

Postage Paid at Montreal



COMPLIMENTS
of the
Caughnawaga
KNIGHTS OF COLUMBUS CLUB



KATERI

NO. 108

THE LOUIS ATERIATA ROLL

OUR SUBSCRIPTION CAMPAIGN: 16

A FEW THOUGHTS FOR JUNE (AND JULY)

EACH NEW MOON

THE TERCENTENARY CELEBRATIONS

"I AM SENDING YOU A TREASURE..."

KATERI AT THE INTERNATIONAL
EUCCHARISTIC CONGRESS

CORRESPONDENCE

LILY OF
THE MOHAWKS

Summer • 1976

Caughnawaga, P.Q., Canada.



The Venerable Kateri Tekakwitha

Kateriana obtainable from the
Office of the Vice Postulation
(The Kateri Center)

Box 70, Caughnawaga P.Q., Canada J0L 1B0

Medals

Aluminum: 5¢ each — 50¢ per dozen.

Pictures (prayers in English or French)

1. Sepia picture of Kateri's statue by Sculptor E. Brunet, with prayer. 5¢
2. Colored picture by Sister M. Fides Glass, with the prayer in Spanish only. 5¢ for two.
3. Mother Nealis' colored picture of Kateri (9¼" x 13¾") for framing. 75¢.

Touch Relics

1. Small Kateri pictures with silk applied to relics. 20¢ each.

Ceramic Plaque

A four-inch square enamel portrait of Kateri on mushroom colored tile. By Daniel Lareau. \$2.25 (Limited supply).

Novena (English or French)

In the form of a short biography. 25¢ each.

Statues

1. In hydrocal, gilt or ivory-colored, \$6.50.

Books

In English — *Kateri Tekakwitha*, With a Prefatory Note of John Cardinal Wright, by Francis X. Weiser, S.J., (Paperback) \$2.25.

In English — *I am Indian* by Gualbert Brunsman, O.S.B. 60¢.

In English — *Treasure of the Mohawks* by Teri Martini, a book for boys and girls. \$3.25.

In French — *L'Héroïque Indienne Kateri Tekakwitha* by Henri Béchar, S.J., \$3.50.

In French — *Kateri Tekakwitha, vierge mohawk*, by Evelyn M. Brown, translated by Maurice Hébert of the Royal Academy of Canada, illustrated by Simone Hudon-Beaulac. \$2.25.

In French — *Catherine Tekakwitha*, by Edouard Lecompte, S.J. Published in 1930. 300 pp. (Paperback) \$3.00.

In German — *Das Mädchen der Mohawks*, by Franz Weiser, (Hardcover) \$6.00.

In Italian — *Caterina Tekakwitha*, by Dr. Fernando Bea, 176 pp. \$3.00.

In Spanish — *Una India en los Altares? Kateri Tekakwitha de los Mohawks*, by Maria Cecilia Buehrle: \$2.25.

Special

In English — *The Visions of Bernard Francis de Hoyos, S.J.*, by Henri Béchar, S.J., 178 pp., profusely illustrated. \$7.00.

In English — *In the Early Dawn*, The story of the Indian People in the days of the first Missionaries, Editor James S. McGivern, S.J., \$1.75 postpaid.

Kateri Seals

A sheet of 36 seals. \$1.00.

Sympathy Cards

You will find the Kateri Sympathy Cards in perfect taste, beautifully printed and very convenient to have at hand. Try them and see. To the family of the bereaved, the Vice-Postulator will be happy to send a personal note of sympathy.

One box of twelve cards: \$1.00. Each yearly enrollment in the Kateri Guild: \$1.00.

Subscription to "Kateri"

One dollar a year. Please renew your subscription each year.

N. B. As the postal rates increase, the postal service worsens correspondingly. When you order material, allow for a delay over which we have no control.



KATERI, No. 108

Vol. 27, No. 3

AIM

1. Our quarterly bulletin, *Kateri*, published by the Kateri Center, intends to help you obtain favors both temporal and spiritual through the intercession of the Venerable Kateri Tekakwitha. It is hoped her Beatification will thereby be hastened.

2. It aims to increase the number of Kateri's friends and to procure from them at least one daily Hail Mary for her Beatification.

3. It seeks also your donations, for without them practically nothing can be done to make Kateri known and to have the important favors attributed to her intercession examined and approved.

CONTENTS

Each issue of "Kateri" contains :

1. One or several pages on Kateri's life and virtues;
2. News from Kateri's friends everywhere;
3. The account of favors due to her intercession;
4. News concerning the Indians of America, with special reference to the Caughnawagas and their friends.

BENEFITS

Your contribution (\$1.00 a year, or more, if possible) enrolls you among "Kateri's Friends" for whom:

1. A weekly Mass is offered;
2. The Vice-Postulator prays at his daily Mass;
3. As benefactors of the Society of Jesus, 190,000 masses are offered annually;
4. The spiritual treasure of the good works of the Society of Jesus is opened;
5. Extra graces are merited by working for Kateri's Beatification.

JUNE 1976

Published with Approbation of the Ordinary and Permission of Superiors
Second Class Mail Registration Number 0854

Copyright by the Rev. Henri Béchar, S.J., Vice-Postulator.
Legal Deposit — Quebec National Library
CAUGHNAWAGA, P.Q., CANADA J0L 1B0

THE LOUIS ATERIATA ROLL

One of the first Indians to settle down at the mission of St. Francis Xavier was Louis Ateriata, an Onondoga.

During the twenty years of peace that followed, Ateriata lived at the mission. He was present when the foundress, Catherine Ganneaktena, and Kateri Tekakwitha died.

In 1690, Louis Ateriata had become one of the most influential chiefs of the mission.

The following year, he died on the battlefield for the Faith.

To inscribe a deceased relative or friend on the Louis Ateriata Roll, simply send in five new subscriptions to *Kateri*, Box 70, Caughnawaga, P.Q., Canada, J0L 1B0: one dollar per subscription. When 200 names have been enrolled, 100 masses will be offered for the departed ones without any extra fee. Meantime, as the roll grows, each member shall be commended at Holy Mass.

1. Mr. Daniel Killeen
2. Mrs. Anne Killeen
3. Mrs. Ernest Daoust
4. Miss Alma Renaud
5. Mr. James Adelard Curtis
6. Mrs. Annette Renaud
7. Miss Fleurette Richard
8. Mr. Gérard Rheume
9. Mr. Louis Chiasson
10. Mrs. Margaret Simpson
11. Miss Pearl Meehan
12. Mr. Oswald Richard
13. Mr. Gilbert Chenier
14. Mr. Paul Periard
15. A Suffering Soul in Purgatory
16. Miss Josie Gregoire
17. Mr. John B. Montour
18. A Suffering Soul in Purgatory
19. Miss Rose-Eva Corriveau
20. Mrs. Alice King
21. A Suffering Soul in Purgatory
22. Mr. Adéodat Bilodeau
23. Mr. Michel Vendette
24. Mr. Fortunat Beatty

25. Mrs. Fabiola Colpron
26. Mr. Albert Poulin
27. Mrs. Cyrille Poulin
28. Mr. Cyrille Poulin
29. Mrs. Campion
30. Miss Margaret Mary McGuire
31. Mr. Thomas King, Sr.
32. Mr. Brian Simpson
33. Mr. Romulus Savoie
34. Miss Doricia Doricent
35. Mr. Elzear Lampron
36. Mr. William Peter Hebert
37. Mr. Elzéard Larrivée
38. Mr. Eustache Ducasse
39. Mrs. Simone Proulx
40. Mrs. Marguerite Rainville
41. Miss Elisa Carrière
42. Mrs. Lucille Lehoux
43. A Soul in Purgatory
44. A Soul in Purgatory
45. A Soul in Purgatory
46. A Soul in Purgatory
47. Mr. Joseph Charles
48. The Most Abandoned Soul in Purgatory
49. Mr. Daniel V. King
50. Mr. J. A. Paradis
51. Mrs. Anna Brousseau
52. Mrs. Joseph Moreau
53. Mr. Theophile Landry
54. Mr. Hermenegilde Legault
55. Mr. Henri Brazeau
56. Mrs. Samuel Roy
57. Mr. Conrad Boileau
58. Miss Michelina Marseglia
59. Mr. Pat Chartrand
60. Mrs. Hannah Foster
61. A Soul in Purgatory
62. Mrs. Etta Conrey
63. Mr. Anthony Panfil
64. Mr. Francis P. Smith
65. Mrs. Elzear Lampron
66. Mr. Oscar Thériault
67. Mr. Maurice L'Heureux
68. Mr. Roland Giguère
69. Mr. Adrien Besner
70. Mrs. Annette Renaud
71. Mr. Casimir Duquette
72. Mr. Patrick McGlynn
73. A member of the Clarke Family
74. A Soul in Purgatory
75. A Soul in Purgatory
76. A Soul in Purgatory
77. A Soul in Purgatory
78. Mr. John J. Soboslay
79. A Soul in Purgatory
80. Miss Mary Murphy
81. Mrs. Sarah Sawyer
82. Mrs. Louise Jacco
83. Mr. Thomas D. King, Sr.
84. Mr. Charles F. Kramer

85. Miss Agnes A. Kramer
86. A Soul in Purgatory
87. Mr. John T. O'Neill
88. Mrs. Belle Rogoski
89. Miss Cora May Morgan
90. Mrs. Etienne Parent
91. Mrs. Berthe L'Hérecault
92. Mrs. Emilia de Montigny
93. Mr. Oliva St. Germain
94. Mrs. Germaine Giroux
95. Mrs. Antoinette Giroux
96. Mr. Eldège Dumais
97. Mrs. Euclide Morissette
98. Miss Gilberte Sauriol
99. Mrs. Edouard Marsolais
100. Mr. Polydore Blondin
101. Mrs. Emma Blanchard
102. Msgr. Norman Gallagher
103. Mr. Thomas L. Coutu
104. Mr. Wilhelm Schopp
105. Miss Anna McCarron
106. Mrs. Loretta Faline
107. A Soul in Purgatory
108. Mr. John F. Giblin
109. A Suffering Soul in Purgatory
110. Miss Ethel Adams
111. A Suffering Soul in Purgatory
112. Miss Grace Trautman
113. Mr. Vincent McGowan
114. Mr. Adolph Vias
115. A Soul in Purgatory
116. Miss Evelyn Gregoire
117. Mr. Leo Morrison
118. A Soul in Purgatory
119. A Soul in Purgatory
120. A Soul in Purgatory
121. A Soul in Purgatory
122. A Soul in Purgatory
123. Miss Marion Heffernan
124. Mr. J. A. O'Donnell, Sr.
125. Mr. Rosaire Racine
126. Mr. Ephrem Lampron
127. Mrs. Rose Roger
128. Mr. Fortunat Gaudreau
129. Mr. Marcel Chiasson
130. Mrs. Ovila Lachapelle
131. Mr. Joseph Robillard
132. Mrs. Lise Phaneuf

133. Mrs. Damien T. Basque
134. Mrs. Osias Savoie
135. A Soul in Purgatory
136. Mr. Charles Kramer
137. Mr. Joseph-A. Côté
138. A Soul in Purgatory
139. A Soul in Purgatory
140. Miss Mary Schulte
141. Mr. Jean-Paul Bertrand
142. Mrs. John Dengler
143. Mr. Edward Meyers
144. Miss Marie E. Hatch
145. A Soul in Purgatory
146. Mrs. Fleurette Richard
147. Mr. Camille Brousseau
148. A Soul in Purgatory
149. Mrs. E. Dumulon
150. Mr. Joseph Tardif
151. Mr. Leo Fecteau
152. Mr. Frederick Box
153. Dr. Penfield
154. Mr. Tom Schaan
155. Mr. Hector Lemieux
156. Mrs. May Robichaud
157. Mr. Paul-Emile Brien
158. Mr. Vincent Kronenwetter
159. Mrs. Jeannette Dixon
160. Mr. Dorila Tremblay
161. Mr. Edward Soulard
162. Mr. Amedée Labbé
163. Miss Veronica Clark
164. Rev. Lucien Villeneuve
165. Mrs. Catterina Busin
166. A Soul in Purgatory
167. Mr. C. M. Flanagan
168. Mrs. A. Kuruvilla
169. Mr. Basil Forkin
170. Mrs. Albertine C. Landry
171. Mrs. Pierre Savoie
172. Mr. Yvon Nadeau
173. Mr. Rene Bachand
174. Mr. John Mazerolle
175. Mr. Camil Kingsley
176. A Soul in Purgatory
177. Mr. Emile Lampron
178. Mr. Georges-E. Dionne
179. Mr. Micky Snow

Chateauguay Automobile, Inc.

Pontiac — Buick — Cadillac — G.M.C. Trucks

234 RUE PRINCIPALE — CHATEAUGUAY CENTER, P.Q. — 692-6795



FROM ROME, the Reverend Father Paul Molinari, S.J., Postulator General for the cause of the Venerable Kateri Tekakwitha, writes:

"The idea of launching a Prayer Campaign to hasten Kateri's beatification seems to me truly excellent, and I hope with all my heart that these prayers will obtain for us the miracles that are needed for Kateri's beatification...
... Naturally I shall take part in your Prayer Campaign..."

How many written promises
of one daily Our Father
and or/one daily Hail Mary
to hasten Kateri's Beatification
has the Kateri Center received ?
Exactly 12,553
At least one million are needed !

How slow the tide!

Fill out the following form
and rush it to:
The Kateri Center
Box 70
Caughnawaga, P.Q., Canada

MY PLEDGE TO KATERI Date

I, the undersigned, pledge to offer up each day one Our Father and/or one Hail Mary until the second duly verified miracle needed for Kateri's beatification is obtained.

Name

Street or Box

City or Town

Province or State Zip Code

Country Telephone

OUR SUBSCRIPTION CAMPAIGN

For this hundredth and eighth issue of Kateri, I appeal to our friends for help in spreading devotion to the Iroquois Maiden by attaining our objective of 10,000 new subscribers to the Kateri quarterly. If each subscriber found from three to five new subscriptions, our aim would be achieved. The subscription rates have not changed since 1949, and I do not intend to change them: \$1.00 a year, which, obviously, only covers the addressing and mailing costs.

Sixteenth Quarterly Instalment

Forward	3862	A. Kristoponis, Baltimore, Md.	1
M. O'Loughlin, Waterbury, Ct.	1	L. Lomoto, Farmingdale, N.Y.	1
M. Hill, Caughnawaga, P.Q.	1	J. Sweeney, Winnipeg, Man.	2
L. Zettler, Hanover, Ont.	4	C. Pelrine, Havre Boucher, N.S.	1
F. Yanchus, Branford, Ont.	5	G. Pearson, Lindsay, Ont.	1
Sr. F. McNeil, Kamloops, B.C.	1	H. Calice, Dearborn, Mich.	5
A. Barry, Calgary, Alta.	1	B. Stahl, Joliet, Ill.	1
H. Melancon, West Warwick, R.I.	1	E. Desjardins, Cornwall, Ont.	1
M. Smith, Montreal, P.Q.	1	C. Taylor, Caughnawaga, P.Q.	3
A. Quirion, Winslow, Me.	1	D. Scott, Cleveland, Ohio	5
S. Dailey, Syracuse, N.Y.	5	J. Morrison, Sudbury, Ont.	5
L. Geiger, Detroit, Mi.	5	Sr. Cullen, Pittsburgh, Pa.	1
J. Nesoms, Laval, P.Q.	2	H. Hassom, Montreal, P.Q.	1
D. Roy, Saco, Me.	1	R. Billmeyer, Indian River, Mich.	6
E. Lussier, St. Petersburg, Fla.	1	A. Nero, Euclid, Ohio	2
E. Dupre, Woonsocket, R.I.	1	W. Preston, Chagrin Falls, Ohio	1
M. Ogradnick, McAdoo, Pa.	1	N. Stevens, Laconia, N.H.	6
L. Jerome, Maria, P.Q.	1	A. Zipperer, Necedah, Wi.	3
A. Meyers, Sandusky, Ohio	5	S. Busacco, Brooklyn, N.Y.	2
M. Hubbell, McHenry, Ill.	1	G. Waldbillig, Slingerlands, N.Y.	6
M. Hughes, Syracuse, N.Y.	5	H. McGann, Jamesville, N.Y.	1
P. Kennedy, Kelowna, B.C.	5	T. Petrachek, Red Lake, Ont.	1
Sr. A. Audette, Prince George, B.C.	1	K. Cavin, Carson City, N.Y.	10
C. Dengler, Saskatoon, Sask.	1	J. Pitcherale, Belmont, Mass.	5
P. Thompson, Cornwall, Ont.	1	J. Laplante, Chicopee, Mass.	1
Sr. Cullen, Pittsburgh, Pa.	1	R. Issa, Kingston, Jamaica, W.I.	1
P. J. Smith, Carson, Calif.	1	M. Bossick, Greensburg, Pa.	1
L. Spear, Carpinteria, Calif.	1	K. Waring, Davenport, Iowa	1
S. Woolgar, Verdun, P.Q.	5	A. Dicks, Ste. Clotilde, P.Q.	1
W. Davis, Waterbury, Conn.	5		
F. Love, Montreal, P.Q.	1	Total	4 089
S. Roberto, Torrance, Calif.	1		
R. Houde, Biddeford, Me.	10		
V. Wooff, Dollard des Ormeaux, P.Q.	11		
P. Benedictine, Pecos, N.M.	1		
G. Borduas, Biddeford, Me.	4		
A. Sweeney, Winnipeg, Man.	1		
M. Kronenwetter, St. Marys, Pa.	5		
M. McGuire, So. Porcupine, Ont.	1		
Sr. M. Cullin, Pittsburgh, Pa.	1		
M. R. Soulard, Biddeford, Me.	5		
C. Cecilo Renand, Windsor, Ont.	1		
Eli Lambert, Altona, N.Y.	1		
R. Boffard, Saco, Me.	5		
J. Daly, Matawan, N.J.	5		
L. Westelaken, St. Thomas, Ont.	1		
M. Cody, Cleveland, Ohio	1		
H. Lazore, Rochester, N.Y.	5		
A. Dugan, Larimer, Pa.	5		
Rev. E. Zwahi, Trenton, N.J.	1		
C. Flanagan, Houston, Texas	5		
M. Philip, Montreal, P.Q.	5		
C. Connell, Spokane, Wash.	1		
C. Davis, Maniwaki, P.Q.	1		
A. Brunelle, Biddeford, Me.	1		
L. Mullins, Arden, Ont.	1		
K. Bartolone, Milwaukee, Wis.	5		

Please help the Kateri Center to find 4089 more subscribers. May Kateri love you !



"SACRO CUORE" Batoni
Roma, Chiesa del Gesù.

A FEW THOUGHTS FOR JUNE ^{AND} JULY

Father Bernard de Hoyos, S.J., the young eighteenth-century mystic, who, in a few short years, made the loving Heart of Jesus known to his countrymen, asks all mankind to relate to the divine Heart of the God-Man.

Even though, in some supercilious Catholic circles, this cult (public) and devotion (private) may seem outmoded, let us take to heart Father Bernard's statements concerning the Sacred Heart.

Devotion to the Heart of Jesus Christ is —

1. one of the most important matters for the glory of God and the welfare of the Church;
2. a design formed from all eternity in the divine Intellect;
3. a **NEW REDEMPTION**;
4. sure to grow increasingly until the end of time,¹ thanks to the marvellous progress that will take place, despite **A THOUSAND OBSTACLES**;
5. is the best means to come to an increasing love of the most amiable Person of Jesus Christ, by leading us to study the Gospels better and, for that matter, everything that concerns our Savior.

A suggestion:

Pray daily to the Divine Heart of Jesus for Kateri's prompt Beatification.

1. Father Karl Rahner, the well-known German theologian, assures us that this is the great devotion of the future.

About fifty copies remain of *The Visions of Bernard Francis de Hoyos, S.J.*, by Henri Béchard, S.J., now priced \$7.00.

EACH NEW MOON



IN PREPARATION

THE TERCENTENARY of Kateri's baptism on April 18, 1676, at the Mission of St. Peter's, today Fonda, N.Y., has come and gone. In the following pages of *Kateri*, you will find a report on the celebrations held there and at the other places closely connected with the Lily of the Mohawks. To help our readers understand better the meaning of the christening of this young Indian girl three centuries ago, the June issue of *Kateri* briefly tells her story for those who have not yet read Fr. F. X. Weiser's splendid biography, *Kateri Tekakwitha*. It will be useful for the pilgrims going to the 41st International Eucharistic Congress, who wish to prepare themselves adequately for the Indian Liturgy on August 7 and the Kateri Exhibit from July 30 to August 7 in Philadelphia.

KATERI, A COVER GIRL

Belated kudos to *The Catholic Northwest Progress* (Seattle, Wash.), for Father Andrew M.

Prouty's articles on the Venerable Kateri Tekakwitha in the 1975 Christmas issue. Much of the twenty-nine-page supplement was devoted to the Lily of the Mohawks. The first known sketch of Kateri, taken from the *Lettres édifiantes et curieuses* (1717), served as the cover-girl illustration of the supplement.

KATERI, PROTECT US FROM STRIKES UNLIMITED!

STRIKES Do strikes serve social progress? Strike statistics from Germany, France, England and Italy during the years 1968-73 prove they do not. The countries with the greatest number of strikes (England and Italy) showed the smallest increase in real income as well as the highest rates of inflation and currency devaluation.

On the other hand, the fewer the strikes, the greater the social productivity. Germany and France to a certain degree attained the highest rates of national product growth with accompanying lower rates of inflation and increased currency values. The following chart from the Statistical Bureau of the European Community gives the following strike figures:

	STRIKE DAYS PER 100 WORKERS 1968-1974	INCREASE OF THE NATIONAL PRODUCT PER CAPITA IN \$ 1968-1973	RATE OF INFLATION (ANNUAL AVERAGE)
W. Germany	240	3339	5.2%
France	901	2347	7.4
England	3035	1221	8.9
Italy	5083	1089	8.0

BY LLOYD SHEARER

With the kind permission of PARADE Publications, Inc. 733 Third Avenue, New York.

THE TERCENTENARY CELEBRATIONS

In their hearts, Kateri's friends everywhere celebrated the tercentenary of her baptism on Easter Sunday, April 18, 1676. They thanked God for the extraordinary blessings that He bestowed on the Lily of the Mohawks three centuries ago. They prayed for her beatification and asked that, through her intercession, their petitions be granted.

AURIESVILLE, N.Y.



Shrine of Our Lady of the Martyrs

As the summer season had not yet begun, the shrine was not open to the public. The Fathers thanked God for the grace of baptism that he had granted Kateri three centuries ago.

FONDA, N.Y.

The chapel and friary are built on the very spot where Kateri was



St. Peter's Chapel

baptized on April 18, 1676. This year, Easter Sunday was a splendid day, exceptionally warm, in the 90's. Father Ronald Schultz, O.F.M., Conv., director of the shrine, had the happy thought of organizing an Easter Sunday Sunrise Service at the blacktop area in front of the memorial chapel. Ministers and priests from the surrounding parishes with some four hundred friends of Kateri were assembled at 6:00 A.M. The ceremonies consisted in Easter hymns, prayers, and a talk on Kateri's baptism three hundred years ago to the day by Father Ronald.

The tercentennial Mass was offered by Father Joseph S. McBride as celebrant. The concelebrants were Fathers Ronald Schultz, Barnabas Eid, O.F.M., Conv., Michael K. Jacobs, S.J., Victor Schoenburger, O.F.M. Conv., and Paul J. Gampp, S.J. The first two Scripture excerpts were read by the Reverend Eric Blahaut of the Dutch Reformed Church and the Reverend Frank Brandon of the Methodist Church. Father Thomas F. Egan, S.J., director of the Shrine of the Martyrs, gave the homily. The Iroquois Choir sang so well that it must have been inspired by Kateri! Father Louis Cyr, S.J., who recently completed seven years of musical studies in Europe, was the organist. A onetime director of the Caughnawaga Choir, Father Jacques Bruyère, S.J., home from Taiwan, Formosa, for a few months, sang along with his Indian friends. The altar boys and ushers, were also Caughnawaga Indians.

Some 800 to 900 people attended the tricentennial celebrations at the Fonda National Shrine of Kateri Tekakwitha. The Franciscan Fathers royally welcomed the members of the Choir, serving them supper on Holy Saturday evening and breakfast and lunch on Easter Sunday, as well as giving a party for them before their departure.

To commemorate the tricentennial, the Fonda Shrine received three beautiful gifts: a three-foot, hand-carved wooden statue donated by Miss Theresa and Mrs. DePaoli of Medford, Mass; a four-foot marble statue by Mr. John Viscosi of Cherry Valley, N.Y., and an oil painting by Mrs. Vera Eksarchow of Sharon Springs, N.Y.

The next day, April 19, the Tricentennial Kateri Committee held several sessions in Amsterdam, N.Y. Mr. Thomas B. Constantino, President of the Noteworthy Printing Company and inventor of the litterbag, hosted the Committee, composed of Fathers McBride, Schultz, Jacobs, Gampp, Mr. and Mrs. Solomon Cook, Mrs. Mary-Eunice and Joseph Spagnola, and Mrs. Esther Phillips. Final details concerning the Kateri Exhibit at the Eucharistic Congress were settled. After the sessions, Mr. Constantino invited the group to his home for lunch.

CAUGHNAWAGA, P.Q.

As the Indian Choir was singing in Fonda, it was at first feared that the tercentenary of Kateri's baptism would go by unnoticed and unsung. The problem was solved, no doubt by Kateri herself. The Madrigals, singers of fine had been invited to sing on Easter

polyphonic music, from All Saints High School at Bay City, Michigan,



The Mission of St. Francis Xavier

Monday at St. Joseph's Shrine in Montreal. Their director, Mr. Ronald D'Aoust, teacher of fine arts, and formerly of Caughnawaga, graciously agreed to have them replace the Indian Choir at the 10:30 and 12:15 o'clock Masses.

It was my first visit to the Mission since my illness last December. The Pastor, Father Léon Lajoie, S.J., kindly invited me to celebrate the 10:30 o'clock Mass close by Kateri's tomb. Among the faithful, I noticed Mr. and Mrs. Gerald Waldbilling of Slingerlands, N.Y., faithful friends of the Lily of the Mohawks. They had driven up to attend the Eucharistic Celebration besides Kateri's holy remains.

ST. REGIS, P.Q.

This Iroquois mission, founded in the eighteenth century by the people of Caughnawaga, has always shown much devotion to Kateri. Father Paul Chartiez, S.J., who served as a replacement for



The Mission church of St. Francis Regis

Father Jacobs wrote the following report:

"The Paschal Triduum always draws a large number of Indians of the mission parish of St. Regis, as well as many relatives who live far away. This year the attendance was even better than usual, particularly with regard to confessions and communions. Many young people came for the sacraments and thus made the four priests who were present very happy.

"The simple and deep faith of the Indians manifested itself through a piety and patience not often found in other places. So as to respect their traditional religious life, none of the ceremonies were curtailed as the new liturgy allows. The complete litany of the saints was chanted in Iroquois, and each one of the faithful went up to the sanctuary to adore the Cross without any haste or precipitation. At the end of the services, all the faithful waited until the final hymn was ended before devoutly leaving the church."

Father Michael K. Jacobs and Dr. and Mrs. Solomon Cook, his sister and brother-in-law, were in Fonda for the tricentennial celebrations of Kateri's baptism. However, Father Jacobs, encouraged by Father Francis Arsenault, the Pastor, had planned a special celebration for St. Regis on the next Sunday. The following account is taken from the *Massena New York Observer* of April 29, 1976.

Kateri 300th Baptismal Anniversary Noted

The unveiling of the "Kateri Memorial Plaque" by Bishop Eugene LaRocque of the Alexandria Ontario Diocese was held last Sunday, April 25, at the St. Regis Quebec Church, commemorating the 300th anniversary of Venerable Kateri's Baptism.

Bishop LaRocque blessed the memorial plaque, assisted by Rev. Francis Arsenault, S.J., pastor of St. Regis, by Rev. Thomas F. Egan, S.J., director of the Auriesville Shrine, the

birthplace of Kateri, and by Rev. Ronald Schultz, O.F.M., Conv., director of Tekakwitha Shrine near Fonda, the place where Kateri was baptized at St. Peter's Mission for the Mohawk Indians on April 18, 1676.

After the unveiling, a hymn was sung in honor of Kateri by the Indian Choir of the Caughnawaga Reserve.

Following the ceremonies, Solemn Benediction of the Blessed Sacrament

was given by Bishop LaRocque, assisted by Rev. Joseph McBride, S.J., Vice-Postulator for the cause of beatification of Venerable Kateri Tekakwitha, and by Father Egan and Father Schultz. Vice-Postulator Henri Béchard, S.J., was unable to attend because of his health.

Bishop LaRocque gave the homily, a talk on the life of Kateri. He stressed the 300th anniversary of Kateri's Baptism. The Caughnawaga Choir sang a Benediction. All of the hymns were in the Mohawk dialect. The singers were in full Indian regalia.

In colorful attire, the Knights of Columbus of the Massena St. Lawrence Council formed the guard of honor for the exposition of the Blessed Sacrament.

These beautiful ceremonies were presided over by Bishop LaRocque and were the most impressive of the celebration of the baptism anniversary.

"Many people from Massena parishes attended the ceremonies. To all we extend our sincere appreciation," Father Michael Jacobs stated.

After the religious services in the St. Regis Church, other ceremonies took place at the Kateri Hall in Hogsburg.

Homage to the outdoor statue of Kateri followed with the presentation of a bouquet of lilies to the one surnamed, "The Lily of the Mohawks."

Then the Indian dances by the young Indian Princesses and Indian Braves took place. The number that pleased the public very much was the "welcome dance" in which the Indian Princesses went to the Bishop and priests and led them by the hand as they danced the Indian dance together.

A banquet was served at the Kateri Hall in honor of Bishop LaRocque, the Sisters, grand knights, priests, the Caughnawaga choir and the other

distinguished guests. More than 200 were served by the members of the Altar and Rosary Society of the St. Regis Reserve.

"It was a very happy and glorious day, commemorating the 300th anniversary of the Venerable Kateri's Baptism," Father Jacobs added.

The plaque read:

KATERI TEKAKWITHA
"Lily of the Mohawks"

Pride and Glory of the New World
Patroness of Peace and Ecology

1656 — Born an Algonquin-Mohawk Indian at Ossernenon (Auriesville), State of New York.

1676 — Baptized on Easter Sunday, April 18th, at St. Peter's Mission, near Fonda, N.Y., now the Fonda Tekakwitha Shrine.

1677 — Persecuted for her faith, Kateri fled to the St. Francis Xavier Mission, at Caughnawaga, Canada. There she received her First Holy Communion, on Christmas in 1677.

1679 — She pronounced her vow of virginity, the first of her race to do so, on March 25, 1679.

1680 — Kateri died on April 17, at the age of 24.

1943 — Proclaimed Venerable by Pope Pius XII, on January 3, 1943.

Born of strife, Kateri preached and practiced Love, Peace, and Understanding.

This plaque is dedicated by Kateri's grateful clients to commemorate the 300th Anniversary of her Baptism (1676 - 1976).

Saint Regis, A-kwe-sas-ne Reserve, April, 1976.

KATERI SMILE UPON YOU!

Don't miss the TRICENTENNIAL KATERI COMMITTEE'S ACTIVITIES AT THE 41ST INTERNATIONAL EUCHARISTIC CONGRESS

1) KATERI EXHIBIT in the Civic Center.

Hours: July 30 — 12 Noon — 5 P.M.

July 31 to August 6 — 10 A.M. to 9 P.M.

August 7 — 10 A.M. to 5 P.M.

2) KATERI PROGRAM IN THE CIVIC CENTER AUDITORIUM

Tuesday, August 3 — 3 P.M.

Thursday, August 5 — 3 P.M. to 6 P.M.

Program: McCauley Family Theater, Indian Dances, Slide Talks, Mary-Eunice's Kateri monologue sketch.

3) MOHAWK INDIAN LITURGY.

Saturday, August 7, two times: 12:05 and 5:05 P.M.

Most Rev. Edwin B. Broderick, D.D., bishop of Albany, will preside.

Mohawk Jesuit priest, Father Jacobs, will be celebrant; Fr. Joseph McBride, S.J., vice-postulator, will be one of the concelebrants.

Mohawk Indian Choir will sing.

Fr. Ronald Schultz, O.F.M., Conv. will give homily.

Place: Old St. Joe's, Willings Alley, Philadelphia.



Emile Brunet sculpsit

PHOTO PAUL HAMEL, S.J

"I AM SENDING YOU A TREASURE..."

IN THE LITTLE CITY OF LA FLECHE, in Anjou, France, M. Jerome Le Royer de la Dauversière was inspired to found a town on the Island of Montreal for the conversion of the North American Indian. At the cost of heroic efforts, he succeeded.

Montreal, founded in 1642, realized its goal in 1667, when the Mission of St. Francis Xavier was established on the south bank of the St. Lawrence River, facing the French settlement. Many Indians from different groups came to settle there, among them, the Venerable Kateri Tekakwitha.

* * *

Between Montreal and Quebec, some sixty miles down the St. Lawrence, since 1634, stood the habitation of Trois-Rivières behind the walls of its fort, a challenge to Iroquois belligerency. Since Champlain had sided with the Algonkins against the Iroquois in 1609 and 1616, not only the little colony of Three Rivers, but, also, all of New France had been forced to resist the guerilla warfare conducted against it and its Indian allies. Many were the times when the French and their friends, behind their none too strong fortifications, resisted the enemy attacks! Any pioneer or, for that matter, any Algonkin who dared to venture outside the palisades could well ask himself if he would ever come back alive.

A WEDDING

In 1653, however, an unofficial truce was agreed upon, no one knows why. During the winter, the Algonkin and Iroquois hunters went out together in search of small and big game, and despite their totally different languages, got along very well. This spirit of mutual understanding was maintained until spring and it was so strong that the Algonkins allowed several of their guests to take to wife among them. An Iroquois chief, whose name is unknown, a member of the Turtle clan, married a young Algonkin of about fifteen or sixteen years of age. This teenage girl had spent most of her life at the French post and was an out-and-out Christian. When the time came for the young chief to return to his homeland, some three hundred miles to the south, his wife bid farewell to her people and to the missionaries, who had instructed her so well. As she took her place in her husband's canoe, she felt a tug at her heartstrings at the thought that she would probably never again see the country of her birth.

The flotilla made its way up the river as far as the Richelieu, which would carry it southward. The youthful Algonkin let her eyes roam on each bank, edged with tall evergreens, white birches, tender green maples, and proud elms. Every night, the Iroquois halted, took some nourishment, and slept under the stars. Four or five days later, as the river flowed into Lake Champlain, the paddling became dangerous. At a corner of the lake, where many had already perished under the onslaught of wind and waves, they stopped and offered tobacco to the *okis* or supernatural beings inhabiting

the depths of the water. In turn, Lake Champlain emptied into the Lake of the Blessed Sacrament, so called by the missionaries of that period. After the conquest of the country by the British, it was renamed Lake George. Having reached this place, the travellers were in Iroquois country, even though their towns were some two days' distance away. The trip could have lasted two weeks.

The Iroquois Confederation was made up of five nations of the same origin: to the west of the Hudson River lived the Mohawks, then the Oneida, the Onondaga, the Cayuga, and not far from Niagara Falls, the Seneca. The Algonquin girl's husband and his men belonged to the first of the three Mohawk villages of the period, the easternmost of them all, named Ossernenon. Seven or eight years before, the Holy Martyrs, Isaac Jogues, René Goupil, and Jean de la Lande here shed their blood for the Faith. The inhabitants had decided to spare his life, but a few intractable Indians killed them.

Ossernenon was the smallest village of the nation. It was built on a hill, gently sloping down to the Mohawk River and offering a splendid view of the valley. To each side of the palisade were fields of maize, squash, and green beans, the "three Sisters" of the Iroquois. The Algonkin newcomer realized that she would soon be busy at cultivating the fields. Her own people as well as the the nomadic Attikamegues of the St. Maurice River eked out a living by hunting and fishing; the Iroquois cantons, on the other hand, non-migrants for centuries, grew thousands of bushels of vegetables each year.

The Iroquois lodge was a surprise-packet for the new wife, accustomed to the Algonkin wigwam. It was a semi-circular arch under which twenty families could live, divided into groups of four: two persons on each side of the long house, sharing in the hearth in the middle of the corridor; and so on for each group.

Above each fire, a hole in the roof allowed the smoke to disappear and the sunlight to enter. Even so, the long house was dark and close.

As wife of the young chief, the stranger was well received. Had she been badly treated, her warrior husband would have soundly trounced the offenders. The Iroquois generally welcomed newcomers to their ranks when they did not make slaves of them.

As she familiarized herself with the Mohawk language, which was quite different from the Algonkin, and just as difficult (each noun takes more than one hundred and fifty different forms), she understood better the important role of the Iroquois women. They owned the fields, the cemeteries, the long houses, and the furniture. Their husbands exercised no authority in their homes. The mothers had every right to give orders to their daughters and even to their sons until they reached the age of twelve. In the tribe, the war chiefs were less important than the peace chiefs, and the women of the village received far more more consideration than the latter. War could not be declared without the women's consent. No man could free a victim to-be from death at the stake, though any woman could do so by adopting him. Not only were the women guardians

of the common land of the village, but also of the ceremonies and ancient customs of the nation. In this matrilineal society, future mothers were so much respected that the assassination of one of them had to be compensated by the death of two men.

A HAPPY BIRTH

Undoubtedly, the chief's wife must now and then have met with the other Algonkins, who, like her, had married Iroquois braves. With them, she could speak about their homeland, relatives, and friends, whom they would never see again, and also about their common faith in Jesus Christ. She could also strike up a friendship with the baptized Huron women, who had become members of the Turtle Clan, that of Ossernenon. On the other hand, little by little, helped by her husband, she became an excellent Iroquois.

Less than two years after her arrival, she gave birth to a very pretty Indian girl. A year or two later, a little brother gave joy to the family. It was a happy home. The elder of the two, who was very beautiful with her large black eyes and her jet-black hair, grew rapidly. She could be seen toddling after her mother or playing with her baby brother. She was barely four years old when she began to make herself useful by picking wild strawberries and blueberries.

Every day, since their birth, their mother had prayed for both of them. At times, she would hum the simple hymns she had learned at Trois-Rivières. Each evening, on the quiet, she blessed them with the Sign of the Cross. Even so, she had not baptized them: no Christian Huron or Algonkin woman in the village would have dared baptize her children. It was, they thought, the responsibility of the missionaries, and no Blackrobe had passed through Ossernenon for two years. All that the mother could bequeath of her faith to her little ones was the merit of her fervent prayers and the vague memories that a young child was able to store in her mind.

In 1660, great misfortune befell the place under the guise of smallpox. The mother, the two children, and, it would seem, the father were stricken. The epidemic continued, and all the family died save the little girl. The tiny tot slowly fought her way back to life. Her face, formerly so beautiful was now pitted by the terrible illness and her eyes were so very much weakened that she was obliged to protect them from the bright sunshine. The dance of the sunbeams on the river or, during the winter, on the white snow was a source of torture for her.

What did the future hold in store for the orphan girl? Would she simply be a Mohawk submissive to the laws and taboos of her nation? Would she ever learn the truths of Christianity? For the time being, her uncle took her into his long house and gave her into the care of her aunts. Such was the Iroquois custom. Among people unthinkingly called babarians, orphans are often much better treated than in the so-called "civilized" nations. Since smallpox had taken a third of the population of Ossernenon, there were certainly many of these adoptions.

Her foster parents were aware of the damage done to her eyes. They hoped that little by little her eyesight would become normal again. Inside the long house, the little one had no trouble; but as soon as she went out, if the weather was bright and clear, she groped her way along. They finally named her "She-who-feels-her-way-along." In Iroquois, Tekakwitha. Later on, many of her biographers — more than fifty in all — who saw her power of intercession with God, transformed her name into "She-who-moves-all-before-her".

Now Tekakwitha was intelligent, skilled in the household crafts, docile and cheerful. Her aunts thought that some day she would make a good wife for some Mohawk brave. The future husband would then become a member of the family and, besides their brother's, they would all profit by his hunting and fishing.

Although she was still very young, her aunts tried to make a coquette of her. Father Claude Cauchetière, a missionary who knew Tekakwitha, wrote in a rather stern vein: "The natural inclination which girls have to appear attractive makes them put great value on bodily ornaments. For this reason, Indian girls of seven or eight are foolish and very fond of beads. Their 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 them with beads when they are going dancing." Tekakwitha's aunts urged their niece to adorn herself, and, being a little child, she gave in to them. She was even quite pleased with herself. In years to come, she would bitterly regret these concessions to vanity. She had nothing else to reproach herself with.

A custom that may appear somewhat strange to us was then popular among the Iroquois. Little girls were betrothed to little boys of the same age. It was a means to tighten the bonds of friendship among families, much in the same manner that royal betrothals took place in seventeenth-century Europe. One fine day, when Tekakwitha was only eight years old, she was dressed in her finest clothes and "married" to a little boy. Both families celebrated the betrothal by feasting and rejoicing. The ceremony did not impress either of the two children, who were both blessed with excellent dispositions.

THE BLACKROBES

As late as 1663, the Mohawks had the fur trade monopoly. They bartered the pelts with their neighbors at Oranje, today Albany, the capital of New York State. They were greatly displeased when they learned that the Onondagas had invited the French Jesuit missionaries to sojourn in their Canton, where the capital of the Five Nations was established. The Mohawks were aware that their confederates were not very much interested in Christianity and that they wanted to have dealings with the French merchants. They did their best to have the Jesuits expelled from Onondaga and subsequently succeeded. Peace no longer existed between the Iroquois and the French. For many years, the Iroquois set the French Colony ablaze.



In 1663, in Canada, a new regime was inaugurated on its becoming a province of France. The royal government took over the country from the One Hundred Associates, an association of traders, that had administered the country inefficiently. In 1665, the new governor, Monsieur de Courcelles, Intendant Talon, and Marquis de Tracy, lieutenant general of the king's armies and commander of the Carignan-Salières crack regiment made up of twelve to thirteen hundred soldiers, disembarked at Quebec. Their first task consisted in checkmating the Iroquois.

In January 1666, Monsieur de Courcelles, who had not experienced the rigors of the Canadian winter, tried to attack the enemy in his own quarters. At that time of year, it was a serious blunder. After long marches in bitter cold weather, he returned to Quebec without even having seen the palisades of the Mohawk castles. During the autumn of the same year, Marquis de Tracy left for the south at the head of six hundred men of the Carignan regiment. After nearly four weeks of marching, he reached the foremost village of the Iroquois canton. It was no longer Ossernenon, which had been abandoned after the smallpox epidemic and relocated a mile higher on the Mohawk River. The name of the new village was Gandaouagué (At-the-rapids). Its inhabitants had fled. To claim the land in the name of the king of France, Tracy had a cross erected, a Mass offered, and the *Te Deum* chanted. He then burned the three villages and destroyed the provisions of maize and of other vegetables, which the Mohawks had harvested for the long winter.

Tekakwitha was then ten years old. She followed her people into the wilderness where they had taken refuge. All the population suffered, especially the elderly, the ill, and particularly the little girl with the damaged eyes.

From the point of view of the French and their Indian allies, the expedition was a success. Even the Iroquois did not take exception to Marquis de Tracy's methods. They had used the same ones, for instance when, ten years before, they beat the Eries in 1656. So they sued for peace, and as proof of their good will, asked for missionaries. They thus wanted, as they said, to bury the war ax. This peace was to last for eighteen years.

During this time, what was happening to Tekakwitha? At the end of the trying winter in the woods, it was decided to rebuild the village on the north shore of the Mohawk River, somewhat more to the west, at the junction of the Mohawk and of the Cayadutta Creek. Towards 1933, Father Thomas Grassman, O.F.M. Conv., discovered the foundations of this Mohawk village, erected a chapel on the spot, to which he added an Iroquois museum, officially recognized by the Department of Education of the State of New York.

Three Jesuit missionaries, Fathers Pierre Cholenec, Jacques Bruyas and Jean Pierron, with the Mohawk delegates who had gone to Quebec to treat for peace, reached the village during the summer of 1667. They were not immediately led to Tionnontonguen, the chief town of the Mohawks. Its people had got a good store of gin from the Dutch at Oranje, and nearly

all the adults as well as many children were lost in a heavy alcoholic fog. It was deemed prudent to retain the Fathers at Kahnawaké for a few days. They lodged in Tekakwitha's long house, a loving forethought of divine Providence. Better still, the child was entrusted with the care of the *Raguennis*. Years later, Father Cholenec wrote: "The modesty and sweetness with which she acquitted herself of this duty touched her new guests, while on her part she was struck with their affable manners, their regularity in prayer, and the other exercises into which they divided the day. God even then disposed her to the grace of Baptism, for which she would have asked, if the missionaries had remained longer in her village."

After three days, when the three Fathers set out for Tionnontoguen, they unknowingly left in the heart of Tekakwitha the desire to become a Christian as her mother had been.

Five or six years passed with alternate periods of peace and war. Father Jean Pierron came back to Kahnawaké, where he remained for three years. He amazed the Mohawks with his skill at painting pictures illustrating the truths of the Gospel. He was followed by Father François Boniface who, with untiring energy, organized the religious life of the village: daily Mass, catechism, community singing. He even started a boys' choir. In his instructions for adults, he did not hesitate to make use of Father Pierron's paintings. Important conversions were recorded, for instance, that of Kryn, the Great Mohawk. In 1673, Father Claude Dablon, superior of the Canadian Missions wrote the following about Kahnawaké:

"There the faith was embraced with more constancy, and there Christian courage manifests itself more strikingly than in any other place. Therefore we call it the first and principal mission that we have among the Iroquois."

Meanwhile Tekakwitha was growing into a smallish, delicate teenager. Because of her poor eyesight, she spent most of her time apart from the other girls. She busied herself with the family chores, ground the maize between two stones to make sagamité, which was very much appreciated by her tribesmen, prepared soup, and served the only daily meal in the morning. She then placed the leftovers in a kettle near the fire, where the members of the family could serve themselves during the afternoon or evening according to their fancy.

The orphan girl soon drew attention to herself by her skill in beadwork, favored by Iroquois women. She did needlework better than the white ladies of Oranje, knew how to daintily adorn shirts and moccasins with the quills of porcupines or elk's hair, succeeded marvellously in preparing ribbons of eelskin, made tumplines or pack straps and mastered the art of dyeing cloth a deep red with sturgeon glue.

Of course, when the sun was not too bright, Tekakwitha worked outside. She helped her aunts sow corn and was always willing to clean or weed the crops. During September, she took part in gathering acorns, sweet chestnuts, and hazelnuts as well as in harvesting Indian corn.

Her aunts rejoiced as they discovered her many talents. They were

sure she would make a fine wife. Among the Iroquois the mistresses of the long houses chose their daughters' husbands, not Mr. Cupid.

On the other hand, as she labored in silence, the Almighty was at work in the depths of her soul. Like a small number of Iroquois women before her, she felt attracted to celibacy. "If the good Lord truly wanted me to get married," she said several years later, I would do so." When she was of age, she felt very strongly that she should not marry. Because of her attitude, she violently clashed with her family. For some time, she was even thrown out of her long house, and expelled from the others through fear of her uncle, the chief. The agitation abated, probably when one of her aunts became a Christian.

HER BAPTISM

In the Spring of 1676, Father Jacques de Lamberville replaced Father Boniface at Kahnawaké. He soon found out that the doors of certain long houses were not open to him, in particular that of Tekakwitha's uncle, who detested Christianity. That autumn, when most of the Indians were away during the day, busy with harvesting or hunting or fishing, the missionary made the rounds of the aged and the ill, who could not move very far from their dwellings. As he passed before the young woman's long house, he hesitated and, then without knowing why, quickly, pushed aside the bark door and found himself inside. When his eyes became accustomed to the half-light, he saw an Indian girl seated close to the hearth fire, which had nearly died out. It was Tekakwitha, who had hurt her foot at work, and could no longer walk. The priest opened up the conversation. For many months she had been yearning to speak to him. Before he left the long house, she had asked the Blackrobe to baptize her.

The missionaries of New France tested the adults who wanted to become Christians. "No haste is shown in giving baptism to these tribes," wrote Father Etienne de Carheil in 1668, "as it is desired to prove their constancy, for fear of making apostates instead of true believers." Once her foot was healed, during autumn and winter, Tekakwitha attended the Father's instructions for those who intended to become Christians. As the Jesuit soon discovered that the Holy Spirit favored this young woman with special graces, he opened up to her the treasures of Christianity far more than to the others. The uncle, whom Father de Lamberville thought would be unyielding, allowed Tekakwitha to join the "True-men-who-make-the-Sign-of-the-Cross" (Christians), on condition that she would not move from the village. The missionary then inquired about Tekakwitha's conduct as he usually did for future converts. As he questioned one person after the other, he went from surprise to surprise. "Notwithstanding the propensity our Indians have for slander," wrote Father Cholenec, "and particularly those of her own sex, the missionary did not find any one but gave a high encomium to the young catechumen. Even those who had persecuted her most severely were not backward in giving their testimony to her virtue."

All the Christians of the village rejoiced at the good news that she was to be baptized. When she was informed of the day set for the great

event, her heart overflowed with joy. For fear of seeing the long-desired day retarded, she perfectly memorized her prayers.

The Father had chosen Easter Sunday, April 18, 1676, exactly three centuries ago this year, to solemnly baptize Tekakwitha in the little chapel of St. Peter's. He gave her the name of Kateri, Catherine in English, in honor of St. Catherine of Alexandria. He also christened two other persons.

In the years to come, Father de Lamberville wrote that the young convert never relaxed in the slightest degree from her initial fervor, even when she underwent the most terrible trials. After a few months of quiet, bitter attacks were launched against her. Since she was a Christian, she abstained from working in the fields on Sundays. She was called idle and denied nourishment on the Lord's Day. Adults and children pointed a finger of scorn at her and derisively taunted her for being a Christian. A young man was bribed to go to her long house and terrify her. He entered abruptly, tomahawk in hand, pretending that he would kill her. Kateri modestly bowed her. Her uncle's wife falsely accused her of having an affair with him. By concerted, he gazed at her a moment and fled. Even her family harassed her. Her uncle's wife falsely accused her of having an affair with him. By an oversight, she had called him by name instead of using "father", according to Iroquois etiquette. She suffered immensely from this slander, which, fortunately, nobody believed.

This ill treatment lasted for a year and a half. What made life even more unbearable for Kateri, was the prevalent thirst for gin, bought from the neighboring merchants at Albany. Had it not been for this dreadful calamity, Father de Lamberville would have converted the entire population: "Drunkenness . . . holds sway among the Iroquois, as if in its own empire; and which presents, as it were, a picture of hell through the great disorders it occasions."

Because of this tidal wave of pain and evil, the missionary advised Kateri to go and live at the Mission of St. Francis Xavier on the south bank of the St. Lawrence River, facing Montreal. It was some two hundred miles north of Kahnawaké. No opportunity presented itself to take flight before the autumn of 1677. During the summer of that year, a young woman of the Canadian mission often thought of Kateri. She had formerly lived in the same long house as the new convert and had been brought up as her sister. This Iroquois Indian urged her husband to return to the Mohawk Canton for her "sister-in-law." So off he went, accompanied by an Oneida named Hot Ashes or Hot Powder, and a Huron, both Christians as he was. On arriving at Kahnawaké, they learned that Kateri's old uncle had gone to Fort Oranje to trade. Kateri could hope for no better time to leave, and Father de Lamberville gave her a note for Father Jacques Frémin, superior of the Mission of St. Francis Xavier: "I am sending you a treasure," he wrote, "guard it well!" Hot Ashes, who was going to preach among his Oneida compatriots, gave his place in his canoe to Kateri Tekakwitha. With her "brother-in-law" and the Huron, she made her way to the north. On returning to the village, her uncle, informed of her departure, hurried after her, but was unable to reach her.

THE PRAYING VILLAGE

It is difficult to portray Kateri's joy on entering the village of the praying Indians. The deep fervor of these converts delighted the heart of the young woman. Her sister's welcome and that of Anastasia Tegonhat-siongo, mistress of her long house and former friend of her mother, made her feel that she was not a stranger, but that she was truly at home. For their part, the missionaries did not forget that they had a "treasure" to care for. She already knew two of the three Jesuits, Fathers Jacques Frémin and Pierre Cholenec, whom she had taken care of during their brief stay at Gandaouagué in 1666. Father Claude Chauchetière, her first biographer, was the third priest stationed at the mission. The superior charged Father Cholenec with the spiritual direction of Kateri. After baptizing an adult, it was the custom of the missionaries to have him wait several years before giving him Holy Communion. Her director, as soon as he became better acquainted with the newcomer, decided that she should receive her First Communion on Christmas Day, 1677.

An American writer, Daniel Sargent, gave us the profound signification of this communion:

"Yet even then it must be acknowledged that the Iroquois had been longing very particularly for Holy Communion. The very mirages they had followed showed them famished for it. They had always tried to raise themselves higher than they were by joining themselves somehow to sufferings. And here were the sufferings of Christ with which they could unite themselves. Also the Iroquois had been tormented with the desire of girding themselves into a single body, which was greater than the sum of them all as individuals. In all their wars they had, like most imperialists, fought for an ultimate peace to be enjoyed in the unity of a longhouse which was the Long-House.

"The union with God, with the splendor of the saints, and with the heroism and weaknesses of the Church Militant, made possible by the Sacrament of the Holy Eucharist, was the very thing for which all their wars had been fought, and all their dreams had been dreamed."

Now Kateri, without clearly grasping all these implications, felt them sufficiently to prepare herself as well as possible for this encounter with Christ. According to Father Cauchetière, her motto was, "Who will teach me what is most agreeable to God so that I may do it?" She lived up to this motto not only for a few months after her First Communion, but until the moment of her death.

Jansenist Arnauld spoke of the Real Absence of Christians before the Real Presence of Christ in the Blessed Sacrament. Such was not the case at the Mission of St. Francis Xavier. The humble bark church nearly became her home. She came to pray at four o'clock in the morning, attended the first Mass at the break of dawn, and another at sunrise. Several times during the day she could be found in prayer before the Blessed Sacrament. She never missed evening prayer with the other faithful, and remained in church long after everyone had left. The weight of her love carried her to the tabernacle.

Her prayer was far more interior than vocal — an unceasing flow of love. Even so, the missionaries assert that she did not use her praying as an excuse not to work. She was not one of those sanctimonious persons, more common in her day than in ours, who were at church when they should have been doing their housework.

At the end of the week, she examined her conscience with great care and did penance for her failings and went to confession.

When the moment came for her to receive our Lord for the first time, on Christmas Day 1677, Kateri was not simply a young Iroquois of exquisite purity; that day she realized the destiny of her race. Good though she was until then, from that morning on, she advanced with giant steps on the road to holiness, thinking herself all the while a very ordinary Christian.

NEW TRIALS

The Cross has always been the prerogative of those who truly want to follow Christ. So was it Kateri's. And it was all the heavier because it resulted from her efforts to be charitable to her neighbor. After Christmas, the village was practically deserted. It was the time of the great annual hunting. In small groups, the Indians of St. Francis Xavier's scattered through the neighboring forest. On their snowshoes they went in search of caribou, elk, deer, and of racoon. To be agreeable to her adoptive sister and to her "brother-in-law", Kateri accompanied them. During the long weeks she spent far from the village and its little church, she was faithful to her customary devotions. She even made herself a small shrine, which consisted only in a cross that she had cut out in the bark of a tree growing on the bank of a frozen brook. In union with Christ the Worker, she did not spare herself at work. She used to go to the forest for firewood; she followed the trails to cut up the wild animals the men had killed, often enough quite far from her wigwam, and with the other women made belts of wampum when the weather kept them inside. As discreetly as possible, she fasted in the heart of abundance.

During this hunting season something happened that was to make Kateri suffer as never before. One evening, one of the men, who had been hunting elk all day long, entered the hut very late. He was tired out, and without eating or drinking, threw himself on the nearest mat and quickly went to sleep. The next morning, his wife, was surprised not to find him next to her, but asleep next to Kateri. She thought that he had sinned with the young woman, and not aware that the latter generally went to pray at her little shrine, imagined that they were meeting secretly. As if to confirm her suspicions, that same day her husband spoke about a canoe that he had constructed for the return trip to the mission and added that he needed the assistance of one of the women of the band up to help him pull it out of the woods. "Kateri will come," he said, for he knew how charitable she was. The Indian's wife, who was prudent and virtuous did not mention her doubts to anyone, but resolved to speak about them to Father Frémin at the mission.

On Palm Sunday, the hunters were back in the village and Kateri was with them. She was allowed to receive Holy Communion a second time on Easter Sunday and, not much later, was admitted into the Confraternity of the Holy Family, made up only of the most fervent and the most missionary-minded of the faithful. Some time after, Father Frémin had her come to his home. He informed her about the suspicions of the hunter's wife and asked her what the truth of the matter was. Very calmly, Kateri simply denied the accusation, for she felt in no way guilty. The Father was satisfied with her answer. However, the Indian woman who had complained and a few other who had learned about the accusation, no one knows how, persisted in the conviction of her guilt. Never had Kateri suffered as much as on this occasion, not even in the midst of her penances and macerations, which she practised to obtain the conversion of her people and her own identification with Christ.

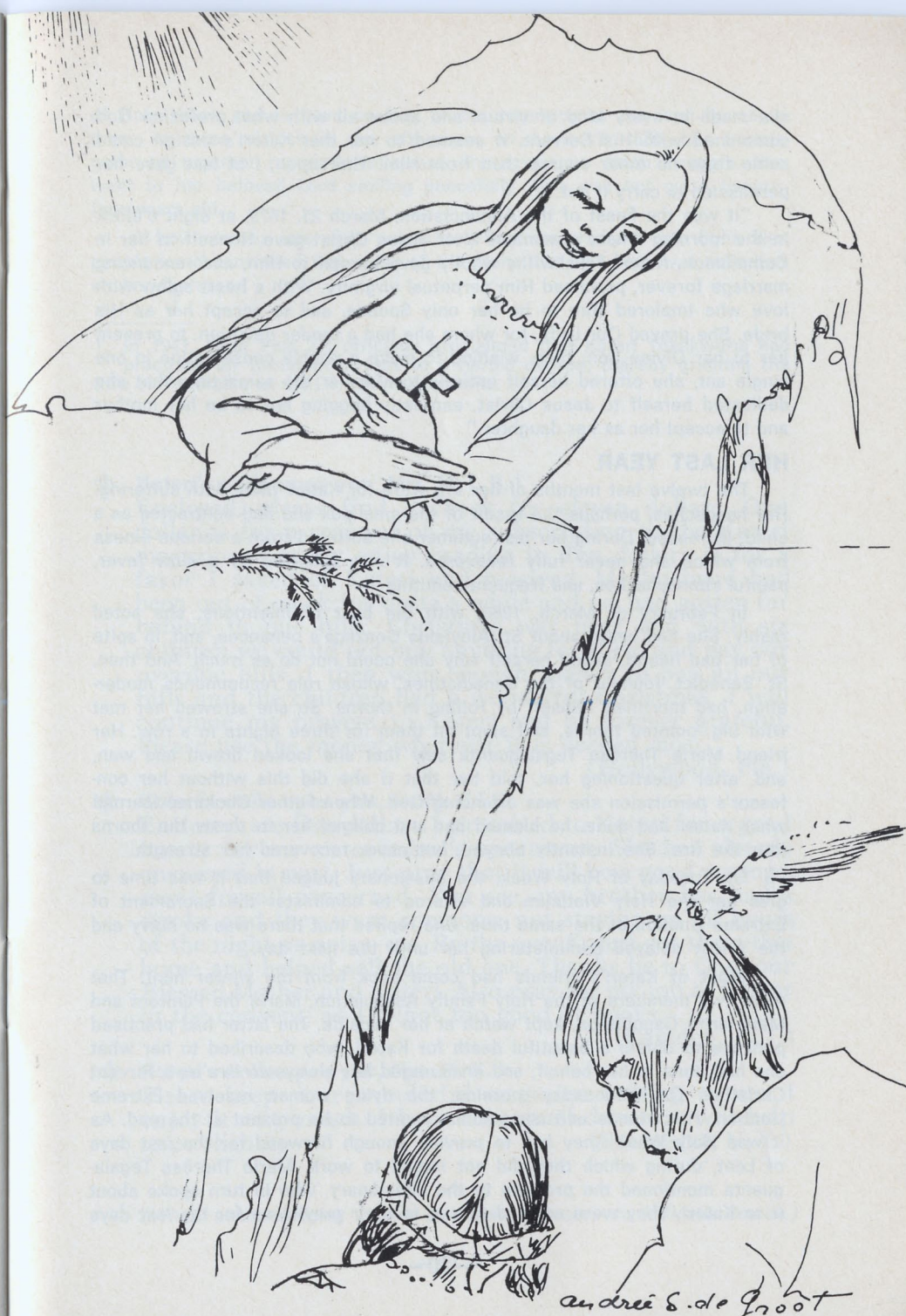
A trial of another sort awaited her. Her adopted sister, who was very fond of her, worried about her. Why did she not marry a good hunter, who would take care of her, providing her with food and clothes? The one time Kateri had gone to Montreal, she visited the Hôtel-Dieu, conducted by the Daughters of St. Joseph, a community founded by Jerome Le Royer de la Dauversière for the care of the ill and wounded. For the first time, she had seen women like herself, who had consecrated themselves to God by the vow of chastity. She felt strongly drawn to a similar calling. Her "sister", who did not succeed in changing her mind, was more successful with regard to old Anastasia Tegonhatsiohgo in convincing her that Kateri was taking the wrong direction. In turn the mistress of the long house tried to impose her point of view on the young woman, who was generally very submissive. Rather sharply, she answered Anastasia, who was a widow, "If you wish to remarry, do so! For me, all I want is peace!" The old woman was annoyed and she decided to speak to Father Cholenec. Kateri forestalled her and convinced the priest that she must not marry.

HER VOW OF VIRGINITY

With her intimate friend, Marie Thérèse Tegaiauenta and a Huron named Marie Skarichions, Kateri had thought of founding a monastery for Indian nuns on Heron Island in the St. Lawrence River. Father Frémin objected that she had very little experience in Christian living. Only fifty years later, in Mexico, did her dream come true. A biography of Kateri Tekakwitha convinced the viceroy of Mexico that a monastery of Indian nuns was needed in his domains. The monastery of the Poor Clares that was then built, still stands and now serves as a government museum.

If she could not become a nun, perhaps she could dedicate her life to Christ as a lay person. Father Cholenec, her spiritual guide gives us his reaction:

"... The thing was so unusual, however, and appeared so incompatible with the life of the Indians, that I thought it best not to precipitate matters, so as to give her plenty of time to weigh a matter of such consequence. I tried her therefore, for some time, and after I had noted the great progress



she made in every kind of virtue, and above all with what profusion God communed with His Servant, it seemed to me that Kateri's design could come from no other source than from Him. Thereupon, I at last gave her permission to carry it out. . .

"It was the Feast of the Annunciation, March 25, 1679, at eight o'clock in the morning when, a moment after Jesus Christ gave Himself to her in Communion, Kateri Tekakwitha wholly gave herself to Him, and renouncing marriage forever, promised Him perpetual virginity. With a heart aglow with love she implored Him to be her only Spouse, and to accept her as His bride. She prayed Our Lady, for whom she had a tender devotion, to present her to her Divine Son; then, wishing to make a double consecration in one single act, she offered herself entirely to Mary at the same time that she dedicated herself to Jesus Christ, earnestly begging her to be her mother and to accept her as her daughter."

HER LAST YEAR

The twelve last months of her life were for Kateri filled with suffering. Her headaches, perhaps the result of the smallpox she had contracted as a child, increased. During her last summer she suffered from a serious illness from which she never fully recovered. It was followed by a slow fever, painful stomachaches, and frequent vomiting.

In February or March, 1680, with the best of intentions, she acted rashly. She had heard about St. Aloysius Gonzaga's penances, and, in spite of her bad health, asked herself why she could not do as much. And then, St. Benedict, founder of the Benedictines, whose rule recommends moderation, had mortified himself by rolling in thorns. So she strewed her mat with big, pointed thorns, and slept on them for three nights in a row. Her friend Marie Thérèse Tegaiguenta saw that she looked drawn and wan, and, after questioning her, told her that if she did this without her confessor's permission she was offending God. When Father Cholenec learned what Kateri had done, he blamed her and obliged her to throw the thorns into the fire. She instantly obeyed, but never recovered her strength.

On Tuesday of Holy Week, the missionary judged that it was time to give her the Holy Viaticum and offered to administer the Sacrament of Extreme Unction at the same time. She replied that there was no hurry and the priest delayed administering her until the next day.

Most of Kateri's friends had come back from the winter hunt. That night two members of the Holy Family Association, Marie the Penitent and Marguerite Gagoüthon, kept watch at her bedside. The latter had practised penance to obtain a beautiful death for Kateri, who described to her what she had done in her behalf, and encouraged her always to live as a fervent Christian. On Wednesday morning, the dying woman received Extreme Unction. Her friends and companions wanted to be present at the end. As it was Holy Week, they had to provide enough firewood for the last days of Lent, during which they did not intend to work. Marie Thérèse Tegaiguenta mentioned the problem to the missionary, who in turn spoke about it to Kateri. They were advised to see to their provisions for the last days

of Holy Week and to have no fear of not returning to the long house in time. At three o'clock in the afternoon, on April 17, 1680, her friends gathered together round Kateri's mat. There was no death struggle. She went to her beloved Lord smiling peacefully. She was not quite twenty-four years old.

A few minutes later, her pock-pitted face was radiant with light. Her people were convinced that a ray of the glory that was hers was reflected on her features.¹

1. In 1941, Pope Pius XII officially proclaimed that Kateri Tekakwitha had practised all Christian virtues to a heroic degree, thereby granting the title of Venerable to the Lily of the Mohawks.

* Kateri's smile upon you, Mrs. M. L. B. !

Enclosed, please find a check for eleven dollars. One dollar is for a renewal of my subscription to the Kateri magazine. I really enjoy reading it. Ten dollars is for a favor I asked of Kateri and received. My husband had been out of work for quite a while and we had gotten far behind in our bills. Christmas was near and with six children we could not buy anything for them and pay our overdue bills. I then won enough money to pay all our bills and the children had a wonderful Christmas. I will continue my prayers to Kateri and be forever grateful. Please use the money wherever it is needed most.

(Hollywood, Fla.)

* Kateri's smile upon you, Sr. M. C.!

Enclosed are five dollars I promised to Kateri for a good tenant for my sister-in-law's apartment. She has already answered in part. Just pray that it will be a good arrangement for all concerned. You see, my brother has had a stroke and they want someone, not staying up all hours of the night or noisy, etc. By the way Kateri got them this home and helped sell the old one. Thanks be to God, our Blessed Mother and Kateri. Also pray for my job as bursar in the convent, as I'm not too good at books.

(Camden, N. J.)

* Kateri's smile upon you, Mrs. M. K. !

Please keep your wonderful magazine coming to me. I enjoy it very much. I hope this small donation will help to publish it.

(Rochester, N. Y.)

(When acknowledging favors to Kateri, be sure to indicate details.)

✱ **Kateri's smile upon you, Mrs. R. G. !**

In the process of selling the house, there arose a problem as to the title and liens on the property I knew did not exist. I promised Kateri fifty dollars if she would help; after a few prayers, a letter was found in my lawyer's files that cleared the liens and title and the house was sold in two weeks. As promised, please find enclosed a check for fifty dollars in gratefully accepting her help.

(Fort Erie, Ont.)

✱ **Kateri's smile upon you, Mrs. R. J. G. !**

Kateri is my real estate agent — through her intercession I sold my home in two weeks. The enclosed is the promised offering. May she soon be canonized.

(Erie, Pa.)

✱ **Kateri's smile upon you, Mrs. R. R. !**

I am sending you two dollars in thanksgiving to our dear Kateri for innumerable small favors, especially for helping me to find a part-time job when I needed one and helping my son to get a free place to High School. Thank you once again, Kateri, and please pray for me for two special intentions.

(Belize, Central America)

✱ **Kateri's smile upon you, Mrs. V. C. !**

Some time ago I promised to send one hundred dollars to the Kateri Center if I did not have to have a breast operation. I have already sent twenty-five dollars and I am enclosing the other seventy-five dollars.

All thanks to Blessed Mother, Kateri and other saints I have prayed to! Kindly pray for my son and family.

(Pewano, Mich.)

✱ **Kateri's smile upon you, Mrs. I. S. !**

Enclosed is a check for twenty dollars. I had promised to send it in thanksgiving for a favor received. My youngest daughter is a friend of Kateri's and very devoted to her. On a recent trip down east we had car trouble and ran into a very bad storm. I asked Kateri to bring us safely home. My prayers were answered, so I am keeping my promise and sending this donation to the Center to be used as you see fit. I will offer up prayers for her Beatification.

(St. Catharines, Ont.)

(When acknowledging favors to Kateri, be sure to indicate details.)

THE ORIGINAL CAUGHNAWAGA INDIANS

First Part

THE FOUNDERS

- I The Two Founders
- II Godson to the King
- III A Second Mother

Second Part

THE BUILDERS

- I The Great Mohawk
- II Once and Twice Again
- III He Died in Ambush
- IV The First "Dogique"
- V A First-Rate Soldier
- VI A Friendly Couple
- VII The Less Known Ones

Third Part

KATERI'S BAND

- I Her First Companion
- II Her Closest Friend
- III A Christian of Long Standing
- IV Marie the Penitent
- V Marguerite: The Pearl

Fourth Part

THE MARTYRS

- I Strong in Faith
- II Equally Faithful
- III Mother and Child
- IV A Young Mohawk Martyr

After fifteen years' research, Vice-Postulator Henri Béchar, S.J., for the Cause of Kateri Tekakwitha, now offers **THE ORIGINAL CAUGHNAWAGA INDIANS** to the reading public. The Venerable Kateri Tekakwitha is the Indian girl who serenely smiles out from a stained-glass window of Notre Dame Church in Montreal and from the bronze doors of St. Patrick's Cathedral in New York City. In reading about her friends and acquaintances, you will learn more about Kateri Tekakwitha than in any other book written about her. Are you interested? Send your check \$8.75 to —

The Kateri Center

Box 70

Caughnawaga, P.Q.

Canada J0L 1B0

(The publisher has advised the Kateri Center that **THE ORIGINAL CAUGHNAWAGA INDIANS** will be off the press towards the end of August.)

SEND IN YOUR INTENTIONS NOW

<i>Spiritual</i>		<i>Temporal</i>	
Love of God	()	Position	()
Conversion	()	Health	()
Peace of Soul	()	Lodging	()
Resignation in Trials	()	Financial Aid	()
Vocations	()	Happy Marriage	()
Faithful Departed	()	Happy Delivery	()
Happy Death	()	Good Friends	()
Obedience to the Holy		Success in Studies	()
Father	()	Peace in World	()
Other Requests			

YOUR INTENTIONS WILL BE FORWARDED
TO FATHER ANTHONY ROUSSOS, S.J., ON SEPTEMBER 1.
HE WILL SOLEMNLY CELEBRATE NINE MASSES FOR
YOU IN THE BEAUTIFUL BYZANTINE LITURGY IN
THE HOLY LAND.
(No offering required.)

The Kateri Sympathy Cards!

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

On the occasion of the death of a relative or friend all you have to do is to sign a card and send it to the bereaved family. We confirm your sympathy offering with a personal letter, and enroll the departed one in the Kateri Guild, for whom,

1. A Weekly High Mass is offered at the Mission of St. Francis Xavier;

2. An Intention is included daily in the Memento of the Vice-Postulator's Mass;

3. The Treasury of the many Masses read each month for the benefactors of the Society of Jesus is opened;

4. A Share in the good works of the Jesuits throughout the world is assured;

5. Participation in the merits gained in helping the Cause of the Mohawks is guaranteed.

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

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

PLEASE RENEW YOUR SUBSCRIPTION; SEND GIFT SUBSCRIPTIONS TO:

- (1) NAME
STREET
CITY OR TOWN ZIP CODE
PROVINCE OR STATE
- (2) NAME
STREET
CITY OR TOWN ZIP CODE
PROVINCE OR STATE
- (3) NAME
STREET
CITY OR TOWN ZIP CODE
PROVINCE OR STATE
- (4) NAME
STREET
CITY OR TOWN ZIP CODE
PROVINCE OR STATE
- (5) NAME
STREET
CITY OR TOWN ZIP CODE
PROVINCE OR STATE

(GIFT NOTE SENT UNLESS OTHERWISE REQUESTED)

FROM: NAME
ADDRESS

Please inscribe one of my deceased relatives or friends on the Louis Ateriata Roll (one name for five subscriptions):

N.B. If you do not send in the name of a deceased relative or friend, "A Suffering Soul in Purgatory" will be inscribed.