughout his many hours at the typewriter was not only for accuracy but for the theme which, at first glance, seems to pervade this issue: war and its attendant suffering.

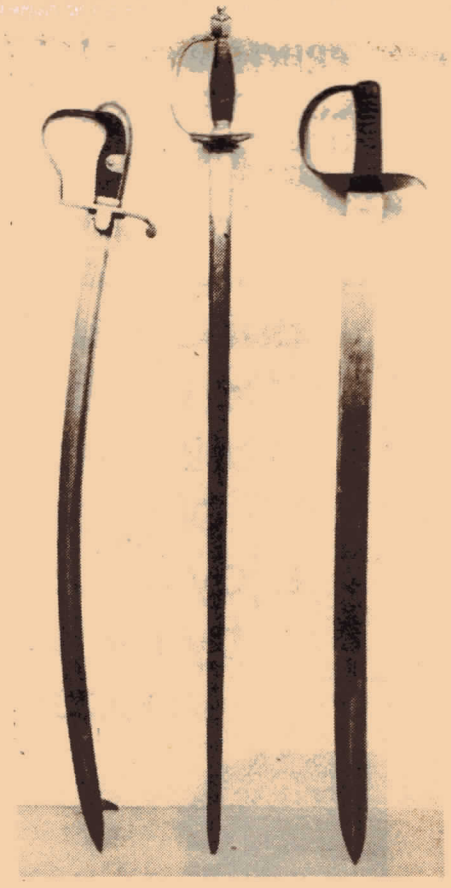
Periods of peace on earth and good will toward men have been few and far between; the colonial years in America certainly weren't one of them.

But then, as before and since, the Christmas story has been told and retold, and though ears may not hear over the gunfire, hearts listen.

The faded colors of the blue (now almost turned to gray) Revolutionary War uniform tunic, with its scarlet facings, and cream-white lining, breathe the spirit of the founding of the republic epitomized in the phrase "red, white, and blue." The coat can be seen on display in the military exhibit of the Washington State Historical Museum, Tacoma, which has had possession of it since prior to 1889. The tail of the coat, turned forward, shows the pocket where the Continental soldier carried his plug of tobacco, his Jew's harp, and his fistful of almost worthless paper money.



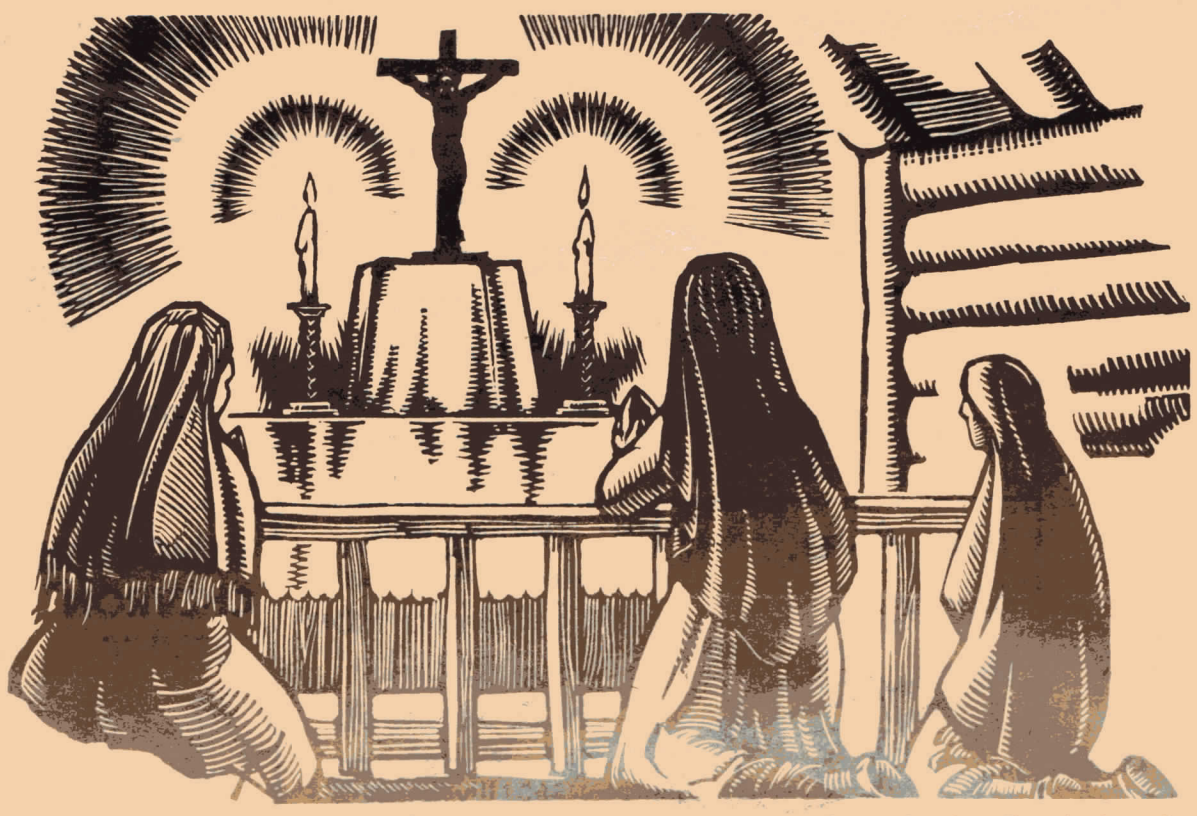
The American Revolution was not a rifleman's war. Rather than the legendary, long, Pennsylvania "rifle-gun," the principal weapon on which the Continental Army relied was the smoothbore, infantry musket, which fired a soft, lead, round ball .69 of an inch in diameter. The French infantry musket, pictured above, Model 1777, represents the highest development of military arms technology in the world at the time. Stampings on the lockplate (inset) indicate that this particular flintlock was produced at the Royal Arsenal at St. Etienne, a French national institution in operation since 1699.



Three branches of the British armed services are represented in the swords pictured here. The Light Calvary sabre (left), known as the Model 1796, a year when the British War Office issued standardizing regulations, is a type which the "horse soldiers" in the American War used. There is abundant evidence that the so-called Model 1796 Infantry Officer's sword (center) was in use throughout the British Army as early as 1765. The enlisted man's cutlass (right) antedates Nelson's navy; there were many such boarding cutlasses aboard the cruisers which prowled the coastline during the Revolution.

After her baptism, Easter Sunday, April 5, 1676, such a storm of persecution fell upon Katherine and other Indians that her life was threatened. (Document VIII, 140)

By advice of the missionary and aided by Christian Indians, Katherine escaped to Canada where she found peace for her soul at the fervent Indian mission.



In the chapel of the Mission of the Sault, Katherine spent many hours in devotion before the Blessed Sacrament, "immovable, as if transported beyond herself." (Document XII, 372)

Kateri's fervor never slackened

Continued from Page 13

persevered in frequenting these two places only, so that those who sought her, went nowhere else to find her.

When Father de Lamberville began to instruct Tekakwitha, he was astonished at the depth and clarity of her grasp of Christian doctrine. The prayers she learned quickly and easily. The obligation to lead a life of Christian virtue, usually the hardest and most difficult demand upon ordinary people, posed no difficulty for her. So, he decided to baptize her on Easter Sunday, following eight months of instruction. On April 18, 1676, Tekakwitha, together with two others, taking the name of Katherine, was baptized with the full ceremonies of the Church.

Chauchetiere, commenting on Katherine's fervor after her baptism, makes some remarks in passing which tell us much about life in the colonial missions and perseverance in the faith:

> 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 practise 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: that is to say, to go every day to prayer morning and evening and every Sunday to assist at Mass, and (naming what she must avoid), not to assist at the "dream feasts," nor at dances nor at other gatherings among the savages which were contrary to purity; nor yet at the liquor debauches of the heathens. These general rules held for others; but Katharine had done all that before Baptism; and so the Father gave her some particular directions and regulated the prayers which she should say and the practices of virtue she should adopt. . .

After her conversion, Katherine became persecuted. Her uncle bribed a young Indian to pretend to kill her with a tomahawk in a drunken stupor. Children jeered at her, calling her by the name of Christian, as if speaking to a dog. The members of her lodge accused her of laziness since her baptism; they hid what food there was, and she went for days without eating. Worst of all, they calumniated her with miserable accusations of immorality. After two years of this, her pastor and friend, Father de Lamberville, decided that she must escape to the community of Catholic Iroquois, Hurons, and Algonquins, the Mission of St. Francis Xavier at the Sault, at Caughnawaga (Kahnawake), on the bank of the St. Lawrence near Montreal. In the fall of 1677, Kateri, escorted by two Christian Indians from Canada, traveling by way of the Lake of the Blessed Sacrament (Lake George),

Continued on Page 28