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COMPLIMENTS

of the

Kahnawake

KNIGHTS OF COLUMBUS CLUB



KATERI

NO. 131

THE TIOUATESKON ROLL

KATERIGRAM

BLESSED KATERI TEKAKWITHA

EACH NEW MOON

THE RESURRECTION

A GROWING ENCOUNTER

"THE GREATEST YEAR"

19TH CENTURY FATHER WALWORTH
PIONEERED CAUSE OF VEN. KATERI

CORRESPONDENCE

LILY OF
THE MOHAWKS

Spring • 1982

Kahnawake, P.Q., Canada



Blessed Kateri Tekakwitha

ISSN 0315-8020

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

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Two dollars a year. Please renew your subscription yearly.

WHEN ORDERING, PLEASE ALLOW THREE WEEKS FOR DELIVERY.



KATERI, No. 131

Vol. 34, No. 2

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.

MARCH 1982

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THE TIOUATESKON ROLL

In 1677, when Blessed Kateri Tekakwitha came to live among the Praying Indians on the St. Lawrence, Tiouateskon was the chief of the Mohawks, an active member of the Holy Family Association, and head of a long-house noted for its fervor.

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✿ **Kateri's smile upon you, St. Tekakwitha ECW !**

In this special year for Kateri Tekakwitha, the Episcopal Church Women of Holy Apostles' Church made our first Pilgrimage to get to know Kateri better. Representing the St. Tekakwitha ECW were Melinda Doxtator, Emily Coulon, and Nori Damrow. We traveled 2219 miles in nine days, returning with our hearts filled with memories. We visited Auriesville, NY, Kateri's birthplace; Fonda, NY, Kateri's baptismal site and the place where she spent most of her life, and Caughnawaga, Canada, where she lived her Christian years and where she died. Kateri's spirit was very evident throughout our trip. Our new statue, which we acquired on the pilgrimage, can be seen in the Convent yard of Holy Apostles' Church,...

(Oneida, WI)

✿ **Kateri's smile upon you, Rev. B.B., S.J. !**

In exile here from my years in Guyana, due to illness, I grew to love and to need the help of Tekakwitha when I worked among her blood relatives the American Indian of South America (Amerindians we call them). Here in London, a few weeks ago, I was called to a young man who had some head injury after a Rugby Match. David was his name. He had internal brain bleeding and so the injury was serious. I anointed him when he was totally blind. In my heart I cried to the Lord: "Through your holy anointing and the Prayers of Tekakwitha, save this boy and restore his sight!" I had a message on the phone a week or two later: "David can see, can read, and is coming home out of the hospital." I can't claim a proven miracle for Tekakwitha, but the facts are as I give them and the belief in my heart in this little Saint of the Forest...

(London, England)

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

Enclosed, please find my pledge for Blessed Kateri's Canonization. About thirty years ago, we named Lake Tekakwitha in honor of Kateri. Many, many blessings have been received through her intercession. I am now requesting three particular intentions... I am enclosing ten dollars for Kateri's Cause, requesting a one year's subscription.

(Pacific, MO)

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

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Tél.: 692-6795

Prayers Needed!

*Thousands upon thousands
of Our Father's and Hail Mary's
are needed to obtain
from the loving Heart of Jesus
the speedy canonization of
Blessed Kateri Tekakwitha
Already 1,421 Prayer Pledges 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 one Hail Mary until the miracles needed for Blessed Kateri's canonization are obtained.

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

KATERIGRAM

THANKS to the indwelling of the Trinity in her soul, Blessed Kateri Tekakwitha discovered what she was. Thomas Merton made the same discovery three centuries later. "I'm somebody" he wrote, "whom God loves."

She found proof of this within herself and all about her. The Word of God, as St. John tells us in his Gospel, is present in all things, even within us, full of love.

Because of this fantastic revelation, she found out, too, how valuable she was in the eyes of God. So valuable indeed, that He gave Himself to her in the sacraments of Baptism, Penance, and of the Holy Eucharist; in His beloved Mother, Mary Immaculate, in St. Joseph, His fosterfather, in the saints, particularly in her Angel guardian and St. Francis Xavier, patron of the Mission.

Hadn't He given Himself to her in the Nativity, in the hidden life, in the exile similar to hers, in the three years of preaching, in the vicious, terrible Passion and death upon the Cross, and in the splendor of the Resurrection?

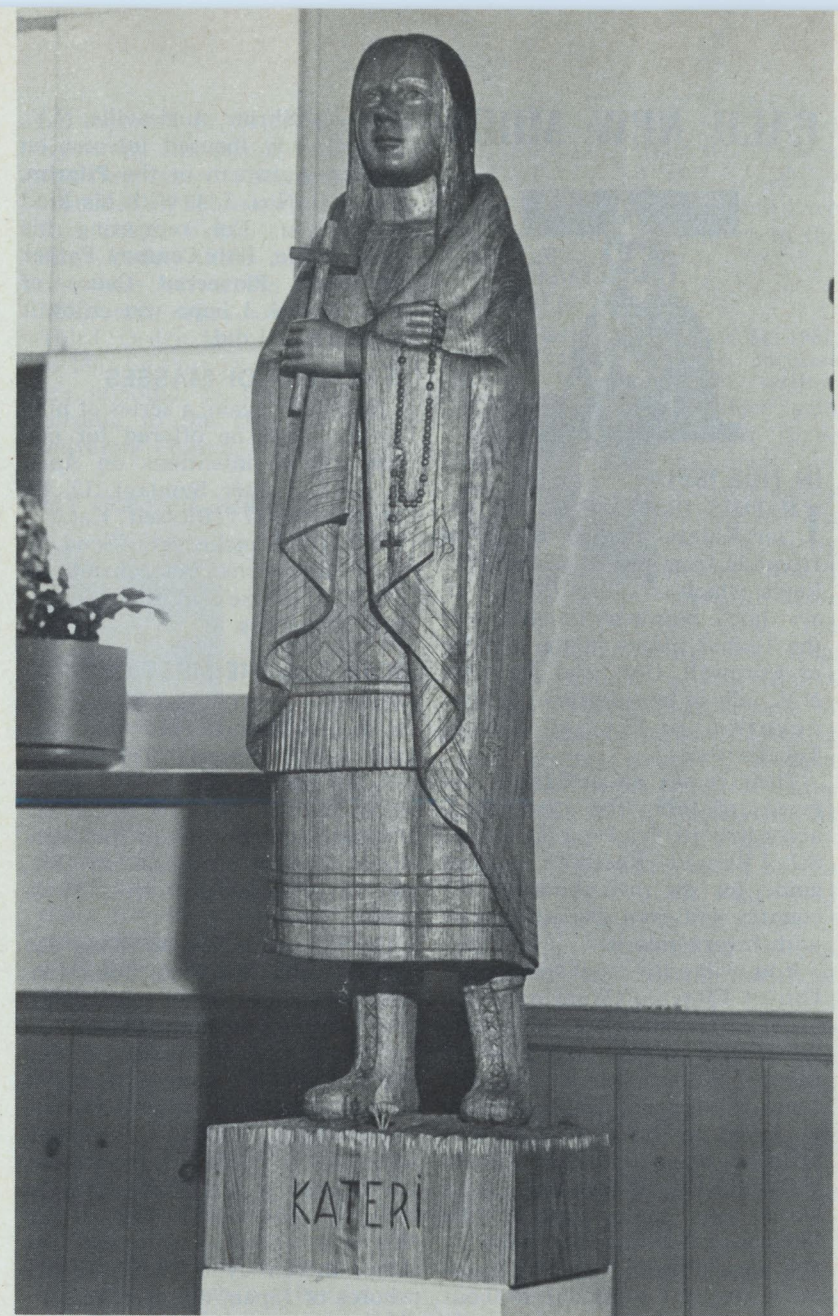
The time came when the distinction between sacred and profane seemed abolished. Wasn't the God of love, who is also the God of beauty, present in the springs of limpid water, in the green forests, the broad lakes, the mighty rivers, in the blues and greys of the sky? In the nourishing crops of beans, maize, and squash, in the wild beasts whose hides and flesh nourished and clothed her?

Present, too, in the joy of friendship with Anastasia Tegonhatsiongo and Mary Theresa Teguaiaguenta, in the companionship with the devout Christian Indians of St. Francis Xavier?

Truly, Blessed Kateri could say, "I'm somebody whom Christ loves!" If she didn't exactly use those words, her entire life cried it out; her hours before Jesus in the Blessed Sacrament, her labor in the fields and woods in union with Christ the Carpenter, her meditations and her devotion to the rosary expressed this conviction far beyond the scope of mere words.

Teach me, dear Kateri, the true meaning of Easter, teach me to understand what I really am: "Somebody whom Christ loves!"

HENRI BECHARD, S.J.
Vice-Postulator



Blessed Kateri Tekakwitha

Thanks to the generosity of Blessed Kateri's devoted friend, Fr. Albert Desjarlais, of Trois-Rivières, P.Q., birthplace of the Lily of the Mohawks' mother, a new statue of the Beata now graces her tomb in the Mission Church of St. Francis Xavier at Kahnawake, P.Q. It is the work of Sculptor Leo Arbour of Pointe-du-Lac, P.Q., who chose hickory as his medium.

EACH NEW MOON



IN THIS ISSUE...

IN THIS ISSUE of **Kateri**, Sister Kateri Mitchell, S.S.A., an Iroquois from the Mission of St. Regis, which straddles the boundary line between Canada and the United States in the vicinity of Cornwall, Ont., and Massena, N.Y., tells of her efforts to further devotion to Blessed Kateri Tekakwitha.

Then comes an article on the events of 1695, "the great year," according to Fr. Peter Cholenec, S.J., Blessed Kateri's spiritual guide, for she then showered the country and even distant Europe with favors galore.

You will also find spotlighted Father Clarence Walworth, the man responsible for launching the Cause of Canonization of Blessed Kateri Tekakwitha. For some time, I had been thinking of preparing an article on this brilliant priest and Mrs. Gerald Waldbillig of Slingerlands, N.Y., kindly lent me a copy of **Life Sketches of Father Walworth** by his niece Ellen Walworth, now out of print. I then looked about for more material on this great man and I discovered that Fr. Thomas F. Egan, S.J., of the

Martyrs' Shrine, Auriesville, N.Y., had already focused interest on Father Walworth in the **Pilgrim**, Vol. XC, Nos. 3, 4. With his kind permission, I'm reprinting his fine article, **19th Century Father Walworth Pioneered Cause of Ven. Kateri**. I hope you enjoy it as much as I did.

A NOVENA OF MASSES

This year again, a series of nine masses shall be offered for our subscribers' intentions on April 6, 7, 11 (Easter Sunday), 12, 13, 14, 15, 16, 17 (Blessed Kateri's Feast Day) inclusively. Send in your intentions beforehand. If possible, please add some signed Prayer Pledges.

WAS SHE THE FIRST ONE?

Many years ago, someone wrote to inform me that the Venerable Kateri Tekakwitha would not be the first Amerindian "Saint", for this honor belonged rather to one of the Japanese Martyrs canonized in 1862, an Aztec missionary from Mexico.

In the periodical **Missions des Franciscains** May-June 1980, Montreal, I believe that I have found the solution to this problem:

"St. Phillip of Jesus of Las Casa: the only canonized Saint of North American origin, martyred in Japan (1597)! Of Spanish descent, he became a Franciscan in Manila in the Philippines in 1593; on his way to Mexico for his ordination as a priest, his ship, driven by a storm to the shores of Japan, was confiscated; he thus became a missionary cleric in that country, and because of this was arrested with

his superior, Fr. Peter Baptist, at Kyoto by the tyrant Hideyoshi and then taken to Nagasaki to be crucified on February 5, 1597 with five other Franciscans of the First Order, three Jesuit Brothers, one of whom was Paul Miki, and seventeen Franciscan Third Order laymen. Canonized in 1862 by Pius IX, these martyrs are honored on February 6, according to the calendar of the universal Church."

MY GOLDEN JUBILEE



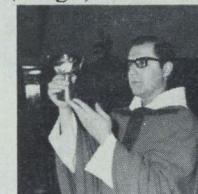
September 1932

In my letters to many of Kateri's friends, I have been mentioning my Golden Jubilee as a Jesuit this coming September. Why call attention to myself? Outrageous! I'm doing so because I think it's an opportunity not to be missed to favor Blessed Kateri's canonization. Please, nothing for me personally, but as many signed daily Prayer Pledges of one Our Father and one Hail Mary as possible to obtain from the loving Heart of Christ and from our Blessed Mother the miracles needed for the elevation of the Lily of the Mohawks to the ranks of the Saints. Mrs. Dorothy Nash of Webster Groves, MO, mother of nine, has already sent in 173 signed Prayer Pledges and I don't know how many subscriptions to **Kateri**. Even if you can't do as much, a baker's dozen or less would be appreciated. My aim, you see, is 50,000 signed Prayer Pledges. Don't you think

the good Lord in heaven and His Blessed Mother would open the door to all this knocking? (Luke 11:10). And we would have our St. Kateri Tekakwitha in the near future.

KATERI IN PERU

In a letter of October 31, 1981, from Tingo Maria, Fr. Jacques (Diego) Lefebvre, O.F.M., writes:



Fr. Jacques Lefebvre, O.F.M.

"...Once again I shall have the great joy of receiving my mother in Peru this coming January and I am quite eager to make the jungle known to her and, also, my new field of action. Thanks to the wonderful generosity of two Canadian benefactresses, I shall receive, probably brought by my mother, a beautiful statue of Blessed Kateri Tekakwitha. As a matter of fact, after the ceremony of the beatification by His Holiness Pope John Paul II, I made her known to the people of the little village which belongs to the territory of the parish of Tamshiyacu, and they accepted her as their patroness. As mother took the necessary steps in Canada to procure this statue and abundant information about Blessed Kateri, I would like her to accompany me to the enthronement ceremony of this statue in the little village of Yacapana situated about two and a half hours from Iquitos on the Amazon. It will be an interesting trip for my mother and an important ceremony for the people of the village."

(Con't. on page 33)



François Baillargé pinxit.

MUSÉE DU QUÉBEC

The Resurrection

"Why look among the dead for one who is alive?" (Luke 24:5)



A GROWING ENCOUNTER

by
Sr. Kateri Mitchell, S.S.A.

Delia Mitchell was born on June 11, 1940 at the Iroquois Mission of St. Regis. On August 4, 1959, she entered the Sisters of St. Ann and pronounced her first vows on August 6, 1961, followed by her perpetual vows on August 14, 1966. Henceforth she would be known as Sister Kateri. She was then sent to teach successively at North Adams, MA, at Cohoes, NY, at Marlboro, MA, and at Central Falls, NY. In 1971, she was assigned to St. Regis, P.Q., where she taught for a year. In September 1972, she was appointed principal of the Cornwall Island School, a position she has held ever since.

A GROWING ENCOUNTER between the Gospel message and our native Mohawk culture is beginning to take root. For us, Kateri Tekakwitha has awakened a meeting of Christ with her and her Mohawk culture and tradition.

Since His Holiness Pope John II's announcement of the Beatification of Kateri, God has been at work among the native people in a special way. We have been animated with greater pride and understanding of our own heritage and tradition, which we have been able to depict in more meaningful and personal liturgical celebrations.

As a Mohawk religious, I have received many favors through the intercession of my namesake, Kateri Tekakwitha, Lily of the Mohawks. One favor which has meant the most to me was granted in early April, 1980, the same day Pope John Paul announced the oncoming Beatification of Kateri, when my mother's doctor was able to diagnose her illnesses as hypopituitarism, which had prevented her from living a full life for the past thirty-two years. This to me is a miracle after so long and mysterious an illness. I attribute this wonderful event of "new life" as a result of Kateri's

intervention.

Since the proclamation of our Holy Father, Kateri's friends have been kept quite busy. Our own parish celebration to honor Kateri was scheduled for April 13, 1980, a momentous day of Thanksgiving. On June 18, I was fortunate enough to be a part of the native pilgrims en route to Rome, Italy for the moment His Holiness Pope John Paul II declared our Lily of the Mohawks, Kateri Tekakwitha, Blessed in the name of the Church. In addition, a real privilege it was for me to have a private audience with His Holiness after the mass for the newly beatified!

This eventful proclamation was only a beginning of celebrations for the North American Indians to thank God and to honor our Indian maiden. Eucharistic celebrations offered by Bishop Hubert of St. Jean-de-Quebec brought me to the Mission of St. Francis Xavier in Caughnawaga on June 29. Auriesville, NY and Fonda on Kateri Weekend (Aug. 30-31) marked special events in the Mohawk Valley during which my cultural group, the Akwesasne Mohawk Singers and Dancers, sang praises of joy and thanksgiving. On September 21, St. Regis held another jubilant Eucharistic gathering of Kateri's friends, praising and giving thanks through song and dance in the Mohawk tradition.

A series of celebrations continued and these brought me to Quebec City at the Université Laval, with a Mass of Thanksgiving celebrated by the Primate of Canada, Cardinal Roy, Archbishop of Quebec, on September 28, 1980. On October 5, Bishop Matthew Clark of Rochester presided at a concelebration in honor of Blessed Kateri Tekakwitha at Sacred Heart Cathedral, where once again my group of Singers and Dancers praised God in song and dance. The North American Martyrs' Shrine in Auriesville, NY was the focus of another joyous celebration with Bishop Howard J. Hubbard of Albany officiating for the commemoration of Kateri's Beatification, the tercentenary of her death and the 50th anniversary of the Martyrs' canonization, when I was asked to share thoughts on what the Beatification means to Kateri's people.

Moreover, the National Conference of Catholic Bishops convened in Washington and on November 12, 1980, Cardinals, Archbishops and Bishops offered Eucharist at the Shrine of the Immaculate Conception to commemorate the first Beatification of a Native American. Archbishop John Quinn was principal celebrant with many Native Americans participating in the liturgy. I had the honor of being chosen to offer one of the gifts.

On April 26, 1981, a special invitation from the Honourable Andre Ouellet, Postmaster General of Canada, brought me to the St. Francis Xavier Church in Caughnawaga, Quebec, for the launching of the commemorative stamp honoring Kateri Tekakwitha.

Furthermore, on June 12, during an inspiring liturgy, Bishop Thomas Costello of Syracuse, dedicated the daily mass chapel to Blessed Kateri Takakwitha at St. Lucy's Church in Syracuse, NY.

A St. Regis Parish Pilgrimage took our Native People to the Martyrs' Shrine in Midland, Ont., on the weekend of June 27 and 28. Our group, the Akwesasne Mohawk Singers and Dancers, shared in the celebration of Eucharist by singing praises in our Mohawk tongue during the 10:00 a.m. pilgrim liturgy. In addition, a special outdoor liturgical celebration took place on a picturesque hillside overlooking the Huron Village, where Native Peoples from at least six different reservations gathered for Eucharist at 1:30 p.m. Here again, the St. Regis Singers and Dancers sang for mass. Following this God-centred event, we turned to the Kateri Cairn, and the Ojibway of the Georgian Bay area with the Mohawk of St. Regis prayed together for Kateri's Canonization; each one received a souvenir medal and picture as he or she approached the altar to venerate Kateri's relic.

A promoter's work is ongoing. I was then invited by Father Paiement of Maniwake, P.Q., to lead the congregational singing and to give some information on the life of Kateri by means of a short talk and a filmstrip during the scheduled 10:00 a.m. mass on Saturday, July 12.

Then the date on the calendar, Labor Day, once again brought us to the Mohawk Valley Region, the North American Martyrs' Shrine in Auriesville and to St. Peter's Chapel in Fonda, N.Y. for the Kateri Weekend. At the request of Fr. Egan, our group of Singers and Dancers sang at the Saturday evening 7:30 Mass, which was followed by a program of our Iroquoian culture through song, dance, and poetry interwoven with the thought of our pride and joy, Kateri Tekakwitha.

The following day, Father Schultz of the Fonda Shrine celebrated liturgy in the quaint chapel filled with pilgrims, while our group sang hymns of praise and glory in the Mohawk language.

Finally, back at home on the last Sunday of September, we, parishioners of the St. Regis Mission, had a beautiful and meaningful Eucharistic Celebration with Bishop Eugene LaRocque of Alexandria-Cornwall officiating at the 11:00 a.m. mass., with our traditions adding personal significance to our liturgy through our symbols, hymns, and prayers in Mohawk and our Iroquoian dances. At Kateri Hall followed a banquet, Indian style, welcoming hundreds of guests and parishioners. After this delicious feast, entertainment of many styles and talents brought joy, inspiration and many laughs to those present.

Despite celebrations, hymns, cultural performances with the song and dance group, people write in asking me to share my insight and knowledge of Kateri by letter or talks so that they may grow in their love for her. I honestly believe that Blessed Kateri Tekakwitha lives on in her people. She is certainly at work through many of them. At any rate, she is definitely keeping me busy "doing the things of Kateri" in an effort to make her better known to the people of God I have the privilege and opportunity to meet.

"THE GREATEST YEAR"



FROM 1682 TO 1695, Fr. James Bruyas, who had been appointed successor to Fr. James Frémin as Superior of the Mission, took in hand the fortunes of the Praying Indians. He was able on many occasions to see for himself how powerful Kateri Tekakwitha was before the throne of God. Then Fr. Peter Cholenec followed him as Superior. During the years he had spent among the Hurons, at Quebec and at Lorette, he had heard about the extraordinary favors obtained through the intercession of the Iroquois girl whose spiritual guide he had formerly been. The favor granted to Fr. Bruyas in 1693 must have impressed him.

On a Thursday during the winter, this Jesuit suddenly became aware that his right arm was completely paralyzed. It was immediately decided to take him to Montreal for treatment according to the precarious methods of the period. Before leaving, he asked the little band of Kateri's intimates to begin a novena for him. His trust in the merits of the Lily of the Mohawks was so great that on arriving in Montreal he refused to take any of the remedies that were offered to him. He repeated to anyone who would listen that he would be cured. On the following Thursday, the eighth day of the novena, he was no better. On Friday, the last day, he arose at the customary hour, four o'clock in the morning, and found his arm in so good a condition that he was able to offer the Holy Sacrifice—something he hadn't been able to do for eight days—in thanksgiving to Our Lord and to Kateri.

During the winter of 1694, Kateri blessed the Mission with a signal favor, this time for an Onondaga, Marguerite Gagoüithon's sister, who had done penance for her friend on the eve of her death. This woman left with her husband for the annual hunt. She was pregnant before starting out and her time came at the beginning of spring. She suffered excruciating pain. For three days and three nights she was in labor without being able to bring forth her child.

She became desperate. Then the thought came to her that she should pray to Kateri. In a few words, she cried out from the bottom of her heart, "O Kateri, have pity on me, help me to deliver my child as soon as possible, and if it's a girl, I promise that she shall have your name." At that moment she quietly fell asleep and was awakened by the cries of her infant, a little girl whom she carried to Fr. Cholenec as soon as she returned to the village. She joyfully told him how Kateri had helped her. On baptizing the little one, the priest was happy to give her the name of her heavenly benefactress.

All these favors stimulated Kateri's friends. During the winter of 1692-1693, no doubt thanks to the many prayers that were being offered, the most hardened of the village practised *Ho tononganandi*,¹ a public penance done in atonement for all. Even though Fr. Chauchetière, in a letter dated August 7, 1694, addressed to his brother, says that "this cure should be written out," he forgot to give him the details. More's the pity for his 20th-century readers!

All these manifestations of Kateri Tekakwitha's glory filled with admiration and rejoiced the Mission of St. Francis Xavier and the neighboring villages, 1695, according to the Jesuit missionaries, was the greatest year for Kateri. Her reputation spread to the two biggest towns of the country, Quebec and Montreal. Her patronage extended to the most important people of the colony. The first one was no other than John Bochart de Champigny, Lord of Noroy and Verneuil, Knight and Intendant of New France from 1686 to 1702. For two years, the Intendant had been plagued with a bad cold, which worsened so much that he could barely speak. His wife, born Marie Madeleine de Chaspou, Lady of Verneuil and of Du Plessis-Savari, wrote to the Jesuits of the Mission and asked them to make a novena to Kateri for her. The Fathers, who held the couple in high esteem found nothing better to do than to turn to Kateri's band, who fortunately were then at the village. During the novena of prayers offered by Marie Therese Tegaiauenta, Marie Sarichions, Marie of Onondaga, Marie Gagoüithon, and the "virago," in Quebec the Intendant was perfectly cured of his cold.

Here are Fr. Cholenec's comments on this cure: "I do not doubt that on this occasion Kateri wished to reward the great obligations that all missions in general, and that of the Sault in particular, had to Mr. and Mme. de Champigny for the marked favors we had received daily from them."

The happy pair's gratitude soon made itself felt. Mme. de Champigny quickly had pictures of Kateri printed, which she distributed in Canada and even in France, where she sent them to persons of the highest rank at Court. As a result, that same year in Paris, a person in danger of death was healed. As for the Intendant, to manifest his gratitude, he too had small likenesses of the saintly

1. Ronatonhakanonni: Men-who-are-doing-penance.



"Why should not Kateri cure beasts as well as men?"

Iroquois made and given out in all parts of the land. And Nearly every year, Mme. de Champigny came to the Mission of St. Francis Xavier for the purpose of praying and honoring the Indian miracle-worker at the foot of her precious relics.

One cure followed upon another. Canon Joseph Séré de la Colombière, Blessed Claude's brother, Vicar General of the Diocese of Quebec, and Clerical Counsellor in the Superior Council of New France, on hearing about the favor granted to Mr. de Champigny, besought the Iroquois Virgin to deliver him from the sickness that was sapping his strength. He even promised to go to her tomb to thank her if she heard his prayer. Which she did.

A few days later, as summer had already begun, faithful to his promise, the Vicar General came down from Quebec to St. Francis Xavier's, accompanied by young Fr. John Daniel Testu, who was later massacred on the Mississippi River in 1718. With open arms, the Fathers welcomed them, and Canon de la Colombière thanked his celestial benefactress. In September of the following year, he returned to Sault St. Louis to thank Kateri once again. Besides a considerable sum for the needs of the Mission, he gave the Superior of the Mission, Fr. Cholenec, an attestation of his cure, which I am inserting here:

"Having been ill at Quebec during the past year, from January to June, of a slow fever, against which all remedies had been tried in vain, and of a diarrhea, which even ipecacuanha² could not cure, it was thought well that I should record a vow, in case it should please God to relieve me of these two maladies, to make a pilgrimage to the Mission of St. Francis Xavier, to pray at the tomb of Kateri Tegahkouita. On the very same day the fever ceased, and the diarrhea having improved, I embarked some days afterwards to fulfill my vow. Scarcely had I accomplished one-third of my journey, when I found myself perfectly cured. As my health is something so very useless that I should not have dared to ask for it, if I had not felt myself obliged to do so by the deference which I had to have for the servants of the Lord, it is impossible reasonably to withhold the belief that God in according to me this grace, had no other view than to make known the merit which this excellent maiden had with Him. For myself, I should feel that I was unjustly withholding the truth, and refusing to the Missions of Canada the glory which is due to them, if I did not testify as I have now done, that I am a debtor for my cure to this Iroquois virgin. It is for this reason that I have given the present attestation with every sentiment of gratitude of which I am capable, to increase, as far as it is in my power, the confidence which is felt in my benefactress, but still more to excite the desire to imitate her virtues. Given at Villemarie, the 14th of

2. A. S. Amer. small shrubby plant, which possesses emetic, diaphoretic and purgative properties.

September, 1696. J. de la Colombière, P.J., *Canon of the Cathedral of Quebec.*"

Following the Vicar General's cure and his first visit to Kateri's mission, Mademoiselle Catherine Foucault, subject to terrible headaches, undertook the voyage from Quebec to the little church containing the Iroquois Maiden's tomb. In those days, this traveling, which was difficult for Canon de la Colombière, was even more so for a woman. She made the trip, however, and then had a Mass offered in the church, received Communion and spent some time making her thanksgiving close by Kateri's relics. As she poured forth her prayers, she felt that something was torn from her head. A sharp pain made her wince, and a few moments later, she was completely healed.

In 1695, Mr. Peter Bécart de Granville, an officer of the Carignan Regiment, spent the summer in Montreal attending the Governor General, Count de Frontenac. He then heard about the favors granted through Kateri's intercession, and this gave him the idea to take back to Quebec a packet of ashes from her tomb. On returning home at the beginning of August, he found his little daughter Genevieve, aged four years and a half, at death's door. Mme. de Granville could only say, "You have arrived, my dear husband, just in time to see your daughter die."—"No, no," he immediately replied, "she shall not die; I have here something to cure her." He was referring to the ashes from Kateri's tomb, which he had brought from Montreal. Both knelt down and earnestly recommended their child to Kateri. They had her drink a little of the ashes mixed with a cup of water. The results were not long in coming: the sick child was quickly healed. With deep emotion, Mr. de Granville cried out, "Miracle, miracle!" and, according to Fr. Cholenec, "he went to proclaim it throughout the city."

Towards the end of the year, Fr. John Daniel Testu, Pastor of the Parish of St. Augustine near Quebec, and Canon de la Colombière's companion during his trip to Montreal, was called to the bedside of Mademoiselle de Martigny, who was dangerously ill. She imagined that he would administer the last Sacraments to her, but he did nothing of the sort. The thought of his visit to Kateri's tomb led him to believe that the dying woman could be cured through her intercession. He inspired her to have recourse to the Lily of the Mohawks and to no one else. In Mademoiselle de Martigny's name, the charitable pastor promised to have a Mass offered at the Mission in honor of Kateri and hastened to put in writing the request, which he sent to the Fathers. This good priest later reported Mademoiselle de Martigny's health was restored as soon as he made this promise.

As early as 1673, Mr. J.-Daniel Greysolon du Luth, Commander of Fort Frontenac and founder of outposts in the West, had been

suffering atrociously from the gout, which barely left him any respite from pain. He was helped thanks to the Lily of the Mohawks:

"I, the undersigned, certify to all whom it may concern, that having been tormented by the gout for the space of twenty-three years and with such severe pains that it gave me no rest for the space of three months at a time, I addressed myself to Kateri Tegahkouita, an Iroquois virgin, deceased at Sault St. Louis with the reputation of sanctity, and I promised her to visit her tomb, if God should give me health through her intercession. I have been so perfectly cured at the end of one novena which I made in her honor, that after five months I have not perceived the slightest touch of my gout.—Given at Fort Frontenac, this 15th of August, 1696."

The cure, however, was not definitive. It lasted for fifteen months or more. He was able to take part in the war that Frontenac fought with the Onondaga and the Oneida and to take the command of Fort Frontenac for some time, and finally to rise to the rank of captain of the Marine Corps.

In Montreal, Kateri not only took care of the local gentry and the military, but her heart also went out to the good people of small means. For instance, a Mrs. Potier, probably the wife of Michael "Pottier," maker of edge-tools, who was freed of a gallstone after having invoked Kateri Tekakwitha; a poor orphan girl from the countryside, suffering from a terrible attack of hiccups, which was relieved after she had drunk some ashes of Kateri's tomb in a cup of water; a woman tormented by a high fever after childbirth, who regained her health only after having used the same remedy; three children, first, a child of Mathurin Parent, master carpenter, second, another of Peter Boisseau, and the last one, whose family name is unknown, after having drunk some water from Kateri's plate, were all cured of the fever that was wearing them out.

Mr. Boisseau once again had recourse to Kateri Tekakwitha when he discovered he was suffering from cancer. "It is well known that cancer is a disease that eats away every part of the flesh which it attacks and does not stop until the patient dies, after having made him endure a long and cruel martyrdom," wrote Fr. Cholenec. Turning to the one who had cured his son, Boisseau began a novena. Nothing happened. He made a second one, also without any results. He finally tried a third time and the cancer dried up, and dried up so well that it left no mark. This was truly an extraordinary favor. The moral of this tale is that even at the ultimate frontiers of hope, one must keep on pushing and pulling.

Bodily cures mean a lot to us: we can verify them, even touch them, so to speak. But ever so much more worthy of esteem are the spiritual ones. Fr. Peter Cholenec mentions about thirty people whom Kateri helped to put back on the right road. Among them, she delivered quite a few from "violent temptations of the flesh and

obtained the gift of chastity for them." She even obtained the gift of virginity for a young woman who was seriously thinking of marriage.

Of quite a different kind, as told by Fr. Francis LeBrun, S.J., is the following cure, which recalls St. Francis' *Fioretti*:

"Last winter an ox fell on the ice at Montreal and was so badly injured that to the great loss of his master and his family, the beast had to be stabled for the whole winter. One of the girls of the household was much devoted to Kateri, and got the idea of taking some of the earth from her grave, mixing it with the water, which she would secretly bring to the ox to drink. Said she, altogether charmingly, 'Why should not Kateri cure beasts as well as men?' Next morning the ox was found on his feet and to the astonishment of all was hitched with the accustomed yoke. When the young woman saw the wonderful thing that had happened, she broadcast what she had done, for the glory of her who had designed to grant her the favor."

For Fathers Cholenec and Chauchetière, however, the greatest of Kateri's marvellous favors was undoubtedly the preservation of the Mission of St. Francis Xavier despite the raids of the pagan Indians. "We can attribute this only to her prayers and her precious remains which we possess," wrote the Superior of the Mission.

Already in 1684, four years after the death of Kateri Tekakwitha, the Christian Iroquois had discussed together the rumors of war which were circulating like a pack of wolves. At the sight of their Cantons depopulated by the conversion of their people to Christianity, among them many brave warriors with their families, the Five Nations, fretted and fumed against the village of the Praying Indians. As early as 1677 they had tried to plot the ruin of the Mission by flooding it with visitors on pretext of hunting in the neighborhood of Laprairie. Like swarms of locusts, these men swept down on the village, where the laws of Iroquois hospitality forced their hosts to feed them and even to furnish them with all the food they would need on the trip homeward. During the winter, the Praying Indians who had given many of their provisions to their troublesome compatriots, suffered from hunger. On the other hand, the expected results of this famine did not come about, for many of these visitors became Christians and stayed on at the Mission.

The wrath of the hostile chiefs exploded. They proffered terrible threats against the Praying Indians. If they did not return to the Five Nations, they would regret it. They would not longer be considered as relatives and friends, but as mortal enemies. A series of raids followed during which they captured Stephen Tegananokoa, Frances Gonannhatenha, Marguerite Garongoüa and her child, and Stephen Haonhouentsiontaouet, who refused to deny Christ and were cruelly tortured and executed. As much as the Canadian Martyrs, they are entitled to our veneration. During these years of war,

a hundred of the Mission warriors died, compared to seven hundred of the invaders.

On August 5, 1689, 1,500 Iroquois massacred the inhabitants of Lachine. To get there, they passed by the village of the Christian Indians, close by their farms. They could have destroyed everything, but not an ear of corn was lost. From this time until 1695, not a year passed, without their raiding the Praying Indians, either during the spring to destroy the feedlings, or at the end of the summer, to lay waste of the crops. Each time, they vociferated that the Mission would soon come to an end. Nothing of the sort happened. These proud warriors succeeded only in killing a poor old lady they found in the fields.

In the early spring of 1695, a turncoat Christian arrived from the Mohawk Canton, with the hope of taking back his mother and sister with him. According to this man, the Iroquois were conspiring to raze the village. Nevertheless, during the summer, all the Christian braves escorted a supply column to Fort Frontenac and only the old men, the women, and the children remained. At the same time, these people were busy transporting the village, carting, carrying, dragging material to the fourth site of the Mission on the Suzanne River, higher up on the Lachine Rapids. The enemy were aware of the situation, but not one of their men showed up. Twenty warriors would have been sufficient to do away with the entire population. A small troop of them approached the old village without coming within range of the guns. On the Lachine side, they killed two men and captured three or four women.

On this occasion, Kateri protected her friends. More than thirty women, among them the most fervent matriarchs of the village with "Kateri's Band," filled five or six canoes and were on the point of disembarking at the brook on the banks of which were the remains of their first village and the empty tomb of Kateri Tekakwitha. Their enemies saw them and tried to ambush them. Sure of themselves, they ran to attack them as they were about to step down and showered shots upon them as they paddled by their friend's tomb. In the face of this attack, one of the oldest women began to recite in a loud voice the litanies of Our Lady. Not a single ball touched the canoes. Not a single woman was hit. Several of the assailants, wild with rage, jumped into the water to lay hands on the canoes, which managed, however, to get clear of their pursuers and escape to the middle of the river. The sight of Kateri's tomb with its little monument had inspired these poor women with a self-confidence that liberated them. According to Fr. Cholenec, this miracle with all its particulars is truly inconceivable, but it may be explained by the fact that Kateri blinded the enemies that these women might be saved from them.

Another band of Christian women met an army corps from the Mohawk Canton and succeeded in dodging it. Seeing themselves

discovered, the enemy who had counted on a surprise attack on the Mission, turned homeward. Then it was that they came upon another group of women made up of their relatives. The raiders wanted to bring them back to their canton, but were unable to have them accede to their wishes. They preferred to have their captors kill them as their slave rather than give up "prayer." Surprised at the attitude of these Christians, but not wanting to wreak vengeance on them, the braves decided to accompany them back to the Mission and agree to a truce with the chiefs. One and all were of the opinion that it is only through the intervention of Kateri Tekakwitha that these courageous Iroquois women were saved.

Finally, during the summer of 1696, on the occasion of an expedition of 2,000 men under Frontenac, trying to bring to subdue the Onondagas and the Oneidas, no misfortune cast gloom over the praying village. The women worked in the fields with their children from morning to night, even half a league from it. Some of them passed the night there as during peacetime. The French army burnt the villages of the two Iroquois cantons and cut away the corn. Still there were no reprisals.

With a few paragraphs overflowing with joy and gratitude, Fr. Cholenec concludes his excellent biography of his former spiritual penitent Kateri Tekakwitha, "All the French of this New World have a particular veneration for our Kateri. Everywhere they speak of her with praise and even as the Indians, look upon her as their powerful protectress whom God has given them in heaven for the preservation of the country..., and she is everywhere so invoked."

The good people living on the banks of the river came to honor her and commend themselves to her prayers or to thank her for the favors obtained through her mediation. Fr. Cholenec rejoiced at the honor being done to the Indian Maiden and was pleased to note that on September 21, 1696, feast of St. Mathew, then a holy day, more than twenty Frenchmen came from Montreal to satisfy their devotion close by the remains of the virtuous Iroquois girl. He expected a much larger number to cross over on the ice, after the river had frozen.

Wherever the missionaries went, people talked of Kateri Tekakwitha, of all the miracles she wrought, of the pilgrimages to her grave that were to be undertaken, of the Masses and novenas said in her honor.

Fr. Louis Geoffroy, P.S.S., of nearby Laprairie attested to several very important miracles of Kateri in his parish, and Fr. Rémy, another Sulpician, gratefully signed testimonials of more than a hundred cures that he had witnesses at Lachine. Truly, more than enough material for the following pages...

(To be continued.)



19th CENTURY FATHER WALWORTH PIONEERED CAUSE OF VEN. KATERI

by Thomas F. Egan, S.J.

*This photograph appeared in
LIFE SKETCHES OF FATHER WALWORTH
written by his niece Ellen.*

Of the thousands of pilgrims who in the course of a Shrine season raise their voices to sing "Holy God We Praise Thy Name" at the close of the daily Benediction of the Blessed Sacrament, few are aware that the English translation of the familiar hymn came from the pen of a priest of the Albany diocese, a noted convert of the last century and one intimately linked with the establishment of the Martyrs' Shrine. The hymn can be traced to the Vienna Hymn Book of 1774 with a German text written by Ignaz Franz. But it was Clarence Augustus Walworth, a noted son of New York State, who introduced this now thoroughly American hymn to the English-speaking world.

Early Life and Schooling



Born in Plattsburg in 1820, Clarence was the fourth child and oldest boy of a young couple in whom enthusiasm for a new nation conceived in liberty had not yet cooled. Five generations back on the father's side, a William Walworth had come from England in 1689. Settling first on Fisher's Island, he became a prosperous farmer near Groton, Connecticut. Clarence's grandfather had moved westward and served with the New York militia during the revolution, while his father, Reuben, born in Hoosick in 1788, first studied law in Troy, then started a practice in Plattsburg, and just after his marriage in 1812 took part in the naval

engagement on Lake Champlain in the second and last war the United States would have with the mother country.

Maria Ketchum Averill Walworth, Clarence's mother, also had family roots in New England, having come from Puritan stock. Thus from both parents the youth would have heard of the part his ancestors had played in carving a new nation out of the wilderness.

The Walworths moved to Saratoga Springs in 1823 when Reuben was appointed circuit judge of New York's fourth judicial district. Six years later Judge Walworth became Chancellor of the State of New York and relocated his family for a time in Albany. Clarence, who had already received three years of schooling, was enrolled at Albany Boys' Academy, and the next year was sent to a boarding school on the campus of Williams College, Williamstown, Massachusetts. At the incredible age of fourteen he matriculated at Union College, Schenectady, and in 1838 when he was still only eighteen he was inducted into Phi Beta Kappa and graduated with honors in a class which numbered 126.

It was not surprising that the well-educated youth followed his father into the legal profession. For the next three years he apprenticed himself to an attorney, first in Canandaigua, and then in Albany, as that was the usual path to a legal career in the days before law schools were established in America. In 1841 he was awarded his license to practice as an attorney in the Supreme Court of the State of New York and became a junior partner in a Rochester law firm.

The Call to Follow Christ



Clarence had been raised in a devout Presbyterian household where church attendance was never questioned and a family gathering to hear a passage from the Bible was a regular evening occurrence. At the boarding school in Williamstown there had been periodic revivals for the student body. Moreover Union College was a church-oriented institution when young Walworth studied there. Yet on his own admission he had never seriously reflected on his Christian faith until during his year in Canandaigua he began attending the Episcopal Church. In Albany he was confirmed in St. Paul's Church, then became a zealous parishioner at St. Luke's Church in Rochester. As he himself would later write, "I felt growing up within me a strong desire to devote myself entirely to the church." The rector of St. Luke's encouraged him to act on this inspiration and gave him a letter of recommendation for the General Theological Seminary in New York City.

Almost from the day of his arrival at the Seminary, Clarence became aware of the High Church-Low Church divisions within the Episcopal Church in America no less than in the Anglican Church across the waters. The President of the Seminary, Bishop Benjamin Onderdonk, who had confirmed Walworth two years before, was fond of lecturing on the apostolic succession. Soon Clarence and a little circle of seminarians were reading the tracts being issued in England by John Newman, Edward Pusey, and John Keble, the leaders of the Oxford Movement, who sought to make the entire Anglican body of Christians more aware of their historic roots as well as their ties with the universal Church. The more the opponents of the movement criticized the young thinkers for having been tricked into accepting Roman Catholic teachings, the greater the attraction the Church of Rome seemed to have for them.

In early 1845 Walworth along with two of his closest friends, Edgar Wadhams and Henry McVickar, decided to have a try at monastic life on land owned by the Wadhams family in the Adirondacks. All through Lent they prayed and fasted, catechized the children of the area and pondered questions like the nature of the church, the need of valid ordination, and the ability of the Anglican-Episcopal Church to confer the sacrament of orders. On one occasion Wadhams and Walworth traveled to Montreal to "see a bit of Catholic life." Purchasing rosaries for themselves, they dipped them in a holy water font, for they were not exactly sure as to how rosaries should be blessed.

By May of that year Clarence was ready for another, even bigger step. After informing the Episcopal bishop that he would not be a candidate for orders and penning a farewell note to Wadhams he set off for New York to seek reception into the Catholic Church from the Redemptorist Fathers at the Church of the Redeemer on East Third Street.

Walworth actually was the first of the band to "go over to Rome." In fact his reception into the Catholic Church even preceded by a few months that of the man he so admired from afar, the future John Cardinal Newman. Wadhams, his close associate, would follow in another year and after studies at St. Mary's Seminary in Baltimore would be ordained a priest for the Albany Diocese, one day to become the first Catholic bishop of Ogdensburg. Another friend, James McMaster, would also convert and become a noted Catholic writer, editor of the *Freeman's Journal*. B.H. Whitcher would wait ten years before turning to Rome, while McVickar and Charles Pratt would choose to stay within the ranks of the Episcopal Clergy.

But if the parting of friends was a great sorrow for Clarence to bear, the effect of his conversion on his parents grieved him even more deeply. The judge, though bewildered by his son's decision,

showed great equanimity. Frequent letters from his son in the years to come would heal a deep wound. But it was the mother who took the young man's choice very much to heart. A visit to Saratoga did little to console her. Clarence accompanied her on a visit to one of his sisters in Albany and then saw her to the train for Saratoga. It would be their last meeting. In less than two years, while the son was in studies in Europe, the mother would be dead.

Intent on pursuing a priestly vocation, although now as Catholic, Walworth sought permission from the Redemptorists to enter their Congregation of the Most Holy Redeemer. He was accordingly sent less than a month after his conversion to the Redemptorist novitiate in St. Trond, Belgium, along with another young convert named Isaac Hecker, one with whom he would be closely associated for years to come. Born of German parents in New York City, Hecker was a self-educated man who after a period with Emerson and Thoreau at the Brook Farm community, encountered the talented Orestes Brownson in Boston, shortly after the latter had turned Catholic. Soon Hecker was a Catholic himself.

After their year as novices, Walworth and Hecker were sent to Wittem, Holland for their courses in Catholic theology. Just three years after entering the Catholic Church Walworth was ordained a Catholic priest in August 1849. Though Hecker's ordination was not to come for another year, the two American Redemptorists were then sent to England for a three year period to work with experienced Redemptorists in giving parish missions. Walworth used his presence in England to seek out John Newman, now a priest like himself, visit him periodically for guidance and establish grounds for a correspondence that would last for several decades. Most important of all, the two young Americans began a working relationship that would have great consequences for the Catholic Church in the United States.

By 1851 the pair were recalled to their native land where Father Bernard Hafkenscheid, the American Redemptorist provincial, saw in them the answer to the many urgent pleas he had received for parish missions in English. Up to this time, because almost all Redemptorists in America were foreign born the congregation had concentrated on missions to immigrant parishes. In time the two would be joined by three other converts, Fathers Augustine Hewit, and Francis Baker, both formerly of the Episcopal clergy, and Father George Dashan, a West Point graduate who had taught at the Academy.

Up and down the length and breadth of the land they roamed, sometimes in pairs, on occasion as a team of five, in the deep South, the Midwest and the populous Northeast. When Archbishop John Hughes of New York suggested the establishment of a separate

community in Manhattan for the English speaking Redemptorists. Father Hecker went to Rome to explain the proposal to the superior general. Initial misunderstandings arose, but a wise Sovereign Pontiff in the person of Pius IX saw in the ardent young American the sort of apostle who understood the particular needs of the church in the United States. The Holy Father saw fit to release the five Americans from their Redemptorist vows and encourage them to establish their own distinctly American community. Thus the Paulist Fathers came into being with headquarters at St. Paul's Church in Manhattan.

At the prospect of this new form their mission band would take, Father Walworth seemed for the first time to grow hesitant. He had been as enthusiastic as any of the others about the opportunity to bring their testimony to countless American Protestants of open mind and good will. But now he experienced misgivings about a community of priests without the protection of religious vows. His years as a traveling preacher had, moreover, taken its toll on his health and eyesight. Father Baker, who had joined the band in 1855, was to die after but eight years of this arduous apostolate. Drained of his strength, Father Walworth accepted his father's gracious offer to return to the family fieside for a rest. Then after he felt sufficiently recuperated, he agreed to become pastor of St. Peter's Church in Troy where he served for over two years. At the outbreak of the civil war in 1861 he resolved to return to the life of a Paulist missionary, hoping to serve with the armed forces, at least in an auxiliary capacity. At war's end, he was quite exhausted. Not wishing to burden his Paulist confreres, he sought for and obtained permission from Bishop John Conroy to return to the Diocese of Albany. After substituting for a short time as rector of Immaculate Conception Cathedral in the absence of his dear friend, Father Wadhams, he was appointed pastor of old St. Mary's in downtown Albany in early 1866.



Pastor of Old St. Mary's

The 34 years that followed might at first appear to be almost a semi-retirement for the veteran missionary. A look at the record dispels such a notion. While he would never travel as relentlessly as in former days, he was in effect entering upon the real work of his life. For years he would be very much a leader in all that concerned the parish, the diocese and the community. A gifted orator who worked over every address, he carried on the apostolate of the pulpit until three years before his death, even after blindness forced him to give up offering mass. With a rare knack for reaching children, he never tired of

supplementing the instructions of his younger parishioners. A lover of sacred music, he saw to it that St. Mary's choir remained one of the most accomplished of the diocese. Lay participation in the liturgy, congregational singing, vibrant parish societies, all part of St. Mary's pastoral program, marked Father Walworth as a man ahead of his time. Before long all Albany would know him from meeting him out walking, guided by "Lem," a dedicated black servant, because of his failing vision. Prospective converts sought him out because of his personal appreciation of their difficulties and he was much in demand as a confessor.

When he came to St. Mary's the existing structure was in danger of collapse. The parish was, moreover, burdened with a debt of \$40,000. Not only did the new pastor carefully plan a church that would endure to the present, but he solicited initial funds from his many friends among civic leaders. The belfry was not completed until five years before his death, but the weathervane was given a characteristic Walworth touch, a bronze figure of Gabriel about to trumpet the resurrection day.

A champion of the rights of labor, a crusader for temperance, a protector of foundlings as well as of deserted mothers, Father Walworth would be remembered for having assumed all these roles. And still he found the time to compose pamphlets on the teachings of the Church for his friend Father Hecker to be published by the Paulist Press.

Of all the people with whom he came in touch none held more fascination for Father Walworth than the American Indian. It was told by his relatives that this affection for the native American stemmed from an incident which occurred when he was only six. Given permission by his mother to dispose of some used clothes he had found in a bundle outside their Saragota home, he gave the entire package to a scantily clad Indian who entered their yard on a late summer day. The visitor disappeared with a grunt, but the following spring he returned with a beautiful bow of well-seasoned wood and a supply of arrows, his own way of saying thanks to a generous lad. All through a lifetime the lad and later the priest would be disposed to think well of Indians.

He consequently followed with great interest the research undertaken by General John Clark of Auburn to locate the chain of seventeenth-century villages of the five Iroquois nations which once stretched across the Empire State. In the company of Ellen Walworth, his niece of whom he was especially fond, he paid a visit in 1883 to the Onondaga reservation near Syracuse and to sites in the region which had been identified as having been visited by Fathers LeMoyne, Chaumont and Dablon in the 1650's.

In May 1885 General Clark invited the Father and his niece to accompany him to the Mohawk Valley in order to inspect the three sites which he had located there—the Sand Flats to the west of Fonda where Kateri Tekakwitha had been baptized, the hill to the east of Auriesville where Father Isaac Jogues and Brother Rene Goupil had been held captive, and the intermediate site a little to the west of Auriesville, which had been occupied for at least seven years prior to 1667.

It was not long before both uncle and niece were ardent promoters of the cause of Kateri. Through Father Walworth's efforts a stone cenotaph and mission cross were erected and then roofed over on the banks of the St. Lawrence, three miles down stream from the present village of Caughnawaga, to mark the spot where the Mohawk maiden was first laid to rest in 1680. Warmly encouraged by her uncle, Ellen Walworth produced in 1890 the first biography of Kateri in English after five years of extensive research. It was not as though Father Walworth had no interest in the cause of the martyrs, but as he often explained, Jogues and Goupil had their brother Jesuit, to champion their cause and the cause of Kateri might be forgotten.

A petition was drawn up in late 1884 for the future James Cardinal Gibbons, Archbishop of Baltimore, presiding at the Third Plenary Council of Baltimore, beseeching the American bishops to send a postulatam to the Holy See to introduce the cause of beatification of Isaac Jogues, Rene Goupil, and Kateri Tekakwitha. The name of Clarence Walworth appeared as the first of the four signatories.

In the very first issue of the PILGRIM in January 1885, a letter from Father Walworth is quoted by Father Joseph Loyzance the Jesuit who founded the shrine at Auriesville. "I love the valleys of the Mohawk and the Hudson, and the old race which inhabited them; I love the early missionaries whose 'beautiful feet' God directed over the mountain tops to those same valleys. I confess to a special interest in Tegakwita (sic). Is she not one of the most extraordinary and beautiful fruits of the missions? I most sincerely trust you will feel how true this is of this sweet flower from the school of De Lamberville, Fremin, Chauchetière and Cholenec, this seedling from the precious blood of Father Jogues."

Space will not permit more than a mention of the bicentennial celebration in 1886 which commemorated the granting of Albany's charter as a city. On that occasion Father Walworth with the co-operation of Mayor John Boyd Thatcher, became the first to invite a delegation of Mohawk Indians to take part in formal ceremonies of this nature. Chief Joseph Skye led 30 of his people from the mission where the remains of Kateri are still preserved. It is hoped

that Father Walworth's bicentennial address can be reproduced in these pages of a future issue. Treatment will also have to be deferred of the centennial observance of St. Mary's Church in 1897 when the apostolic delegate, Archbishop Sebastiano Martinelli, celebrated a pontifical high mass, and the preacher of the centennial oration was a Jesuit, then serving on the staff of the Martyrs Shrine, another noted convert, who was a direct descendant of the first patroon of Rensselaerwyck (early Albany), Father Henry Van Rensselaer.

Clarence Walworth approached the end of his eventful life through a period of enforced confinement, to which he graciously submitted. First came the complete loss of his sight, then impaired hearing, and finally a stroke which left him speechless. Until this last setback he would dictate each day to Ellen, his niece, with the result that three more books were produced. But then began a long twilight period, broken only by moments of consciousness. The end came on September 19, 1900 and he was buried with great honors from the church and neighborhood he loved so well. The following March at a civic service to honor his memory, a long time friend, the Most-Rev. William C. Doane, Episcopal bishop of Albany, spoke of Father Walworth in his eulogy as "the most aristocratic of democrats and the most democratic of aristocrats." Certainly this is an appropriate way to conclude this all-too-brief account of a great churchman and a great American.



Father Egan

(Con't. from page 12)

TO GRIN AND BEAR

It now costs 35¢ to mail a letter to the United States instead of 17¢. To write to our friends in Canada the cost has jumped from 17¢ to 30¢, to subscribers in Europe from 35¢ to 65¢. Refer to p. 2 for the new rates

on books, etc. The saddest part of the story is that the service isn't any better and that yearly postal strikes, now an endemic evil, will go on. We could be forlorn and unhappy about the unreasonableness of it, but our trust in Blessed Kateri's friends help us to grin and bear! ☺

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, Kahnawake, P.Q., Canada, for a free sample card.

One dozen cards
boxed: \$2.25.

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

SEND IN YOUR INTENTIONS NOW

Spiritual

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

Temporal

- ☐ Position
- ☐ Health
- ☐ Lodging
- ☐ Financial Aid
- ☐ Happy Marriage
- ☐ Happy Delivery
- ☐ Good Friends
- ☐ Success in Studies
- ☐ Peace in World

Other Requests

YOUR INTENTIONS SHALL BE FORWARDED TO FATHER ANTHONY ROUSSOS, S.J., ON JUNE 1. AT BETH-LEHEM, ISRAEL, HE WILL SOLEMNLY CELEBRATE NINE MASSES FOR YOU IN THE BEAUTIFUL BYZANTINE LITURGY. (NO OFFERING REQUIRED.)

PLEASE RENEW YOUR SUBSCRIPTION; SEND GIFT SUBSCRIPTIONS TO:

PLEASE INDICATE MR., MRS. OR MISS & CODE

(1) NAME
STREET
CITY OR TOWN CODE
PROVINCE OR STATE

(2) NAME
STREET
CITY OR TOWN CODE
PROVINCE OR STATE

(3) NAME
STREET
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PROVINCE OR STATE

(4) NAME
STREET
CITY OR TOWN CODE
PROVINCE OR STATE

(5) NAME
STREET
CITY OR TOWN CODE
PROVINCE OR STATE

(GIFT NOTE SENT UNLESS OTHERWISE REQUESTED)

FROM: NAME
ADDRESS

As I am sending the names of FIVE new subscribers to the Kateri Center (\$10.00), I now inscribe, free of charge, the name of a deceased person dear to me on the Tiohaterion 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.