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COMPLIMENTS

of the

Kahnawake

KNIGHTS OF COLUMBUS CLUB



# KATERI

NO. 146

THE MARIE SKARICHIONS ROLL  
LITTLE SISTER WANTS TO KNOW...

KATERIGRAM

THE PEACE OF THE CHRIST CHILD

EACH NEW MOON

A LETTER TO FRANCIS XAVIER ROSS, S.J.

CENTENNIAL OF THE SHRINE OF OUR LADY  
OF MARTYRS AT AURIESVILLE, N.Y.

FATHER LEO'S GOLDEN JUBILEE

HER EARLY YEARS

CORRESPONDENCE

LILY OF  
THE MOHAWKS

Kahnawake, P.Q., Canada

Winter • 1985





# Blessed Kateri Tekakwitha

*Kateriana obtainable from the  
Office of the Vice-Postulation  
(The Kateri Center)  
Box 70, Kahnawake, P.Q., Canada  
J0L 1B0*

ISSN 0135-8020



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 In English — *Kateri Tekakwitha*. With a Prefatory Note of John Cardinal Wright, by Francis X. Weiser, S.J., hardcover: \$8.00; paperback \$6.00  
 In English — *Blessed Kateri Tekakwitha* by Bishop André-M. Cimichella, O.S.M., Revised Edition, 46 pp.: \$1.00  
 In English — *I am Indian* by Gualbert Brunsmann, O.S.B.: \$1.00  
 In English — *The Original Caughnawaga Indians* by Henri Béchard, S.J., hardcover: \$14.00  
 In French — *L'Héroïque Indienne Kateri Tekakwitha* by Henri Béchard, S.J.: \$10.00  
 In French — *L'Astre dans la nuit, Kateri Tekakwitha*, by Rachel Jodoin: \$14.50  
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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 bereaved family, the Vice-Postulator will be happy to send a note of sympathy.  
 One box of twelve cards: \$2.50. Each yearly enrollment in the Kateri Guild: \$2.00

## Subscription to "Kateri"

Two dollars a year. Please renew your subscription yearly.

WHEN ORDERING, PLEASE ALLOW THREE WEEKS FOR DELIVERY.



KATERI, No. 146

Vol. 38, No. 1

## 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 Blessed Kateri Tekakwitha. It is hoped her Canonization 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 Canonization.
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 native peoples of America, with special reference to the people of Kahnawake and their friends.

## BENEFITS

Your contribution (\$2.00 a year, or more, if possible) enrolls you among "Kateri's Friends" for whom:

1. A weekly Mass is offered;
2. A weekly Mass for deceased friends is offered;
3. The Vice-Postulator prays at his daily Mass;
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 canonization.

## DECEMBER 1985

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## THE MARIE SKARICHIONS ROLL

Of Huron origin, Marie was probably established at the Mission of St. Francis Xavier by 1676. She was known as a Christian of long standing. She was a close friend of Blessed Kateri and followed in her footsteps.

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197. Mr. John Francis Brown
198. A Soul in Purgatory
199. A Soul in Purgatory
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## ✿ Kateri's smile upon you, Mrs. J.W.D.!

Find enclosed a post office order of ten dollars to Kateri for helping me last winter with all the arthritis pain I had, especially in my feet. I prayed to Blessed Kateri and ask her to help me as I could hardly sleep at night and had a difficult time to do my house work. I was helped a lot through Kateri. I am able to do my work now with no problem. Thank you, Blessed Kateri, I will keep praying to you. I am also enclosing two dollars to enroll one of my nieces to your quarterly. She is praying to Blessed Kateri, both her and her husband are in poor health.

(Tignish, P.E.I.)

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



## Little Sister wants to know...



PHOTO ARMOUR LANDRY

...if you won't help us get at least 50,000 promises of a daily Our Father and Hail Mary!

We need them to obtain from the loving Heart of Jesus the speedy canonization of Blessed Kateri Tekakwitha.

Already 18,055 have come in.

Please send yours to:  
The Kateri Center  
Box 70  
Kahnawake, P.Q.  
Canada J0L 1B0

MY PLEDGE TO KATERI Date .....

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

Name .....  
Street or Box .....  
City or Town .....  
Province or State ..... Code .....  
Country ..... Telephone .....

## 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 Lily of Mohawk's is guaranteed.

Write to the Kateri Center, Box 70, Kahnawake, P.Q., Canada J0L 1B0 for a free sample card.

One dozen cards  
boxed: \$2.50.

Each yearly enrollment in the Kateri Tekakwitha Guide: two dollars.

## SEND IN YOUR INTENTIONS NOW

### Spiritual

- ☐ Love of God
- ☐ Conversions
- ☐ Peace of Soul
- ☐ Resignation in Trials
- ☐ Vocations
- ☐ Faithful Departed
- ☐ Happy Death
- ☐ Obedience to the Holy Father

### Temporal

- ☐ Positions
- ☐ Health
- ☐ Lodgings
- ☐ Financial Aid
- ☐ Happy Marriages
- ☐ Happy Deliveries
- ☐ Good Friends
- ☐ Success in Studies
- ☐ Peace in World

Other Requests .....

YOUR INTENTIONS SHALL BE FORWARDED TO FATHER ANTHONY ROUSSOS, S.J., ON MARCH 1, AT BEYROUTH, LEBANON. HE WILL CELEBRATE NINE MASSES FOR YOU IN THE AGONY OF CONTINUED WAR.  
(NO OFFERING REQUIRED.)



## KATERIGRAM

**I HAVE BEFORE ME** a little book by Karl Rahner, **The Eucharist and Mankind Today**. Truth to say, one could take one chapter after the other and apply it to Kateri Tekakwitha. If one read them attentively and took into account the life of the Beata, she would be much more appreciated and then, perhaps, we should be encouraged to review our own Eucharistic devotion.

Father Rahner reminds us that the Eucharist is the key to the mystery of our lives. He adds, "The Eucharist contains all: the meaning of our existence, its dolorous aspect and its bliss." Of course, Kateri did not thus conceptualize her knowledge of the Lord Jesus in the consecrated host; she did much better, she lived it. With a circumspection beyond her years, she understood that the Mass can and must occupy a central place in our lives.

If, in this December issue of **Kateri**, I chose as theme the Mass and the Eucharist, the reason is that Blessed Kateri made her First Communion on Christmas Day 1677. The last years of her life, spent on the south shore of the St. Lawrence River were the most important of her life, precisely because of the meeting she had so long wished for with the divine Host in the Eucharist. To prove my case, these lines by Fr. Cholenec, her spiritual father, will suffice:

She surrendered herself to this furnace of sacred love that burns on our altars, and she came out of it so glowing with its divine fire that only Our Lord knew what passed between Himself and His dear spouse during her First Communion. All that we can say is that from that day forward she appeared different to us, because she remained so full of God and of love of Him.

That is why, on the 308th anniversary of the Beata's First Communion or on one of the days of the Octave, I ask you to offer your communion to obtain her canonization as soon as possible. Furthermore, you must have relatives and friends, even simple acquaintances who are waiting only for your phone call to do as much. Comparing it to the rudder of a ship, St. James writes: "So is the tongue only a tiny part of the body, but it can proudly claim that it does great things" (3:5). Why wouldn't yours proudly claim it had procured a garland of communions for the intention so dear to all of us?

HENRI BÉCHARD, S.J.,  
Vice-Postulator

### ✿ **Kateri's smile upon you, Mrs. A.G.!**

Here is a small donation in thanksgiving for a very nice and safe vacation for our daughter and her husband.

(Somerset, WI)

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

Enclosed you will find a check for fifteen dollars for Kateri's Cause. It was fifty years ago this month that my late husband and I made our first visit to Kateri's Shrine. It was to ask protection for our little daughter and she has taken care of her ever since. My painful hands won't let me write more at present, but someday I'll tell you about that and our (my) subsequent visits. Meanwhile, keep well and pray for me now and then.

(Etobicoke, Ont.)

### ✿ **Kateri's smile upon you, Mrs. J.C.!**

In thanksgiving for my daughter finding employment. Please remember by son and two grandchildren in your prayers.

(Tucson, AZ)

### ✿ **Kateri's smile upon you, Mrs. M.P.A.!**

Enclosed are ten dollars for favors received. I had prayed to Kateri for my daughter, who had just graduated from college, to find a job. In two weeks my prayers were answered! God bless!

(Bradford, RI)

### ✿ **Kateri's smile upon you, Mrs. B.A.!**

I'm writing to thank Kateri for curing my son H., who was very sick since September 1984. The doctor had stopped him from working for two months. I was very discouraged to see him as sick as he was. I enrolled him in the Kateri Guild and prayed to Kateri every night for his cure and as my request was granted I am sending five dollars as promised. A big thank you to Kateri.

(Hamilton, Ont.)

### ✿ **Kateri's smile upon you, Miss M.S.!**

I wish to thank Blessed Kateri for a favor granted me. I prayed to her that my nephew would somehow get a new car which he needed for his business. My prayers were granted. I shall continue to pray for her canonization.

(Niagara Falls, NY)

### ✿ **Kateri's smile upon you, Mrs. A.H.!**

Enclosed please find a check for twelve dollars in thanksgiving for favors received, one of which is that we did not have a T.T.C. strike. The money is for furthering Kateri's Cause.

(Etobicoke, Ont.)

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





**MAY THE PEACE OF THE CHRIST CHILD BE WITH YOU  
THROUGHOUT THE NEW YEAR!**

Before this Child, in Bethlehem, at the very spot where Christ was born, thousands upon thousands have knelt. The statuette was carved many centuries ago by a lay Spanish Franciscan Brother. The Holy Father has a reproduction of it in his private chapel.

You, Christ, are the king of glory,  
eternal Son of the Father,  
When you became man to set us free  
you did not disdain the Virgin's womb.

Te Deum



## EACH NEW MOON



### KATERI'S SMILE...

Favors registered at the Kateri Center from August 1, to October 23, 1985:

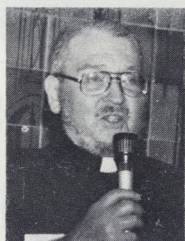
Articles Found	6
Better Health	11
Business Sold	2
Cures	35
Employment Found or Kept	31
Financial Aid	6
Happy Death	2
Lodgings	4
Peace in Family	3
Peace at Work	1
Properties Bought or Sold	2
Safe Pregnancies	2
Safe Trips	16
Strikes Averted	1
Successful Studies	7
Successful or Averted Operations	25
Temporal Favors	31

### TWENTY-FIVE PRAYER PLEDGES OR MORE

Sr. Maria Fatima, Bardoz Goa, India, 36; St. Theresa's Church, Rutland, B.C., 55; Sr. Leonarda, Forestville, CT, 33; Mr. Larry Pel-

land, Indian Orchard, MA, 86; Catholic Women's League, Main-A-Dieu, N.S., 47; Class 6B, Our Lady of Hope School, Baltimore, MD, 56.

### FR. JOSEPH McBRIDE'S GOLDEN JUBILEE



Fr. Joseph S. McBride, S.J.

PHOTO ANNE SCHEUERMANN

On Saturday, July 27, at the Shrine of the Jesuit Martyrs at Auriesville, New York, were celebrated the fifty years of religious life of Fr. Joseph S. McBride, S.J., Vice-Postulator of Blessed Kateri Tekakwitha in the United States since 1968. He holds this office with that of Promoter of the Apostleship of Prayer for New England. Before a large gathering of friends and relatives at the Shrine, he officiated at a Eucharistic Concelebration with many priests come from every the point of the compass. All these guests to whom Fr. Joseph had inspired devotion to Blessed Kateri Tekakwitha were then served dinner, an agape in the manner of the early Christians. To the devoted and tenacious Vice-Postulator, our very best wishes for a long and fruitful apostolate!

### STILL ANOTHER KATERI



Kateri Schmidt and her sister Theresa. Necedah, Wisconsin

### A SPANISH PROMOTOR OF BLESSED KATERI



PHOTO ANNE SCHEUERMANN

Since 1966, Señorita Mireille Moreu interested herself in the Cause of Canonization of Kateri Tekakwitha. For just about twenty years she has been in constant communication with the Kateri Center at Kahnawake as she worked at making known and loved the Lily of the Mohawks in Barcelona. For quite some time, I have been wanting to bring her dedication to Blessed Kateri to the attention of our readers. This I will do in a forthcoming issue of *Kateri*.

For now, let it suffice to mention her trip this summer to Canada and to the United States. On Sun-

day, July 7, she attended a Eucharistic Concelebration at the Iroquois Mission of St. Francis Xavier in Kahnawake. The main celebrant was Bishop Bernard Hubert, D.D. of St. Jean de Québec-Longueuil. How happy she was to be able to pray before the tomb of the Beata in the very mission where she had attained the heights of holiness! A day or so later, she enjoyed a visit to the International sister-Mission of St. Regis-Akwesasne, near Cornwall, Ont. and Massena, N.Y.

On July 14, Kateri's feastday in the United States, at the Martyrs' Shrine in Auriesville, N.Y., Fr. McBride presented her with the Blessed Kateri Tekakwitha Award for her outstanding service to the Cause. To the lovely Señorita from Spain, the congratulations of the Kateri staff in Canada!



### CENTENARY OF THE AURIESVILLE SHRINE

On Thursday, August 15, Feast of the Assumption, Bishop Howard J. Hubbard, D.D., of Albany, N.Y. was the principal celebrant at the Eucharistic Concelebration of thanksgiving commemorating the centennial of the Shrine of Our Lady of Martyrs at Auriesville,

PHOTO ARMOUR LANDRY



N.Y. Very Reverend Joseph A. Novak, S.J. provincial of the New York province, Very Reverend Bernard Carrière, S.J., provincial of the province of French Canada, and Very Reverend Timothy A. Curtin, S.J., Vice-Provincial for the Social Apostolate of the New York province, were among the concelebrants. The homilist for the liturgy was Father Frank R. Haig, S.J., President of LeMoyne College in Syracuse, N.Y. The Shrine Choir under the direction of Mr. Bill Ossenfort sang the Mass. (See Fr. Haig's homily on p. 18). A review of the last hundred years at Ossernenon by Fr. Thomas S. Egan, S.J., will be featured in the March issue of *Kateri*.



## SUMMER DEDICATED TO BLESSED KATERI



Archbishop Pio Larghi, Pro-Nuncio to the United States, receives a statue of Blessed Kateri at the Tekakwitha Congress Mass at Auriesville, N.Y.

During this last summer, the friends of Blessed Kateri Tekakwitha worked hard at making her better known and loved. Here are a few instances. First of all, as I mentioned in the June *Kateri* issue, at the Leadership Convention of Christian Indians, held at Montreal from July 7 to 12. During these days of study, the participants attended a Eucharistic Concelebration at Kahnawake, presided by Bishop Bernard Hubert, of Saint-Jean-Longueuil accompanied by Auxiliary Bishop Gilles Bélanger of Ottawa.

From August 7 to 11, under the chairmanship of Fr. Gilbert F. Hemauer, O.F.M., Cap., the annual Tekakwitha Conference met at LeMoyne College at Syracuse, N.Y. Its theme this year was, "A Sacred Journey Walking in the Footsteps of Blessed Kateri." The opening procession of nearly 2,000 Indians in full regalia, interspersed with indigenous songs and dances, preceded and followed the painting of Blessed Kateri to the place of honor which had been reserved for her. Seneca Sister José Hobday welcomed the participants. Then followed a charismatic hour enhanced by the singing of the Mohawk choir and the blessing of all with a relic of Blessed Kateri.

The next day, Thursday, the pilgrims went by bus to Fonda, where the Conventuel Franciscains are developing their shrine in honor of Kateri. A troupe of Mohawk actors offered the visitors their interpretation of the life of Blessed Kateri Tekakwitha.

Afterwards, the Native People boarded their buses for Auriesville, N.Y., birthplace of Kateri Tekakwitha. Archbishop Pio Larghi, Pro-Nuncio to the United States, was the main celebrant at the Eucharistic Concelebration accompanied by many other Bishops and Priests. Later on, a panel worked at defining the spirit and message of Blessed Kateri to our times. Among its members, were Dr. Solomon Cook of St. Regis Akwesasne, and Mr. Albert Lazare, of Kahnawake, secretary at the Kateri Center for more than thirty-four years.

Friday, August 9, was a very important day for the Conference. The native people divided into two groups. One went first to St. Regis (near Cornwall, Ont., and Massena, N.Y.) while the other went to Kahnawake. Later on in the day, this last group would take the road to St. Regis and the other that which led to Kahnawake. The main attraction of this last place is that at the Mission of St. Francis Xavier Kateri lived the last years of her life, where she attained the heights of holiness. Fr. Jacques Nicole, ordained last December at the Mis-

sion, was the pleasant and efficient host.

In the course of the day, to favor the pilgrims, there were three Eucharistic Concelebrations, the first towards the end of the morning, presided by Fr. Georges Mathieu, a Pottowatomi Indian; the second at the beginning of the afternoon, by Fr. Michael Galvan, missionary at Old Mission San José in California, founded in 1797, and later on, the last one by Fr. Collins P. Jordan, a recently ordained Sioux. The praises of Kateri Tekakwitha were sung in the three homilies.

The Mohawk women of Kahnawake and St. Regis did not spare themselves in preparing the meals and in welcoming their Indian sisters and brothers.

On Saturday, August 10, and on Sunday the 12, at LeMoyne College in Syracuse, the Conference came to an end with panels, exchanges of ideas, and common prayers. The native people were of the opinion that this "Sacred Journey Walking in the Footsteps of Blessed Kateri" had been a complete success.

## ✿ Kateri's smile upon you, Mrs. F.C.!

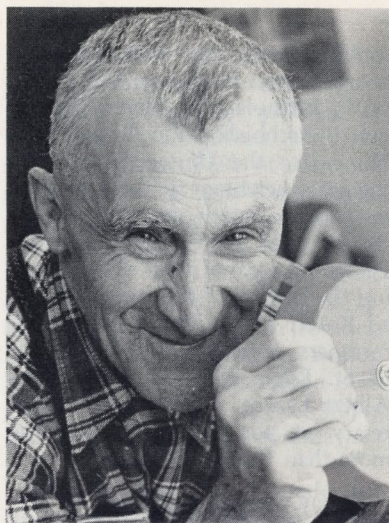
It is already two months since I had a knee operation. I prayed to Kateri and placed a prayer card on my knee. I prayed to her, Our Lord, and the Blessed Mother that everything would be fine. I was worried that fluid would develop after the operation. Thank God and Kateri, I am doing real well. I can walk with one crutch . . .

(Baltimore, MD)

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



A letter by  
Rémi Laforest,  
S.J. to  
Francis-Xavier  
Ross, S.J.



Bro. F.X. Ross

Perhaps this letter will be of interest to you. It was written by Bro. Rémi Laforest to his brother-Jesuit Francis Xavier Ross, who was killed last August 17 on his bicycle by a careless driver. Francis Xavier, onetime missionary to Haiti, was imprisoned and then expelled from the country by President Duvalier. Later on he was bannished from Vietnam by the communists. This last year, he served my Mass mornings as I recommended Blessed Kateri's friends to Our Savior. After thanksgiving, we had breakfast together. So it was on the morning of his unexpected death. May his beautiful soul rest in the peace of the Lord he served so well!

St. Michel, P.Q., August 19, 1985

Dear Francis Xavier,

It is true that in a not so distant past, it was forbidden in the Society of Jesus, to highlight the qualities of our fellow Jesuits unless they had departed from this world. But it seems to me that for you, Francis, an exception could have been made . . . And it would not have done you any harm, quite to the contrary.

It's also true that possessed of a bluff, trenchant temperament and of a personality difficult to get along with, you didn't always make it easy for us to help you all the time. You did not on all occasions simply help us to recognize your many qualities. It was difficult to get into contact with you; you were not day in and day out easily

approachable. Even the Haitians and the Vietnamese were afraid of you. You were expelled from Haiti by papa Doc Duvalier and from Vietnam by the Vietnamese communists. Even death could not face you, and that's why it attacked you from behind.

Even so, what a wealth of qualities were hidden behind what on golf links is called "your handicap!" You were an exemplary and convinced religious, a highly competent workman, a cyclist inured to fatigue, physically strong, resistant enough to put young men to shame.

Engineer, technician, and master of many trades, you were often feared by contractors and inspectors, but also secretly admired and envied by them.

Indeed, is there a single one of our Jesuit houses that can say it didn't need your help or your advice? On your days off and on weekends, you were always available if another Jesuit or friend needed you.

Awfully smart must be the one in paradise who would try to stop you from entering . . . for very few locks did not open up to your bunch of master keys! Watch the golden door, St. Peter!

Francis, for all this wonderful work you accomplished in our province and in the field afar as well as for the constant good example you left us, thank you, thank you!

Francis, last year, we worked wonderfully well together at the parish of the Immaculée. My one regret is to have really known you too late and too little. Well, you did leave us quite quickly, somewhat as you always used to.

I hope that in paradise they will give you a brand new bicycle, but this one with a rear-view mirror . . .

So long, old chum! And don't forget to come and see me in the basement of the rectory, where I work, for I'll be lonely.

Your last co-worker,

Rémi, S.J.



# The Feast of the Assumption 1985 Centennial of the Shrine of Our Lady of Martyrs



Fr. Frank R. Haig, S.J.

Most Reverend Howard Hubbard, Bishop of Albany; Very Reverend Joseph Novak, Provincial of the Province of New York of the Society of Jesus; Very Reverend Bernard Carrière, Provincial of the Province of French Canada; Very Reverend Timothy Curtin, Vice Provincial for the Social Apostolate of the Province of New York; Very Reverend William Reilly, S.J., Superior of the Jesuit community; very reverend and reverend fathers, esteemed deacons, beloved sisters, friends of the Shrine of Our Lady of Martyrs, when I came here today I travelled the way I imagine most of you did, by automobile. One hundred years ago, the celebrant of the first mass that dedicated this shrine as it then existed was the Very Reverend Robert Fulton, Provincial. He acted for the Bishop of Albany, the Most Reverend Francis McNierney, who was ill. Father Fulton and the other worshippers could not have come as we all did. The automobile and the bus did not yet exist. The standard means of transportation in those days were by horseback, by railroad—there used to be a railroad station here at the foot of the hill—, and by some kind of ship, perhaps on a canal, such as the Erie Canal. If we go back much further in history, to when Jesuits first came to the area which is now New York State, the common means of conveyance would have been either by foot or by canoe.

In 1635, Jean de Brébeuf, later to be St. Jean de Brébeuf, wrote a famous set of instructions giving rules to Jesuit missionaries

as to how they were to behave when they travelled by canoe. Let me mention just three of his items of advice.

Rule 1: If you pick up a paddle, do not put it down. It was considered a matter of etiquette among the Iroquois that if you picked up a paddle that meant that you were volunteering to serve in that capacity for the whole trip. It was very bad manners to pick up a paddle and then put it down and not work for the rest of the trip.

Rule 2: While in a canoe, do not wear your hat. In those times Jesuits still wore hats, and then tended to wear rather large sort of pancake type things such as one still sees now and then used by the clergy in Rome. But that would mean that the Iroquois brave seated behind the Jesuit in the canoe, or even in the following canoe, would have trouble seeing around this big hat. Consequently, one is not supposed to wear a hat in a canoe.

Rule 3: Under no circumstances stand up. Well, this we can understand easily. The canoes were from 10 to 36 feet in length and they were made out of birch bark, usually from one tree. Especially respected were the Algonkin canoes. They were designed to be very light, very durable, and very swift in the water. The result was that they were also very unstable and it was extremely easy to tip a canoe over. Therefore, under no circumstances would you try a dramatic pose of standing up and waving to the crowd on the shore. If you did, you, and the other members of the canoe, would soon be swimming. Well, that's the way life was in those days.

We now celebrate today the 100th anniversary of the founding of Auriesville. At the same time, we celebrate the Feast of the Assumption of Our Lady, the mother of Our Savior. And so I would like to spend some time thinking about the first reading that we heard today and then seeing how it applies to our situation in this anniversary celebration.

We hear today of a great sign in the sky. A woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars. And then we hear of a huge dragon, flaming red with seven heads and ten horns and a tail that sweeps away one third of the stars of the sky.

All this is beautiful, rich, even lavish imagery. But it is not exactly clear. After all, dragons nowadays are something of an endangered species and seven-headed dragons even more so. And how does one get ten horns on only seven heads? Moreover, we have something of a difficulty now in that women do not wear things on their heads. Although, if the thing they wear is a crown of twelve



stars, and by twelve stars we actually mean diamonds, they might be persuaded to use it, at least on occasion.

So the reading forces us immediately to ask three questions:

1. Why did John use this elaborate, sumptuous imagery? Why didn't he just say flat out what he was thinking about?
2. Who is the woman of whom John speaks?
3. What does that woman tell us, and does she say anything to Auriesville and to our occasion?

So, as to John's use of imagery, let's remember the situation John was in. He tells us in the first chapter of the Book of Revelation that he was on the Isle of Patmos in the Aegean Sea where he had been exiled in the persecution started by the Roman government toward the end of the first century. As a prisoner of the Roman emperor Domitian, John could hardly criticize the Roman authorities. He and his fellow Christians were in enough trouble as was. So he had recourse to an old device, apocalyptic literature, a luxurious poetic sign language in which John could say what he wanted about the situation without the persecutors ever understanding what was meant.

For instance, a dragon with seven heads can mean simply a perfectly terrible dragon since seven is a perfect number. A dragon with seven heads is, therefore, perfectly a dragon. Or, it could mean Rome, that city built on seven hills, that imperial power that was persecuting the Church in John's day. At any rate, you cannot really put someone in jail for being against perfectly dreadful dragons, can you? And there is no sense suspecting insults and treason on all sides. So John was home free.

John therefore uses a code language, a language his Christian readers can understand but no one else. For instance, why does the dragon have ten horns? Well, because the dragon described in the Book of Daniel has ten horns signifying the ten kings from Alexander the Great down to Antiochus Epiphanes, the great persecutor of the Jews in the second century before Christ. So we have a whole code language so those who know the Old Testament can understand.

But then, who is the woman of the passage? Now note that we are dealing with poetry and we do not want to be too logical. A poem can mean many things. The woman, first of all, is Eve. Remember in the second chapter of the Book of Genesis when God puts a curse on the serpent he says, "I will put enmity between you (that is, the serpent) and the woman and between your offspring and hers. He will strike at your head while you will strike

at his heel." (Genesis 3:15) John has made the serpent of Genesis into a dragon and that dragon waits to fight against the offering of Eve.

Secondly, the woman is the people of God from whom the Messiah comes and all the other children who keep the people of God living. Evil fights against the people of God but God protects his people against evil by preparing a special place in the desert away from harm.

Thirdly, the woman is Mary, the perfect embodiment of the people of God. Why do we say this?

First of all, the apocalypse of Saint John is in the same tradition as the Gospel of John, whether it is the same John or not. There has been some dispute on that from early times. In the Gospel of John there is the strange circumstance that Our Lord in talking directly to His mother does not call her "Mother." He uses an unusual mode of address which we have not been able to verify elsewhere in ancient literature. He calls her "Woman." At the marriage feast of Cana, for instance. He says, "Woman, why are you concerned? My hour has not yet come." On the cross He again says to His mother, "Woman, there is your son." This passage particularly must have burnt itself into John's memory since he was there and he was directly the person Our Lord referred to. How could he avoid realizing that Mary thereby became his mother and the mother of all the faithful? And so, this experience is bound to be in his mind when he speaks of a woman clothed with the sun, with the moon beneath her feet. Is he even momentarily thinking back to Mary on Calvary, in pain at the birth/death of her son as Messiah but now seen in the glory of the Easter resurrection?

So the woman is all of these: Eve, the people of God, the Church, Mary, and perhaps even more.

Well finally, what does the woman tell us and what does she tell us at this moment in the one hundredth anniversary year of the founding of the Shrine of Our Lady of Martyrs?

First, she tells us to have confidence. The people of God suffer persecution. They go through pain, waiting, and anxiety. Sometimes the persecution is violent. Sometimes it is just that persecution which is the allure of the world and our own weakness. Sometimes it is just that we get tired trying to keep things moving forward. In any case, God always offers us a special place, a special providence, a special protection.

Secondly, the woman tells us something of the future. The future will reveal the victory of the woman's child. That victory Paul has described for us:



"Christ has been raised from the dead, the first fruits of those who have fallen asleep." Every sovereignty, every authority, every power will be destroyed, put aside, superseded. So in Christ, all will achieve new life but each in proper order. So first Mary, and then "all those who belong to Him." The woman would achieve "a special place . . . prepared for her by God," but then so would all those who love her son.

It is no surprise that Mary could sing a special song, her Magnificat. Following Paul, who quotes Jeremiah, she could remember:

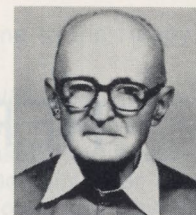
"Let not the wise man glory in his wisdom, nor the strong man glory in his strength, nor the rich man glory in his riches, but rather let him who glories glory in this that in his prudence he knows the Lord."

It is in this tradition that Mary can say, "My being proclaims the greatness of the Lord, my spirit finds joy in God my Savior."

So John used a splendid lush Oriental style of speaking to encourage Christians in a time of persecution without being detected by their persecutors. The woman of whom he speaks is Eve and the chosen people, the new Israel, the Church, and most perfectly, Mary. And Mary in her Assumption tells us to have confidence that as she has taken her special place beside her son as are we called to do.

And that leads us to where we began, the rules for travel in a canoe. The first and most important—if you take up the paddle, do not put it down. Here at Auriesville the paddle has been taken up. It will not be put down. And in the future, a hundred years from now, we will again gather—someone will gather—to celebrate the bicentennial of Auriesville. I am sure that the Bishop of Albany will again be present as will the then serving Provincial. You know, I do not know how people will come here at that time. They will not come by automobiles as we now know them because by that time we will certainly have used up all the petroleum in the world. Somehow they will come and they will keep paddling however one paddles in those days, and with joy in their hearts they will once again hear those words of John on the Isle of Patmos as they celebrate on that day the Feast of the Assumption—a great sign appeared in the sky—a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars.

## FATHER LEO'S GOLDEN JUBILEE



P. Leo Shea, S.J.

Father Leo J. Shea celebrated the golden jubilee of his ordination to the priesthood on June 23. Fraternal congratulations!

Three years after his ordination, he joined the new mission in Baghdad, Iraq, where a few other New England Jesuits were in the process of founding Baghdad College. Father Shea served in Baghdad until the Jesuits were expelled in 1969. He has worked in Egypt ever since.

As early as January 27, 1950, Father wrote to the Kateri Center: "I'm 'all out' for Kateri. Just read **Kateri** for the first time last night. But I expect to find in heaven that she helped in the moral miracle a very dear friend had in breaking away from drink 12 years ago!"

Aged 82, Father Leo directs a Catholic family planning educational center in Cairo, Egypt. Among other things, he publishes a **News Letter** in the name of the Committee of Billings Natural Family Planning, in which he occasionally mentions Blessed Kateri.

"A social-minded Orthodox Bishop from Upper Egypt," he writes, "came with a representative of the Middle East Council of Churches and were pleased to receive copies of our Ovulation Method literature in English and Arabic. The bishop gave us entrée to a large social center under his jurisdiction this summer."

In his last Christmas message, Father Shea wrote, "Best of Greetings! Keep So and So in prayers to Kateri. She is our secondary patron. The Holy Family is our first."

In his last letter of August 15, Feast of the Assumption, he advised me that he would like to publish an Arabic version of Fr. Weiser's beautiful story of Kateri, but before attempting that, he was hoping he could start with a slide-package—in Arabic of course. Then he goes on to say, "I entrusted the first Egyptian postulant of Mother Teresa's Indian Sisters to the care of Kateri and the lovely 20-year-old girl is clearly moved at the idea." He concluded with the following words: "Would you approve our using the recent prayer you sent for her canonization to produce the same, but in Arabic? I would like to give it a try."

Father Leo Shea hasn't retired. He is more active than ever, running his Catholic planning educational center; at the same time he has not given up promoting the canonization of the Lily of the Mohawks. All of us here at the Kateri Center are grateful.



## HER EARLY YEARS

LIKE A SNAKE, towards the end of 1659, smallpox had already slithered into Ossernenon. The Turtles, in preparation for moving away from the **Okis** or demons responsible for the sickness and death among them, chose the site for a new village a mile or so farther west, on the right bank of a little stream. They decided to build on a high hill from where it would be possible, in case of an attack, to see the river and the surrounding country. On the occasion of a visit of Dutch burghers from Fort Orange, the Mohawks requested their aid. Would they not lend them their horses, better still, would they not themselves come to hitch them to the logs and drag them to the top of the summit? They were more accustomed to this sort of work than the Mohawk braves.

This proposal did not please the visitors very much. "Don't you see we are tired?" they said. "We have travelled through the woods, we are not very many, and what is worse, you have no roads on which the horses could pass! You must excuse us. You will be able by yourselves, we are sure, to finish the palisade. But as a token of our friendship, we are leaving you fifty new axes." With these fine words, they said good-bye and made for home.

More and more, during 1660, smallpox worked havoc and at the end of the summer, the Mohawks of the Turtle Clan managed to finish the palisade and build their future dwellings within the fortification. The uncle of the orphan girl, in the capacity of head chief, and to give good example toiled and moiled at the construction. "He was indeed," wrote Father Cholenec, "the leading man of the village." According to the Iroquois custom, following his designation by the matriarch of the family, he had inherited the title of his brother, the father of the little one.

During this year and a half of suffering and affliction, the child with the damaged eyes, whose face was disfigured by smallpox, felt more and the immense void that had opened up around her. Her mother was no longer there to cherish her, her big and strong father was no longer there to take her up into his arms or to dangle her on his knees, no longer was there a little brother to caress, but only a cornhusk faceless doll to shower attention upon. Her uncle and her two aunts, fortunately, were there to receive her into their long house. Never did the Mohawks, as most of the other Amerin-

dians, abandon the children whose parents had gone to the Happy Hunting Grounds.

How did the aunts and uncle welcome her? With good grace, undoubtedly. Girls were for the most part very well received in Mohawk families: as they grew up they devoted themselves to housework and labored in the fields and forest, and especially later on, if they married a good hunter, all the long house would profit by it. Now the chief had no children, and quite probably after the smallpox epidemic, about the time he took in his little niece, to his wife's satisfaction, he also adopted an older girl, later to be known as the little one's "sister."

They must have been touched at the sight of the tiny orphan so bereft, so alone, and still frail from the effects of the terrible disease. She could not bear any bright light. At high noon, sunshine blinded her. She would stretch out her little arms before her to avoid stumbling or falling. That is why her aunts and her uncle, at the sight of the child groping her way along, called her Tekakwitha, She-approaches or She-moves-something-before-her. The poets translated her name by "She-who-puts-all-things-in-order." Perhaps they were not so far wrong.

The Turtles did not move to their new site before the middle of autumn. First of all, the women and the girls old enough to work must take in the harvest at Ossernenon. At the age of four and a half, Tekakwitha could not be very useful to them but she did what she could. The fields of corn were ripe for harvest, the sunflowers also as well as the squash, pumpkins and beans. As many of the harvesters of the previous years had died, the survivors were obliged to compensate for them. Each morning at daybreak, with a basket tied to their back, they hurried towards the fields. They broke off the ears of corn and threw them into their baskets. Hundreds of bushels of Indian corn, which would have been taken to the nearby long houses in 1659, were brought to their new dwellings before they set fire to Ossernenon.

The new village was called Gandaouagué: At-the-Rapids. Close by on the steep hill where the rampart stood, the waters of Auries' Creek fell into the Mohawk River. Tekakwitha had to accustom herself to her new living quarters. The smell of the fire which had consumed the long houses of Ossernenon had not completely cleared and it still filled her nostrils. From the upper terrace of the river, the scenery was truly splendid. The maples had put on their scarlet, the oaks, the elms, and the birches were adorned with yellow gold contrasting with the emerald green of the pine groves, for the pleasure of those who could see them. Tekakwitha could barely perceive the beautiful panorama.



In this environment which was quite new to her, from day to day, the child lived the life of the little Mohawk girls. As autumn had set in, she followed her aunts and her adopted sister to the nearby woods to gather the roots of wild plants needed for the preparation of remedies and dyes. For instance the Juneberries with their red and violet edible fruits, whose twigs, once they were well dried out, served to prepare infusions for the cure of colic. Non-poisonous mushrooms, also, like puff balls, used in cooking. Wild onions and golden garlic, too, which were cut up into small pieces or pulverized for blending with sunflower or nut oil. This was a seasoning always appreciated even after the white man's salt was introduced among them.

Tekakwitha's uncle, a proud, self-assertive man, was especially interested in hunting and in war. He detested the **Onseronni onwe**, the True-makers-of-axes, the French, who lived up north and their black gowns like Ondessonk, that is to say Issac Jogues, a dangerous sorcerer, he thought, who had laid a terrible pestilence on the village ten years before. Many Mohawks had been sympathetic to him, one of the matriarchs had even adopted him as a nephew, but he had been struck down along with two of his companions. The old warrior hated the Christian faith and, loyal to the tribal religion, practised its rites, had a cast iron belief in dreams and participated in the multifarious dances organized by the shamans.

The aunts, the chief's wife and the unmarried sister, who had already been baptized, were at first well enough disposed to Tekakwitha. Amerindians never punished or just about never punished their children and often they pampered them excessively. It was always the mother who took care of the education of the little ones, even of the boys until the age of twelve, a responsibility she realized by word and example; the latin proverb did not apply: **Pueri sicut naves a tergo reguntur**. Small children were taught to prepare bundles of firewood, clean the wooden plates, clear up the dirt floor of the communal dwelling, and watch over baby brothers and sisters.

About the age of seven or eight, Tekakwitha was taught the more difficult tasks that fell upon girls of her age. She gathered dry wood in the adjoining forest and piled up a good provision at the entrance of the long house for rainy or snowy periods. Many a time a day, with a wooden pail in hand, she went to fill it with water at the spring that gushed forth from the hillside. She crushed the grains of corn in a wooden mortar and with the corn flour cooked **sagamité**, the favorite dish of the Iroquois. At an early age, she learned how to prepare maple syrup.



PHOTO ARMOUR LANDRY

Marlene McCauley fecit.

Poet, artist, and sculptress, for many years, besides bringing up her five children, Marlene has unceasingly spread devotion to Blessed Kateri, not only in Phoenix, Arizona, her home town, but also throughout the continent. Note the turtle at Blessed Kateri's feet, her clan emblem.



At this period of her life, her aunts did their utmost to persuade Tekakwitha to take care of her appearance with the apparel and ornaments worthy of her rank as daughter of the chief of the Turtle clan. Her buckskin moccasins decorated with dyed porcupine quills quite artistically arranged. In buckskin also, a skirt and an upper-garment similar to the white woman's blouse. She was still very young when she learned how to make ribbons out of eel skins or of thick bark, which were used to tie her black hair. She dyed them bright red with sturgeon glue. The child proudly wore a large, beautiful wampum belt.

Following the custom of most of the Iroquois mothers, her aunts doubtless passed much time in combing and braiding her hair, and even in piercing her ears, if her mother had not already done so, and did not fail to make up her poor little face.

A custom that seems strange to us today was usual among the Iroquois. To be sure, something similar existed at the same time among the royal families of Europe. According to Father Chauchetière, they considered a marriage "the contract and agreement of two people who intend to live together as long as they are congenial; but also called by the name of marriage are certain agreements which are no more than links of friendship, strengthened by giving away in marriage a child who sometimes is still in the cradle. Thus they marry a little boy to a little girl."

This was the child's lot when she was barely eight years old. The little boy wasn't much older. Both were sensible and neither the one nor the other bothered about the marriage. "Thus," concluded Father Chauchetière, who relates this incident, "this marriage was only in name what Tekakwitha's parents pretended it to be."

Elderly Anastasia Tegonhatsiongo, a friend of her mother, who had known the child when she was quite small, asked her later on how she had lived since she had last seen her, that is to say since the age of seven or eight. She answered, "that she had continued living during her absence as before." On that Anastasia assured Father Chauchetière that from that time forward the young woman had no shortcomings.

During all these years, the Mohawks used to raid the French establishments and attack the Algonquins at home or as they travelled along the St. Lawrence. They laid farms in ruins, took captives, whom they led back to their villages either to burn them at the stake or to make slaves of them. Tekakwitha could not bear to watch anyone being harmed, not even a slave, and was convinced that it was evil to go to see someone dying at the stake.

For quite some time, the **Onseronni onwe** had had enough of these surprise attacks and of these captures, but it was only in 1665 that they obtained sufficient reinforcements from France to bring the redoubtable enemy to terms.

The first expedition was quite simply disastrous. Rarely before, had any native of the country, any captive, any missionary or trapper covered, in the heart of winter, the way from the chief town of New France to the Iroquois cantons.

On January 9, 1666, with the approval of Alexander de Prouville, Marquis de Tracy, "governor of all the French possessions in the Americas," who had come to Quebec during the previous June, Governor de Courcelle quit Quebec with soldiers from the Carignan-Salières Regiment and volunteers living in the Colony and accustomed to the Canadian winter, 500 in all. After three days, many suffered from frostbite; others were so benumbed with cold that they would have died in the snow had they not been taken care of. The French regulars, unaccustomed to their snowshoes, stumbled constantly and thus considerably slowed down the advance of the little army. On January 25, a bitter polar cold hit them, and it became necessary to bring back to the habitation a good many of the soldiers unable to proceed.

At Forts St. Louis and St. Therese on the Richelieu, where the troops rendezvoused, on the 30th of the month, the decimated ranks were made good. The column of 500 men courageously set out to cross Lake Champlain covered with snow and having reached the farther end, they marched down the little valley leading to the Lake of the Blessed Sacrament (Lake George). At the south of this second lake, the Algonquins who were to serve as guides failed to put in an appearance.

Governor de Courcelle was in a quandry. His one and only desire was to reach the Mohawk villages as soon as possible. He would have desired it all the more, had he known that Tekakwitha's village was empty of war-painted braves. The Trutles had gone off to war with some Oneida allies against the tribe of Wampum-Makers (Abnaki?). Only the old men and young boys with the women were holding Gandaouagué. Like the French and the Dutch, they had all could take of fighting against arctic cold.

After some hesitation, the Governor had his army follow the trail leading to the Hudson River, in the vicinity of Glenn's Falls, where it turns abruptly towards the south. They then crossed the river and followed the track passing between Lake Saratoga and Eagle Pond. On they then went between the valleys of Kayaderosseras Creek and of Mourning Kill as far as Lake Balliston. Here



they took the wrong way. Instead of following the trail that branched off at the north of Lake Balliston, and led straight to the Mohawk villages, they opted for the southern one, which converged upon the Dutch settlements.

Little Tekakwitha finally heard about the invaders. On Saturday February 10, at two miles from what was then the hamlet of Schenectady, formerly Fort Orange, in the middle of the woods, Monsieur de Courcelle encamped his troops. He thought he was at the approaches of Gandaouagué, but in fact he was a three-day march away from it. That same evening, his soldiers were confronted with a party of Mohawks, possibly those who had gone to fight against the Wampum Makers. Courcelle had immediately sent 60 fusiliers after them. Numbering 200, the Mohawks fled, but it was only a blind, for they laid in ambush for the **Onseronni onwe**. Hidden behind the trees, they fired on them, killed six soldiers and wounded many others while the fusiliers succeeded in laying low four Iroquois and in wounding six.

For a price, the Dutch supplied the French column with provisions and damaged seven of its more seriously wounded, whom they welcomed to their homes. They even offered Monsieur de Courcelle the hospitality of their humble dwellings for his men, but he decided to lodge with his sympathetic hosts only eleven of his army worn out by the terrible campaign.

At the same time the Governor learned, to his great surprise, that Nieuw Nederland had passed under British domination since September 6, 1664. "What is your intention," he was asked, "to bring this body of armed men into the dominions of His Majesty of Great Britain, without acquainting the governor of these towns with your designs?" Having completely failed, on Sunday evening, February 20, Monsieur de Courcelle turned back towards Quebec, which he reached on March 17, 166q, leaving along the way the corpses of more than 60 men dead from hunger and cold.

Tekakwitha rejoiced, not because of the deaths, which she knew nothing about, but because of the success of her people in repulsing the enemy. Most probably, her uncle was one of the party of 200 braves who had stopped the French. How secure she must have felt to see her "father" once again seated at the family hearth quietly smoking his pipe! The threat of another invasion by the **Onseronni onwe**, foretold by two French captives did not bother Tekakwitha's uncle. The recent victory had convinced him that the Mohawk Turtles, the Bears and the Wolves could beat them without too much difficulty. Still, on the previous December 2, six Onondaga ambassadors, among whom was the well known Garakontié, had

appeared at Quebec to ask for peace in the name of their own nation as well as in that of the Cayugas and Senecas.

On December 4, the, the Marquis de Tracy, responded favorably. The French and Iroquois therefore signed a peace treaty on December 13, but it was to be ratified within "four moons" by the delegates who were then absent. Now, the Seneca envoys appeared at Quebec only in May to ratify the treaty; those of the Oneidas, in July 1666. The latter declared that they represented not only themselves but the Mohawks as well. Then the treaty was ratified, but just before the end of the month, the Mohawks killed seven young Frenchmen. Despite other attempts to obtain peace, the Marquis de Tracy had had enough.

He left Quebec, with Governor de Coucelle on September 14, with 600 soldiers of the Carignan-Salières Regiment, 600 French settlers, and a hundred Huron and Algonquin allies. Their heaviest burden were two little cannon, which they lugged to the Iroquois country to overthrow the palisades.

Blessed Marie of the Incarnation furnishes us with a good résumé of the campaign:

The army arrived near to the Iroquois on the feast of St. Teresa [October 15]. Theweather was so bad with heavy rains, storms, and thunder that there wasn't much hope of being able to do anything. However, Monsieur de Tracy did not lose heart, but ordered his troops to march on through the night. The Iroquois, in the meantime, did not suspect that a French army was about to attack them. No doubt they would have been taken by surprise, if a handful of their men, as they moved about and were set upon and beaten by the Algonquins, had not spread the news throughout the villages about their meeting with the French and the Algonquins, who apparently were coming to attack them. Instantly taking alarm, so as to be better able to defend themselves, they had the women and children disperse. Our men advanced, with drums beating, intending to attack them forcefully without casting about for any other tricks or stratagems than their courage and the divine protection. The others, no matter how resolved they had been to defend themselves, seeing the soldiers approaching in order and without fear, were so very much terror-stricken that without waiting for the assault, abandoned the village and took shelter in another. Our men entered it without meeting any resistance, plundered it and after having set fire to it pursued the enemy to the village where they had taken refuge."

At Andagaron, the village of the Bears, the chief was advised by some fugitives that the aggressors were nearly 4,000. Then, the beating of twenty drums and the sight of the **Onseronni onwe** coming against his village, gave him the impression that the hand of



death was upon him. He was the first one to take to his heels, or should we say to his moccasins, followed by Tekakwitha's uncle and the other braves.

Monsieur de Tracy thought that there were only two villages among the Mohawk and that he had fulfilled his duty. As a matter of fact, there were five, but two of so little importance that not even their names are known. An Algonquin woman, captive of the Mohawks during her youth, had accompanied her people during the campaign. She advised Governor de Courcelle that there were four (she knew nothing about the fifth one). Thanks to the information she furnished, the third one was taken before nightfall. As the aggressors did not know how to reach the fourth, they believed it was impossible to take it on that day. The woman did not intend to have the French stop at this point and instantly taking a pistol in one hand and Monsieur de Tracy's hand in the other, she said to him, "Come, I will lead you there directly!" She was faithful to her word. When the troops arrived at Tionnontoguen, the Castle of the Wolves, it was empty with the exception of one or two old people. All had bolted, beginning with the chief followed by his men.

In the Mohawk canton, the French officers had thought that they would find only miserable huts and cots, but as Marie of the Incarnation noted, "everything was found so beautiful and so agreeable, that Monsieur de Tracy and his staff were astonished. They had discovered long houses well put together, twenty-six feet long and proportionally large, in each one of which eight or nine families lived."

During all this time, Tekakwitha with her aunts and her adopted sister along with the other women and girls of Gandaouagué had hastily taken refuge in the forest, which was still damp from the recent rain. After the capture of the first two Castles, the uncle who had thought the Axe-Makers would be easily beaten, went to look for his family. He found them concealed in a temporary shelter. On the morning of October 17, were they close enough to Tionnontoguen to hear the solemn **Te Deum** sung by the victorious army as it praised God for having overcome the redoubtable Mohawks through fear? They obviously were not aware of the masses offered by the four chaplains, one of whom was Father Pierre Raffeix, the future founder of the Mission of St. Francis Xavier at La Prairie de la Magdeleine. To take possession of the country in the name of the King of France, a cross to which was nailed the act of possession was planted in front of all the forts. Little Tekakwitha possibly heard the the three "**Vive le Roy!**" of the soldiers.

"For bonfire." Mother of the Incarnation adds, fire was set to all four castles, to all the long houses, to all the forts, and to all the grain which was harvested as well as that which was waiting to be harvested in the fields. The long houses and the reservoirs were so full of provisions, that it was estimated there was enough to nourish Canada for two full years. After retaining what was necessary for the subsistence of the army, everything else was burnt . . ."

On November 5, 1666, the Marquis de Tracey and Governor de Courcelle with their troops loaded with provisions and spoils marched triumphantly into Quebec. Soon the whole town was aware of the details of the invasion, but also of the amazement of the French soldiers at the sight of the beauty and the goodness of the country where little Tekakwitha lived. They spoke of a large stretch of land perfectly cleared, of beautiful prairies where the green vegetation grew to the height of a man, of Indian corn twelve or thirteen feet high with cobs a cubit long, each one with more than four hundred kernels, and of many other vegetables, which sprouted in abundance.

Meanwhile, Tekakwitha and her family had returned to Gandaouagué, a Gandaouagué of smoking ruins. As a result of the devastation wrought by the enemy, there was a great dearth of provisions. The "Three Sisters" were absent: no more strings of corn hanging from the roof-poles of the long house—there were no longer any long houses!—no more pumpkins nor beans. The child spent the winter in a hut hastily thrown together, chilled to the bone most of the time and badly nourished, despite the berries and roots gathered with difficulty and the little game her uncle was able to bring in.

On November 8 of the same year, Monsieur de Courcelle sent home two or three Mohawks and Oneida captives, enjoining them to convey the demands of the True-Axe-Makers, the French, to their people. In July 1667, an embassy of Mohawks and of Oneidas were in Quebec and the agreement they arrived at was eventually to change the existence of the little girl with the pock-marked face.

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✿ **Kateri's smile upon you, Miss M.T.!**

Enclosed is a Mass of Thanksgiving I promised Blessed Kateri Tekakwitha if peace was brought into our home which happened on July 31. I'm thanking her for this great favor.

(Chicago, IL)

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



❖ **Kateri's smile upon you, Mr. J.T.!**

Enclosed please find a check for one hundred and two dollars. One hundred dollars to aid the Cause of Blessed Kateri's canonization, and two dollars to renew my subscription to the quarterly **Kateri** bulletin. I promised this donation to Kateri when I asked her help in the sale of a piece of property which my wife and I owned in California. We were both surprised at the relatively quick sale. Every day since the sale a number of things have occurred which, if the transaction had been delayed, would have reduced the value of the property. One of the factors which would have made the transaction more difficult in many ways was the recent announcement of a proposed change in income tax laws. My wife and I are thankful for the timely help of Blessed Kateri and grateful to the Good Lord.

(San Francisco, CA)

❖ **Kateri's smile upon you, Miss A.K.!**

Thank you for your June letter and the inclosures. I am enclosing a check for twenty-five dollars for the Kateri Indian Island Church Building Fund. This is in thanksgiving for favors received from Kateri, especially for good weather for my great-niece's wedding and happiness in her marriage. She was married in her parish church and they had made elaborate plans for the buffet-reception afterwards in their beautiful years—it was a perfect evening. Now we hope and pray that the marriage will be as perfect . . . Thank you for your prayers. Your work for Kateri's Cause is appreciated.

(Leavenworth, KS)

❖ **Kateri's smile upon you, Mrs. J.S.!**

I recently visited Canada for a couple of days and on returning home had five dollars left in Canadian money. Because Kateri has blessed my family with so many favors I am sending this as a donation for her Cause. Pray to Kateri to help us with good health and peace in the family. Also sometime ago I prayed to her that my son's annulment would be granted. My prayers were answered . . .

(Erie, PA)

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

I am enclosing a check for fifty dollars for Kateri's Cause in grateful thanks for my daughter's job. She had been unjustly released from her position. I pleaded with little Kateri—my daughter was returned to her job with no loss of pay or credits.

(Brockville, Ont.)

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

**PLEASE RENEW YOUR SUBSCRIPTION;  
SEND GIFT SUBSCRIPTIONS TO:**

- (1) NAME M .....  
STREET .....  
CITY OR TOWN .....  
PROVINCE OR STATE .....
- (2) NAME M .....  
STREET .....  
CITY OR TOWN .....  
PROVINCE OR STATE .....
- (3) NAME M .....  
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- (4) NAME M .....  
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PROVINCE OR STATE .....
- (5) NAME M .....  
STREET .....  
CITY OR TOWN .....  
PROVINCE OR STATE .....

(GIFT NOTE SENT UNLESS OTHERWISE REQUESTED)

FROM: NAME .....  
ADDRESS .....

As I am sending the names of **FIVE** new subscribers and their addresses to the Kateri Center (\$10.00), I now inscribe, free of charge, the name of one deceased person dear to me on the Agatha Roll.

- Mr. ☐, Mrs. ☐, Miss ☐.....  
• When the Roll is complete with the names of 200 deceased, 100 Masses shall be offered for the repose of their souls.  
• If no name is submitted for the Roll, "A Suffering Soul of Purgatory" shall be inscribed instead.

PLEASE INDICATE MR., MRS. OR MISS & CODE