

suppl. nos 85 / 25-26
voy. en Europe
69

Marie-Catherine de Saint-Augustin
1632-1668

"Personne n'avait plus à coeur les intérêts sacrés de la patrie canadienne que la Mère de Saint-Augustin."

(Léonidas Hudon, S.J.)

CENTRE CATHERINE DE ST-AUGUSTIN

L'HÔTEL-DIEU DE QUÉBEC

LITHO IN CANADA



Alphonse Lévesque

Révérend Père,

Je m'excuse au début du retard apporté à vous envoyer les photographies désirées. En ce temps-ci des vacances le travail se fait un peut attendre chez les photographes; j'ai dû donner une petite poussée....

J'espère que ceci vous conviendra.

Nous aimerions recevoir plusieurs exemplaires (au moins 25) de cet exemplaire

Je vous remercie au nom de notre Sœur Catherine et je lui demande de veiller sur votre bel apostolat et sur la Cause qui vous est si chère.

Avec l'expression de mon plus profond respect

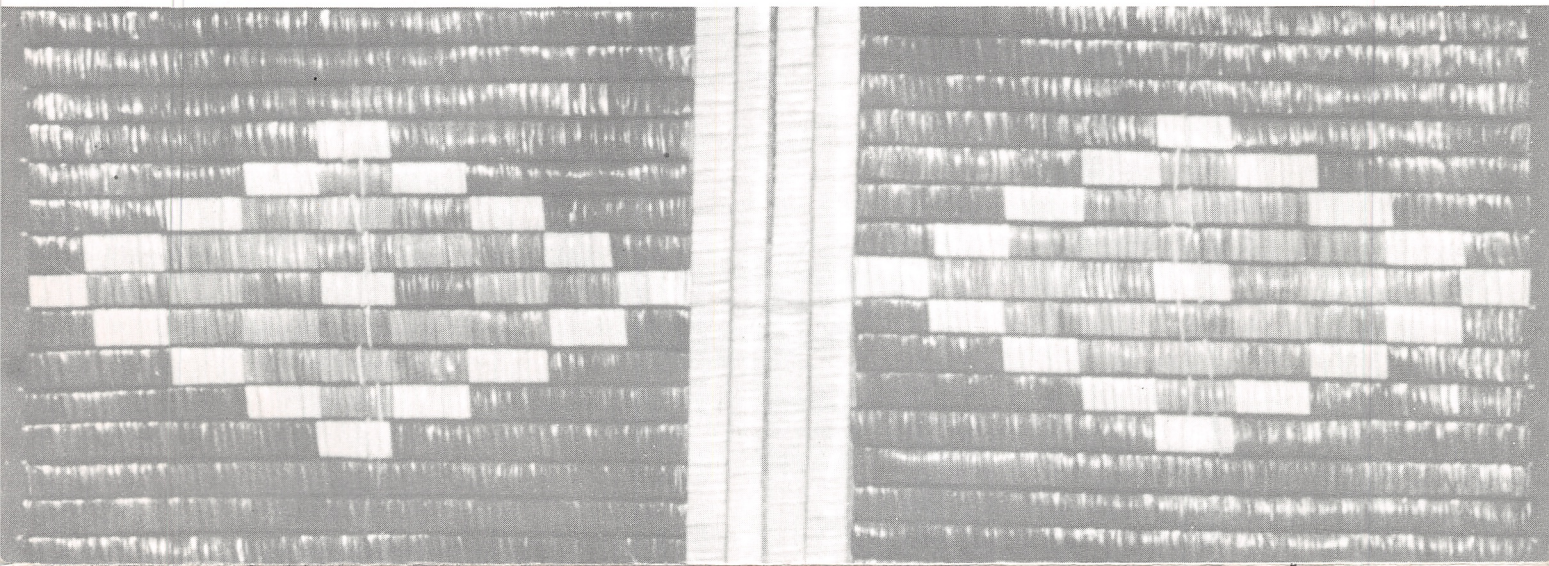
Isabelle Moise
a.m.f.

"Dans l'accomplissement de la volonté de Dieu, je trouve ma paix et mon repos et une joie qui ne peut être ravie."

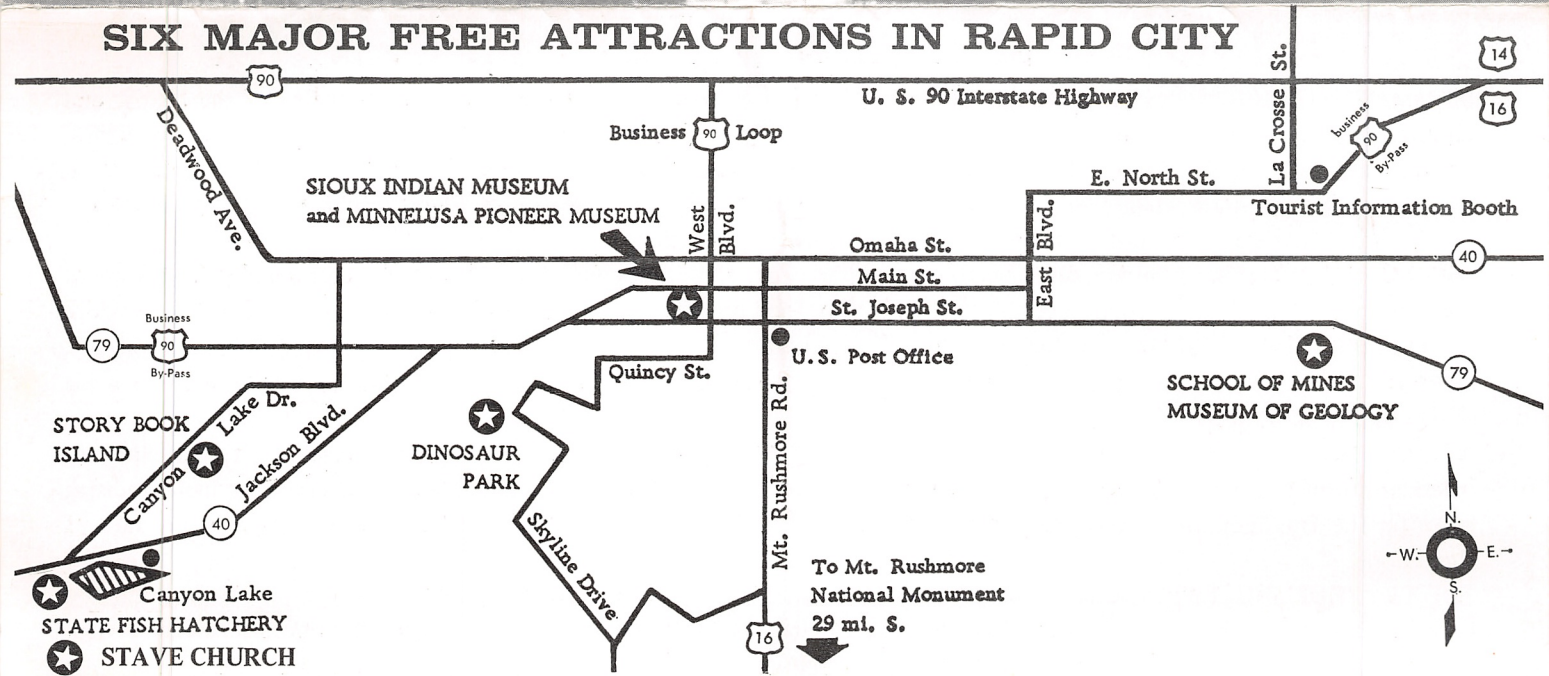
(Marie-Catherine de Saint-Augustin)

*Que chacun de vos jours soit rempli
de cette inaltérable joie!*

SIOUX INDIAN MUSEUM AND CRAFTS CENTER AND CRAFTS CENTER RAPID CITY, SOUTH DAKOTA



SIX MAJOR FREE ATTRACTIONS IN RAPID CITY

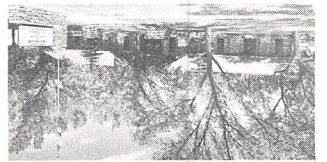


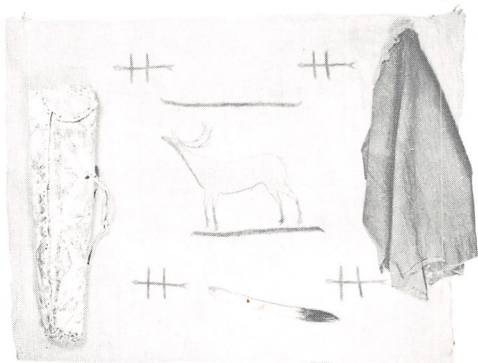
437; after 5 P.M. and on weekends: 348-0557.
 SIOUX INDIAN MUSEUM AND CRAFTS CENTER, Box 1504, Rapid City, South Dakota 57701. Phone: 605 / 348-1121, Ext.

holidays.
 P.M.; Sunday, 1-7 P.M. October 1 - May 31; Tuesday - Saturday 8 A.M.-5 P.M.; Sunday 1-5 P.M. Closed Mondays and legal
 same building located in scenic Halley Park. Admission is free. HOURS: June 1 - September 30; Monday - Saturday, 8 A.M.-7
 Historical Museum devoted to the history of Rapid City and its environs. Both Museums and the Crafts Center are housed in the
 The Sioux Indian Museum and Crafts Center is a cooperative venture with the City of Rapid City which also sponsors the Minnelusa
 supplemental income for Indian and Eskimo peoples.
 and Eskimo artists and craftsmen of the United States, to create a demand and interest in the production of authentic products,
 and to provide the stimulation necessary to broaden markets and production resulting in the direct economic benefits of
 Through its varied activities, the Indian Arts and Crafts Board aims to promote the many cultural achievements of modern Indian
 clearninghouse for all matters pertaining to the development of authentic Indian and Eskimo arts and crafts.
 Department of the Interior, which serves Indians, Eskimos and the general public as an informational, promotional and advisory
 THE SIOUX INDIAN MUSEUM AND CRAFTS CENTER is operated by the Indian Arts and Crafts Board, an agency of the U. S.



UNITED STATES
 DEPARTMENT OF THE INTERIOR
 INDIAN ARTS AND CRAFTS BOARD





WOTAWE, or Medicine Bundle, 19th C. Painted muslin with rawhide case. Belonged to Sitting Bull, a chief of the Hunkpapa Band of the Teton Sioux (RC-1243)

MAN'S SHIRT, 19th C. Painted Buckskin, decorated with beaded applications. Belonged to Two Strike, a chief of the Brule band of the Teton Sioux (RC 221 / Anderson Collection)



HAND DRUM, 19th C. Rawhide on wooden frame (RC 450 / Anderson Collection)



SIoux INDIAN MUSEUM / CRAFTS CENTER

PERMANENT EXHIBITIONS of the Sioux Indian Museum are devoted to creating a better understanding of the history and culture, past and present, of the Sioux Indian peoples of the region. Displays of important early and contemporary specimens, illustrating a wide variety of indigenous arts, including numerous types of beadwork, porcupine quillwork, featherwork, carving, skin sewing, hide painting, metal work, and pottery, offer dramatic insight into creative traditions inspiring the many unique and authentic products made by modern Indian artists and craftsmen of the region.

SPECIAL ACTIVITIES of the Museum include contemporary art and other exhibitions, illustrated lectures and guided tours of Museum exhibitions. The Museum especially welcomes school and other groups; it is requested that visits be scheduled by previous appointment. Photography, excluding the use of tripods, is permitted.

PUBLICATIONS include FACT SHEETS, a series of information leaflets, exhibition catalogues, and Native American Arts, a series of special title booklets.

As a CENTER for all matters pertaining to Indian arts and Crafts of the region, the Museum and Crafts Center, in addition to offering informational and advisory services and technical assistance to Indian artists and craftsmen, also provides merchandising space for the Tipi Shop, Inc., a non-profit organization devoted to the encouragement and development of Indian arts and crafts of the region.

THE TIPI SHOP, INC., through its shop located in the Museum, offers for sale a diverse line of authentic Indian crafts, paintings by Indian artists, and a selection of books and pamphlets on Indian topics from many publishers. Mail order price lists available: Tipi Shop, Inc., Box 1504, Rapid City, South Dakota 57701. Telephone: 605-343-7851

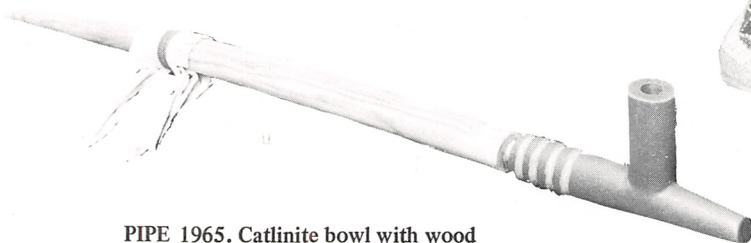
COVER: DETAIL OF BREAST-PLATE 1967. Quillwork on rawhide by Sophie New Holy, Sioux, From Pine Ridge Reservation, S.D.



MOCCASINS 1963. Beaded buckskin by Martha Beard, Sioux from Cheyenne River Reservation, S.D.

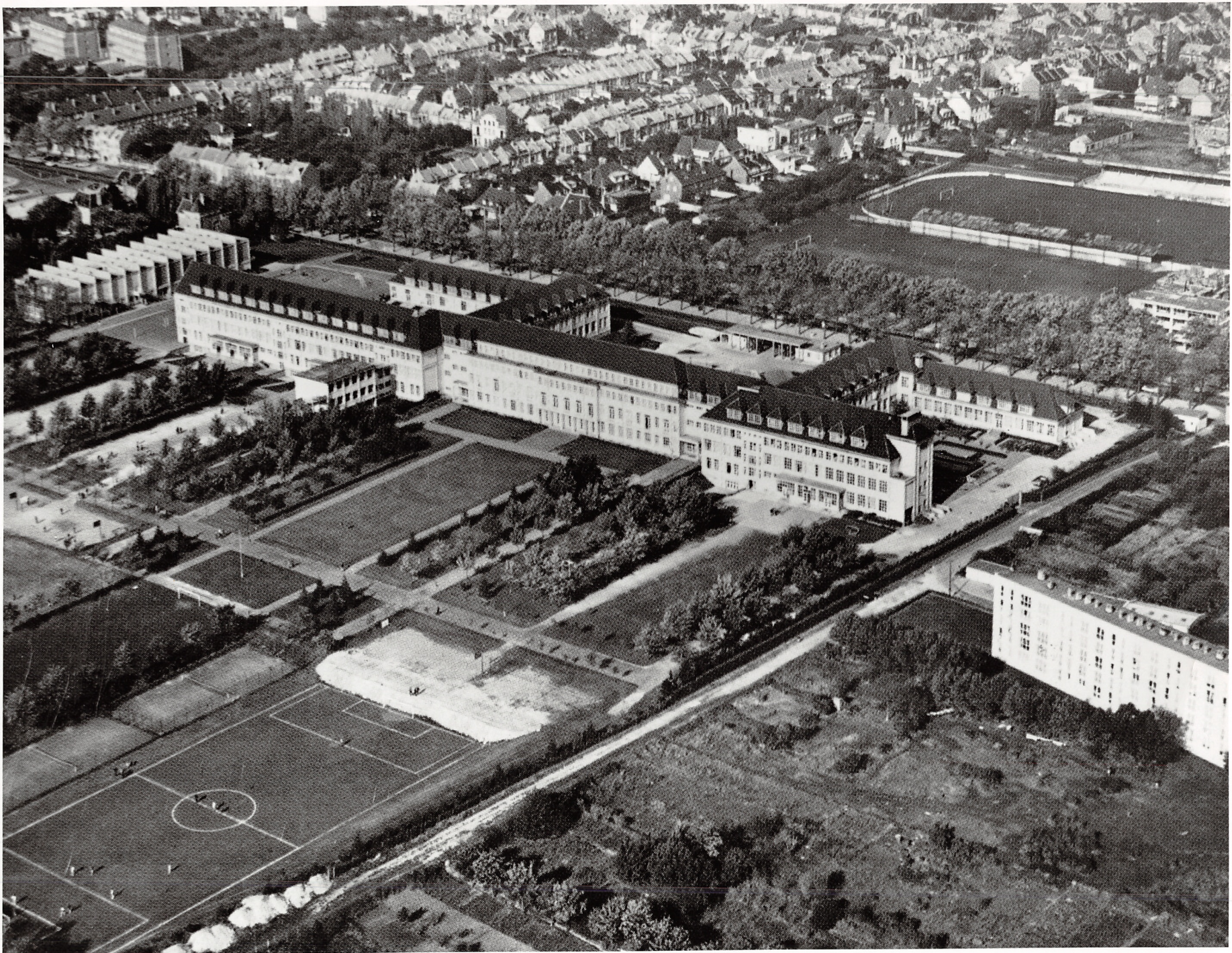


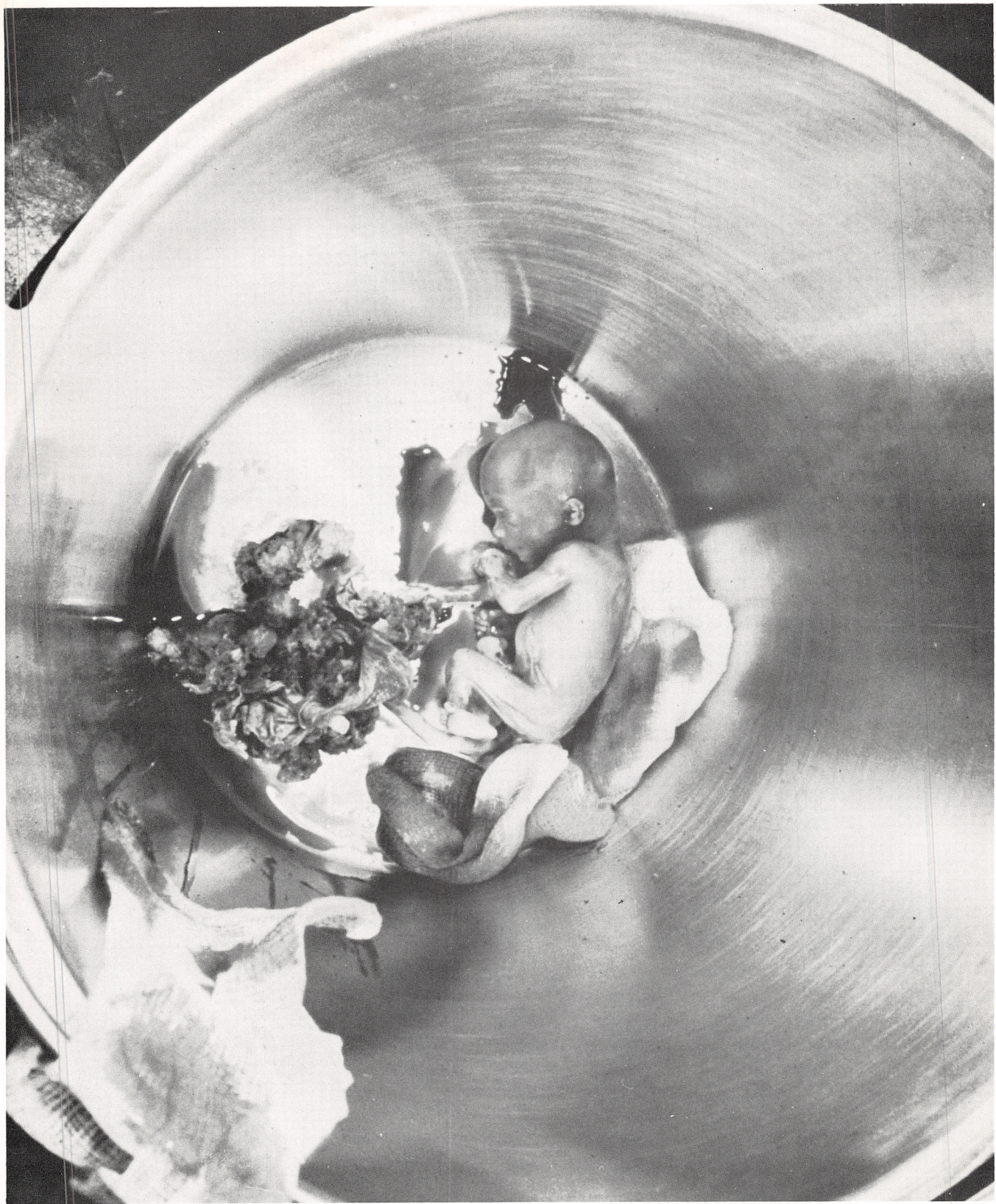
JAR WITH LID 1968. Stoneware, by Sadie Young Bear, Mandan, from Ft. Berthold Reservation, N.D.



PIPE 1965. Catfinitite bowl with wood stem by George Bryan, Chippewa, from Pipestone, Minnesota.







Saint Regis Church,
Saint Regis Quebec.

Feast Day of KATERI TEKAKWITHE:- April 17 th., 1970,

3.30 P.M.

Benediction of the Blessed Sacrament :-

- 1.- Opening hymn
- 2.- O Salutaris
- 3.- Tantum Ergo
- 4.- Closing hymn: "Rægina Coeli !"

Ceremonies at the Rectory :-

- 1 - Procession to the Rectory,
- 2 - Initiation: by Chief Peter Garrow and Princess Esther Phillips,
- 3 - Bestowing of the Indian Names to:-
 - a) Father Joseph McBride, S.J., Vice-Postulator,
Chief Ra-ke-ni KA-RON-HI-IO
Father Bright SKY.
 - b) Imposition of Indian-Head-Dress,
 - c) Presentation of Pipe-of-Peace,

To Mary Eunice:- author of "Maid of the Mohawks",

- a) Name: "Princess Kateri Ka-sen-ni-ios-tha"
She renders the name Kateri "beautiful".
- b) Presentation of gifts:- TO Mary Eunice:
 - 1.- Beaded-head-band,
 - 2.- Beaded necklace.

To Joseph Spagnola, husband of Mary Eunice and Manager of "Mary Production Guild",

In appreciation of his work:-
Presentation: A Beaded Belt.

THANK YOU ALL !

Second Part :- To Kateri Center, in Hogansbury, N.Y.

For further ceremonies in honor of Kateri, her Feast Day,
April 17 th., 1970.

Program :-

1.- Indian Choir of Caughnawaga Sings:
Two selections,

2.- Short Speeches by ;

a) Father Henry Bechard, S.J.,

(Shrine to Kateri in Caughnawaga,)

b) Father Joseph McBride, S.J.,

Both Fathers are Vice Postulators of the Cause of Beatification
of Kateri Tekakwitha.

3.- READINGS:-

A) Mary Eunice: "Princess Kateri Kasennioatha"
Excerpts from: "Maid of the Mohawks".

b) Second reading: Charmaine Cole, senior Student at Salmon
Central High School, will read: "Kateri's Baptism", Easter,
Sunday, April 18th., 1676, (294 years ago), written by
the historian, Father Cholenec, in 1712.

Final Tribute to Kateri, at the foot of her Statue:-

a) Presentation, basket of Lilies.

b) Prayer for the Beatification of Kateri Tekakwitha,
(in French, English, and Indian),

Final Hymn to Kateri Tekakwitha, sung by the Indian Choir of
Caughnawaga, (hymn composed by Fr. Alfred Bernier, S.J.)

Light refreshments are served free, in Kateri Hall. ALL WELCOME!

.....

And now the high school would like to present, "A Tribute to Kateri".

She was not a Hollywood movie star...she was not the daughter of a King.... she never appeared on television...she founded no empire, wrote no books, fashioned no great works of art...she did the one thing necessary...she loved God. Life was hard for Kateri...she was born in the woods of North America...she lived a rather short life...she walked the path, the red path of life...she believed in something greater than herself...trials and sorrows were hers from her earliest childhood.

When just a small child, she lost her parents...she suffered from smallpox, which hurt her eyes and left her face marked...but she was happy, because in her heart she carried the love of God.

People hurt her...they said she was trying to be good...she would not commit ~~sin~~ sin with them...to save her soul she fled many miles in a canoe... she went to a place where she could live and love God...this was the most important thing in her life...

They told her she should marry...many braves tried to make her give in to them... but she gave her life to God...she made a vow of chastity...and she lived it out...

When life was so hard she was sad...she went into the woods and found there a quiet place, a place where she could talk to God and listen to his voice...

Her body wore out early in her life...her soul was strong with the love of God.

Yes, she suffered a lot, she had many trials, but it didn't last so long...

the day came when God called her to Himself so that she could love him for all eternity...

And so on Holy Thursday she lay down her life, she went home to God to be happy for all eternity...

Some people are remembered for the things they did...monuments are built to generals and presidents and kings...Kateri is remembered for what she did ~~NOT~~ **NOT** do...she didn't ~~give~~ **NOT** give up...she didn't ~~turn~~ **NOT** turn from God...she is also remembered for

what she did...she walked the path of life with her eyes on God...she lived each day according to His will...she loved Him and He loved her...for this she is a great Indian...for this she deserves monuments and statues...for this she deserves our reverence...she has taught us to walk the path of life according to God's will...for this we should always be grateful to her...

We have trials...we have sadness...we have sorrow...but like Kateri, we also have God...

As the winds sigh through the woods, the birds sing, the sun shines on our pines and ~~park~~ prairies, we hear the hoofbeats of the horses of our famous chiefs and warriors, we hear the pounding of the buffalo hooves across the meadows, we see the smoke from the campfires rise from the ~~fire~~ tipi flaps, before ^{us..} the faces of Crazy Horse, Sitting Bull, Hollow Horn Bear...all the great chiefs of the Sioux...we see Tecumseh, Cochise, Old Joseph...great chiefs of other Indian nations - we see the faces of men who were great in Indian history - great because they fought for their people...and we see the face of Kateri - great because she taught her people how to live, how to love God, how to walk the path of life...

We hail you, Kateri....we honor you...we, your brothers and sisters, thank you for showing us the Indian way of life, of eternal life...we ask you to bless us, to protect us, to speak to God for us - we your Indian brothers and sisters...

J.M.

527-2183.

3885 Remount Blvd.

Montreal, Que.

June 21, 1970

Dear Sister Bechar,

Enclosed you will find a copy of "Slaughter of the Innocent" published in America in 1962.

It speaks louder than any long sermon on "Abortion" - at least that is what I have found in my teaching of Religion classes since that date -

May I take this occasion to thank you for the great gift of the "Mass" which you have brought to me so very, very often these past two years.

An revoir until September.
Pray for me, please and for the repose of my dear Dad.

Sincerely in L & M -

Sister Kathleen Cottrell
S.M. S.M.

1962

- October 5: Today my life began. My parents do not know it yet. I am as small as a seed of an apple, but it is I already. And I am to be a girl. I shall have blond hair and blue eyes. Just about everything is settled though, even the fact that I shall love flowers.
- October 19: I have grown a little, but I am still too small to do anything by myself. My mother does just about everything for me. And what is odd--she still doesn't know that she is carrying me here under her heart, and that she is helping me already, that she is even feeding me with her own blood. She is so good.
- Some say that I am not a real person yet, that only my mother exists. But I am a real person, just as a small crumb of bread is yet truly bread. My mother is. And I am.
- October 23: My mouth is just beginning to open now. Just think, in a year or so I shall be laughing and later talking. I know what my first word shall be -- Mama.
- October 25: My heart began to beat today all by itself. From now on it shall gently beat for the rest of my life. Without ever stopping to rest! And after many years it will tire. It will stop, and then I shall die.
- November 2: I am growing a bit every day. My arms and legs are beginning to take shape. But I have to wait a long time yet before these little legs will raise me to my mother's arms, before these little arms will be able to gather flowers and embrace my father.
- November 12: Tiny fingers are beginning to form on my hands. Funny how small they are! I shall be able to stroke my mother's hair with them. And I shall take her hair to my mouth and she will probably say "Oh! nasty!"
- November 20: It wasn't until today that the doctor told mom that I am living here under her heart. Oh, how happy she must be! Are you happy mom?
- November 25: My mom and dad are probably thinking about a name for me. But they don't even know that I am a little girl. They are probably saying Andy. But I want to be called Cathy. I am getting so big already.
- December 10: My hair is growing. It is smooth and bright and shiny. I wonder what kind of hair mom has!
- December 13: I am just about able to see. It is dark around me. When mom brings me into the world, it will be full of sunshine and flowers. I have never seen a flower you know. But what I want more than anything is to see my mom. How do you look mom?
- December 24: I wonder if mom hears the whispering beat of my heart? Some children come into the world a little sick. And then the delicate hands of the doctor perform miracles to bring them to health. But my heart is strong and healthy. It beats so evenly--tup-tup, tup-tup -- You'll have a healthy little daughter, mom!
- December 28: Today my mother killed me.

GOD WRITES LARGE WITH SMALL LINES



Hugh John Birmingham
1890 - 1957

Even though the statues at Kateri's grave near Montreal and here at St. Francis Mission are similar, both having been executed from the same mold by the world famous sculptor, Monsieur Emile Brunet of Paris and Montreal, some may think that the two places, one in the heart of the Great Plains Indian country and the other on the banks of the St. Lawrence River, may be very far apart. Actually, in God's providence, the two are connected very closely.

Back in the first half of the nineteenth century, when the Eastern tribes were being persecuted under the national policy of removal or extinction, some Iroquois emigrated to the Rockies in what is now Montana. They told their hosts, the Flathead Indians, about the Jesuit Blackrobes. A delegation of Flatheads went to distant St. Louis to invite the Jesuits to come to their country. One of those who responded to the invitation was Fr. Pierre DeSmet. His presence may have been the reason why Spotted Tail, chief of the Sicangu Tribe, later also known as the Rosebud Sioux, when he went to Washington in 1877 to arrange for his reservation, asked for Blackrobes to come and teach his people. The Jesuits came in 1885, with the Sisters of St. Francis, to found St. Francis Mission. However this was not the first contact between the Sioux and the Blackrobes. Back in the seventeenth century, the pioneer Jesuits who were in what is now Northern Wisconsin and Minnesota, worked with the Dakotas (Sioux).

So events have gone full circle and the people of the Rosebud Reservation and surrounding area are dedicating this statue to an Iroquois. The Jesuits, Sisters and lay staff at St. Francis Mission long ago began promoting devotion to Kateri Tekakwitha. In 1884, the year before the Mission was founded, the American Bishops at the Third Council of Baltimore asked the authorities in Rome to start the process for the beatification of Kateri. Since then her cause and the Mission have grown side by side.

In the middle of the fifties, the members of the St. Joseph - St. Mary Society a lay organization, determined to erect a statue of Kateri, and began a fund for that purpose with the proceeds from the Catholic Indian Congresses held at St. Francis. Other donations came from interested friends, among them Mr. and Mrs. James Stengel and family, of Milbank, S. D., and Mrs. H. J. Birmingham and family, of O'Neill, Nebraska. Mrs. Birmingham designated this as a tribute to all of the Indian people, and as a memorial to her husband, Hugh John Birmingham.

Mr. Birmingham was born in O'Neill, Nebraska, on Dec. 8, 1890. He attended Creighton Prep in Omaha and the University of Nebraska at Lincoln, graduating in 1913. He went into the cattle and banking business in Holt County, Nebraska. In 1926, he married DeMaris Stout, of O'Neill. They had three daughters, Mary Louise, Barbara Jane, and Margaret Demaris. Mr. Birmingham served on the Public School Board of O'Neill for thirteen years, and helped Creighton U., his home parish, and the hospitals in Atkinson and O'Neill, the latter run by the Sisters of St. Francis. He was a sportsman and conservationist, was well known in the cattle country, and always had a great love of the West. He died on Sept. 5, 1957.

The statue of Kateri was done by M. Emile Brunet, whose sculptures are in many governmental and other public buildings in Canada. His most famous works are on Western and Indian themes. One, of buffalo, won the World Grand Prize for sculpture at the 1937 World Exposition in Paris. The statue of Kateri was cast in Italy and finished at Monsieur Brunet's studio in Paris.

The beautiful granite base was quarried, polished and engraved at the quarries of the Dakota Granite Company, Milbank, South Dakota. Mr. Stengel worked with M. Brunet in choosing the color of stone that would best match the bronze sculpture. The color used is called mahogany.

Never underestimate the power of a woman, living or deceased! After fifteen years of work by many people, Kateri has managed to get a statue of herself erected in the heart of the nation, and on the Rosebud Sioux Reservation, which is a leader among American Indian tribes in promoting housing, industry, tourism, specialized education in Indian culture and history and other fields. People come here from all over the country to see what we have done. And the Sioux Museum at St. Francis draws visitors from all over the world.

We hope that this statue will become a national shrine, a place of pilgrimage, and that its presence here will hasten Kateri's cause so that we can soon call her "Saint" Kateri Tekakwitha, as she takes her place with the many famous Indian people of history.

DEDICATION PROGRAM

SHRINE OF KATERI TEKAKWITHA

Sunday, May 10, 1970

St. Francis Mission, St. Francis, S. D.

2:00 P. M. DST Program Honoring Kateri (Gymnasium)

St. Francis Mission Students

Edward Schmidt, M. C.

"Marching to Pretoria"

"America the Beautiful"

Second Grade

"This Land is Your Land"

Fourth Grade

"Invitation"

Fifth Grade

"Battle Hymn of Republic"

Sixth Grade

"Tribute to Kateri"

High School

Introduction of Guests

4:00 P. M. DST Concelebrated Mass (Church)

Main Celebrant and Homilist:

Most Rev. Harold J. Dimmerling

Bishop of Rapid City

5:00 P. M. DST Unveiling and Blessing of Statue

Expressions of Gratitude:

Fr. Bernard D. Fagan, S. J.

Unveiling:

Nancy Riley, Louis Charging Bear

Blessing:

Bishop Dimmerling

Address:

Fr. Michael Jacobs, S. J., member, Mohawk Tribe.

St. Regis Mission, New York State.

Remarks:

Fr. Henri Bechard, S. J.

St. Francis Xavier Mission

Caughnawaga, Quebec, Canada

Vice-Postulator of the cause of Ven. Kateri.

6:30 P. M. DST Feast for All (Digmann Hall)

7:30 P. M. DST Pow-Wow (Digmann Hall)



Kateri Tekakwitha (teh-cock-with-ah) was born in 1656 in the Mohawk Indian Village of Ossernenon on the banks of the Mohawk River in what is now central New York State. She was the daughter of an Iroquois chief of the Turtle Clan, part of the famous and still extant League of the Iroquois, from which the founding fathers drew ideas for the United States Constitution. Her mother was Kahenta, a Christian Algonquin captive, baptized by the Jesuit missionaries. Kateri's child pet name was Little Owl, as if in prophecy of the weak eyes that would be her cross through life. Or perhaps she had weak eyes that were aggravated by the small-pox epidemic that killed her parents and brother when she was only four.

Kateri was adopted by the new chief, Iowerena, and his wife Karitha and her sister, Arosen. She helped these ladies with the household chores, and also did craft work. For relaxation she liked to walk in the woods or by the river, communing with her Creator.

The quiet tenor of her life was broken in 1666, when she was ten. A shift occurred in the balance of power in the American colonies. The English seized land from the Dutch, who were allies of the Iroquois. The Algonquins, who were enemies of the Iroquois, asked the French for help to defeat them, so the next year, after one unsuccessful attempt, a French-Indian army invaded and the Iroquois decided to sue for peace. They sent envoys to Canada to make a treaty. Upon their return, they brought with them

three Jesuit missionaries. Kateri admired these men and their teachings. On the bark of a tree out in her beloved woods, she carved a cross in imitation of the one the Blackrobes wore. She began instructions in the Christian faith and was baptized by Fr. James de Lamberville on Easter Sunday, April 18, 1676.

From the missionaries and the other Christian Indians, Kateri heard about a Christian village, Caughnawaga, near Montreal and decided to go there so that she could practice her faith more fully. She made her first Communion there at the Mission of St. Francis Xavier on Christmas Day, 1677. Life in her new home involved the same domestic duties, with more chance to pray and meditate. This led her, at the age of twenty-three to make a vow of perpetual chastity. And, with a group of like-minded people in the village, she devoted all the time she could spare to the spiritual and corporal works of mercy.

During the winter of 79-80, she went out to help with the hunt. Perhaps it was the severe cold and the exertion that brought on the illness that began during the Lent of 1680. She predicted that she would die before Holy Thursday. One day she told her friends, "Take courage, I will love you in heaven; I will pray for you; I will help you." These, her dying words, have been a source of inspiration and courage to thousands of people of all races all over the world.

Kateri died on April 17, 1680. Almost immediately, cures of body and spirit began to take place at her grave, and have continued. This led to the introduction of the cause of her beatification. After careful study of her life and works, her cause was officially approved by Pope Pius XII in 1939, when he declared her virtues heroic and gave her the title of Servant of God, Venerable Kateri. This means that she practiced faith, hope, charity, prudence, justice, courage and temperance to a heroic degree. This heroic practice of virtue and not visions or other phenomena is the true mark of holiness.

If, by praying to God through Kateri's help in your own words or the words of the official prayer printed below, you receive spiritual or material help that you consider miraculous, write to Fr. Superior, St. Francis Mission, St. Francis, So. Dak., 57572, or to the Promoter of her cause, Fr. Henri Bechard, S. J. St. Francis Xavier Mission, Caughnawaga, Quebec, Canada. The favor you receive may help to speed Kateri's cause.

PRAYER FOR THE PROMOTION OF THE CAUSE OF BEATIFICATION
OF THE VENERABLE SERVANT OF GOD, KATERI TEKAKWITHA

O God, Who didst wondrously protect the innocence of Thy Servant, Kateri Tekakwitha, and bestow on her the gift of faith and the spirit of penance, grant, I beseech Thee, that all who invoke her intercession may obtain what they desire, and I also the blessing I humbly beg; so that her favor with Thee may be manifest to all, and she may be exalted to the honor of our altars, as among the Blessed in heaven. Amen.

Imprimatur: Patrick Cardinal Hayes, New York, Jan. 10, 1933.





WALL HANGINGS BY ARTHUR AMIOTTE



U.S. DEPARTMENT OF THE INTERIOR • INDIAN ARTS AND CRAFTS BOARD
SIOUX INDIAN MUSEUM AND CRAFTS CENTER

Tipi Shop

Box 1270

Rapid City



57701

WALL HANGINGS BY ARTHUR AMIOTTE

An exhibition April 5 to May 29, 1970

1. MEDICINE BUNDLE. 1969. Knitted, wool mohair, string, feathers, and bells, 50" x 60". Collection USDI, IACB, Sioux Indian Museum and Crafts Center. (69.22.1)
2. SCARLET COSMOS. 1969. Fabric applique and stitchery of threads and yarns. 26" x 26". Collection USDI, IACB, Sioux Indian Museum and Crafts Center. (69.11.2)
3. UNTITLED. 1969. Fabric applique and stitchery of threads and yarns, 36" x 38". Collection USDI, IACB, Sioux Indian Museum and Crafts Center. (69.11.1)
4. WALL HANGING. 1969. Fabric applique and yarn stitchery, 39" x 43½".
5. WALL HANGING. 1969. Woven, 43" x 31½".
6. WALL HANGING, with geometric designs. 1969. Patchwork, 25½" x 69½".
7. WALL HANGING, with geometric designs. 1969. Patchwork, 24" x 61½".
8. WALL HANGING, with geometric designs. 1969. Patchwork, 37" x 64".
9. WALL HANGING, with geometric designs. 1969. Patchwork, 27 9/16" x 51¼".
10. WALL HANGING, with geometric designs. 1969. Patchwork, 23¾" x 48".
11. WALL HANGING, with geometric designs. 1969. Patchwork, 26" x 61¾".
12. BANNER, with geometric designs. 1969. Patchwork, 23¼" x 36¼".
13. BANNER, with geometric designs. 1969. Patchwork, 27¾" x 40 1/8".
14. WALL HANGING, with geometric designs. 1969. Patchwork, 48¾" x 76¾".
15. WALL HANGING. 1970. Knitted, wool, cotton, 48" x 60".
16. WALL HANGING. 1970. Knitted, wool, cotton, 36" x 48".
17. PLANT FORMS. 1970. Stitchery, natural synthetic fibers, 36" x 30".
18. WALL HANGING. 1970. Woven, cotton, hemp, wool, 12" x 36".
19. WALL HANGING, with geometric designs. 1970. Patchwork, 31½" x 49¼".

Prices of wall hangings for sale may be obtained upon request from the Tipi Shop, Inc., a non-profit educational organization operating the Indian arts shop housed in the Sioux Indian Museum and Crafts Center.

SIOUX INDIAN MUSEUM AND CRAFTS CENTER, 1002 ST. JOE STREET, RAPID CITY, SOUTH DAKOTA

BACKGROUND INFORMATION ON KATERI SHRINE

Thirteen years ago at the end of 1956 Father Joseph P. Zuercher, S.J., Superior of St. Francis Mission, was sick with terminal cancer. A novena in honor of Kateri Tekakwitha for his cure was made by everyone at St. Francis Mission School and by many people throughout the Reservation from Christmas Day, 1956, to January 2, 1957. At the time a shrine in honor of Kateri was promised. It was the thought of all of us that this shrine would be erected whether or not God chose to grant Father Zuercher's cure through the intercession of Kateri. It was God's will to call Father Zuercher and he died in April of 1957.

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STATUE of KATERI TEKAKWITHA

Sunday, May 10, 1970

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4:00 P.M. Mass of Concelebration in the Church

Sermon by Bishop Harold J. Dimmerling

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by Bishop Dimmerling

Talk by Father Michael Jacobs, S. J.,
a Mohawk of the same Tribe as Kateri

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Dear Sir,

Kindly forward me a glossy photo of the "Fetus in a Bucket" which appeared in your May 30th issue of The Canadian Register. Perhaps you could ^{also} send me a copy of your May 30th issue. I am enclosing a check of five dollars ; should this not be sufficient, kindly bill me. I would like to publish it in the September issue of the Kateri quarterly.

Sincerely yours,

Henri Béchard, S.J.
Vice-Pastor
Kateri Center
c-o Mission St. Francis Xavier
C.P. 70
Caughnawaga, P.Q.

July 6th.
July 14th.

AMERICA

106 WEST 56th STREET, NEW YORK, N.Y. 10019

July 14, 1970

Henri Béchard, S.J.
Kateri Center
1673 Lafontaine Park
Montreal 177 P.Q.
Canada

Reverend and Dear Father Béchard, Pax Chr-sti:

We received today your letter of July 7 requesting permission to reprint the article "Slaughter of the Innocent" from the June 2, 1962, issue of AMERICA in the September issue of Kateri, your quarterly.

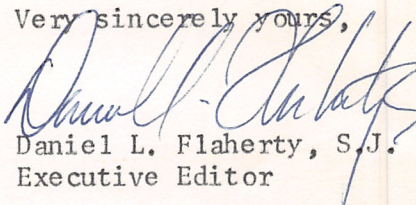
For our part we are willing to grant the permission and this letter will so confirm that.

But the history of that article is this: it is supposedly a translation of a portion of a pastoral letter by Cardinal Wyzynski of Poland (I have my doubts, because I have seen other versions and other attributions of authorship); in any event, it was translated into English by Father Chrobot and appeared first in Sodalis, a publication of SS Cyril & Methodius Seminary in Orchard Lake, Michigan.

My own opinion is that this story has become so common, and has appeared in so many forms, that it is now in the public domain. But then, I am not a copyright lawywr.

As far as America Press is concerned, you may reprint the piece as it appeared in AMERICA and there will be no fee. If you wish to go a step further and check with Orchard Lake, I have given you the necessary information.

Very sincerely yours,


Daniel L. Flaherty, S.J.
Executive Editor



st. francis indian mission

Vol. 13, No. 5

St. Francis, South Dakota

Apr - May 1970

ANNUAL CARNIVAL

The weather was warm, and the roads open, From all over the reservation both the Indian and white population came in a record crowd to make a success of this year's carnival, and the booths, stocked with your gifts, did a thriving business.





Dear Friends of LITTLE SIOUX:

Don't look now, but the calendar definitely says it is Spring. Winter here, as winters go, has not been too harsh. The Little Sioux are happy to be able to get out of doors and the noise level in the buildings has shrunk considerably.

All of us are very grateful to the many people who have aided our carnival. You have made it a wonderful success with your gifts for the booths and with funds.

With the coming of Spring, the brown burnt-out prairie grass turns a brilliant green. Tourists and vacationers will start feeling the call of the wide open spaces (incidentally free of smog) and the gorgeous scenery of the mountains and the Black Hills with Mount Rushmore's gigantic figures. Should any of you be out in our neighborhood, you are invited to visit the Reservation and the Mission with its historic and authentic Indian museum. The museum features the culture and daily way of life of the Indian before the white man's intrusion. Then, too, throughout the summer, almost every week end one or the other Indian communities will have a pow-wow exhibiting Indian dancing with drum beat music and song. Indian food is also served.

I close with a prayer that the God who made this country great will continue to bless you and the people to whom it was given.

Gratefully yours,

Fr. Bernard Fagan S.J.

P.S. All contributions to the Little Sioux are tax deductible, and we would gladly inform anyone, if it is not too late, of the amount of his contribution(s).

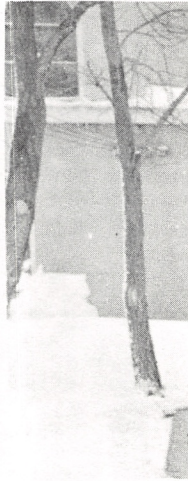


Security for Eternity

Who says that you can't take it with you? An investment in eternity will be of more lasting value than one in time. Feeding God's little ones will definitely earn His blessings. Please remember Little Sioux in your bequests and wills. Our title is the Rosebud Educational Society of St. Francis, South Dakota.



And suddenly it's Spring! A wise old Indian once said, "Only a fool or a foreigner predicts weather in South Dakota". In rapid succession three late snow storms, coming over the high Rockies, have delayed Spring. One day the sun will shine and the warm south wind will blow and suddenly...



The Little Sioux are introduced to the mysteries of reading (Sioux language) and English. Bilingual teachers often only speak their native language at home. The children in the upper classes, courses in Indian history, art and...



SIoux NOTES



The 50 members of Boy Scout Troop #140 of St. Francis were hosts to a Scoutarama last month. All the troops from the neighboring area took part. As their project, Troop 140 demonstrated a bridge building technique using poles and rope. Even though most of them did not have uniforms and shared what little they had, their interested efforts won for them a coveted blue ribbon.



Several years ago, when the first Office of Economic Opportunity organization was established under the auspices of the Rosebud Sioux Tribe, Indian community meetings were held in each part of the reservation. This was a grass roots operation and the people themselves, not some planners far away, determined what they thought necessary for changing the reservation's poverty and rural ghettos into suitable places to live.

In these meetings, lead by the local community chairmen, the Indian people were encouraged to speak out and determine what their most crying needs were. These were listed and brought by spokesmen to a mass meeting. As each spokesman was given the floor, the list of needs was read off.

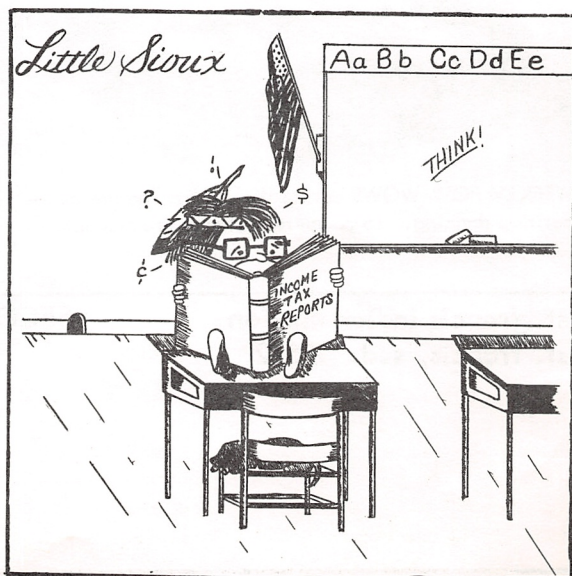
Invariably each list started with housing and adequate employment, then education and health.

To a great extent, housing has been eased with almost a thousand small dwellings having been built, but there are still many families living in one room shacks. The new housing relieved the crowding of several families in the same shack. Other families that had left the reservation because of lack of economic opportunity have begun to return.

Furnishing full employment on the reservation, however, has been another matter. Unemployment on the reservation is 69.1% as compared to the national average of 4.4%. OEO created many jobs in health care and in education as teacher aides. There were jobs under Title V and Operation Mainstream for men, but since many of these were make-work jobs, they have practically ceased. Permanent jobs, such as industry offers, are few, since in spite of many efforts of tribal officials little industry has come in. Continued efforts are being made.



ing and writing by teacher aides who can speak both La- are more effective in the lower grades since many child- dren are encouraged to speak both languages at school. culture are also taught.





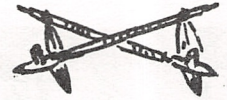
FRANK LaPOINTE graduated as Valedictorian of his class from St. Francis in 1954. He attended Rockhurst College in Kansas City where he graduated cum laude four years later. After spending some time in the United States Navy, he returned to the reservation to found the Rosebud Sioux Herald (an excellent weekly reservation newspaper, subscription \$9.00 a year, published at Rosebud, S.D.). He has remained as editor since that time with the exception of a year on leave of absence to take advantage of a John Hay Whitney fellowship in journalism. He is a member of the American Indian Leadership Council and is engaged in a number of public service projects.



WEEKLY POW-WOWS during the summer feature competitive dancing. To compete costumes are mandatory.

MISSION NEEDS

Bath Towels
Boys Shorts and Socks
Girls Cotton Underwear
Sweaters and Jackets
Housecoats - Bathrobes
Cotton knit shirts - colored
T-shirts - Sport Shirts
Ditto Paper - Typing Paper
Soap - Shampoo - Toothpaste
Combs - Handkerchiefs
Sheets - Pillow cases
Bedspreads - Library Books



little SIoux

PUBLISHED IN THE INTEREST OF POOR SIOUX INDIAN CHILDREN OF THE ROSEBUD RESERVATION WHO EITHER ARE WELFARE CASES OR WHO LIVE TOO FAR FROM A PUBLIC SCHOOL AND NEED BOARDING SCHOOL CARE.

LITTLE SIOUX is owned by the Rosebud Educational Society of St. Francis, South Dakota, 57572, and is published every two months. All subscriptions and gifts are gratefully received and are used for the support of the Indian children.

st. francis indian mission
st. francis, s.d. 57572

SECOND CLASS MATTER

Subscription - \$1.00 a year

Second Class Postage paid
at St. Francis, So. Dak.

Rev. Bernard Fagan, S.J.
Editor

Rev. R.M. Demeyer, S.J.
Managing Editor

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Kateri Tekakwitha
(1656-1680)

Kateri was born in 1656 at Ossernenon in the beautiful valley of the Mohawks near the present city of Albany, New York. Her mother was an Algonquin, captured by the Iroquois, and her father was a Mohawk chief of the Turtle clan. When she was four years old, small pox took her father, mother, and baby brother and left her an orphan. She was then adopted by her two aunts and an uncle. From her earliest childhood her kindness, love, and cheerfulness shone brightly in the dark forests of the Indian country.

The Mohawks made frequent raids into Canada. Finally, in 1666 the French government sent its best troops against the Mohawks and took Kateri's people by surprise. The Mohawks lost everything--homes, food supplies, skins for trading. They asked for peace. With peace came the Jesuit missionaries and Christianity. Many of the Mohawks were baptized.

Eight years of trials and temptations came into Kateri's life while she learned and practised the new religion. Finally, at the age of 20, just 34 years after the Mohawks had tomahawked Father Gene Goupil, S. J. and almost on the same spot, she heard the most welcomed words: "Kateri, I baptize you...." Kateri was now a Catholic.

Much of her day was spent in sewing and embroidering--moccasins, dresses, leggings--and slipping off into the forest to be alone in prayer.

To get away from the fighting and drunkenness of her home village, Kateri escaped into Canada with the aid of a catechist, Hot Ashes, who was an Oneida chief, and of a Christian Huron, and a Mohawk friend. (It was common rumor that Hot Ashes was one of those who tortured Father Brebeuf to a horrible death in 1649 and then Gabriel Lalemant. Hot Ashes later became a convert and a most zealous catechist for Christ.) They speedily paddled their canoes across Lakes George and Champlain and down the Richelieu to come safely to the Christian Indian town of Caughnawaga, "Laughing Waters", on the St. Lawrence, near Montreal. Kateri was now 21.

Her closet friends here were Anastasia, a friend of her mother, and Mary Teresa, an Oneida Christian known also as the "village drunk" but now a recovered alcoholic. These two describe Kateri as a very ordinary girl--modest, humble, kind, and always cheerful. She loved to pray too.

On Christmas Day, 1677, Kateri made her First Holy Communion and always afterwards tried to receive her Lord as often as possible in Holy Communion.

In 1679 she was stricken with a sickness that left her with a slow fever, stomach pains, and headaches. For hours during her painful sickness she was left alone while the men were on the hunt and the women in the fields, with only some cornbread and water within reach. Kateri had much time for prayer and meditation.

Her sickness increased. During Holy Week of 1680 she began to sink quickly. She received Viaticum and the Anointing of the Sick, and quietly passed away with Mary Teresa by her side. Kateri was buried at "Laughing Waters".

Carlton Hare

" C'est aujourd'hui, enfin, qu'entre en vigueur just à côté, dans l'Etat de New York, une loi d'avortement morale et proprement révolutionnaire. Sans erreur, New York devient le premier territoire d'Amérique du Nord à l'avortement sans désormais accorder également à toute femme qui en fera la demande.

" Sur le plan social, c'est à nous une énorme pas en avant. Je sais, ça heurte durement des consciences, en en fait ces des tabous très anciens et enracinés au plus creux de l'atomisme. Le simple mot d'avortement suffit encore à provoquer des mouvements de répulsion. Mais comme toute, ne veut-il pas nous donner à la femme une libre possession d'elle-même (dont elle n'abusera jamais

autant que l'homme a su le faire de
la sieste) plutôt que de voir, comme
ici, des médecins estimables se jeter
dans l'illégalité pour tâcher de
mettre fin à l'hypocrisie qui
entretient par les peurs et les
appâtes la + brèche clandestine ?

Bertrand + Fischer
527 527 1559

René Lévêque -

~~1er juin 1970 en 3 couleurs.~~

Le mercredi, 1er juin 1970.

~~Journal de Montréal, 1er juin~~
~~en trois couleurs.~~





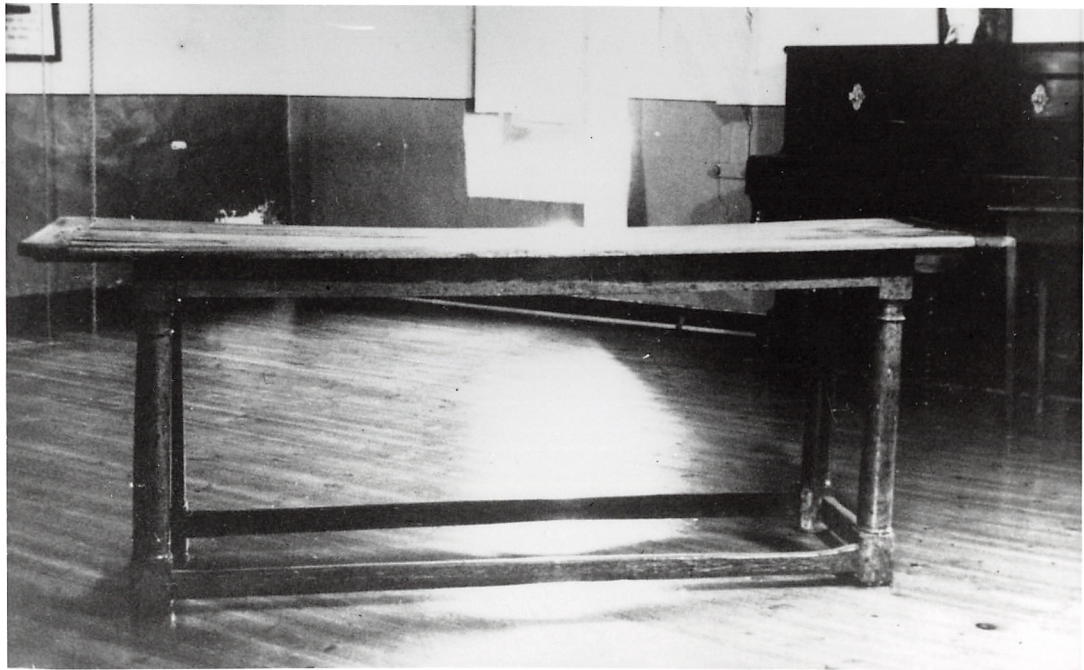


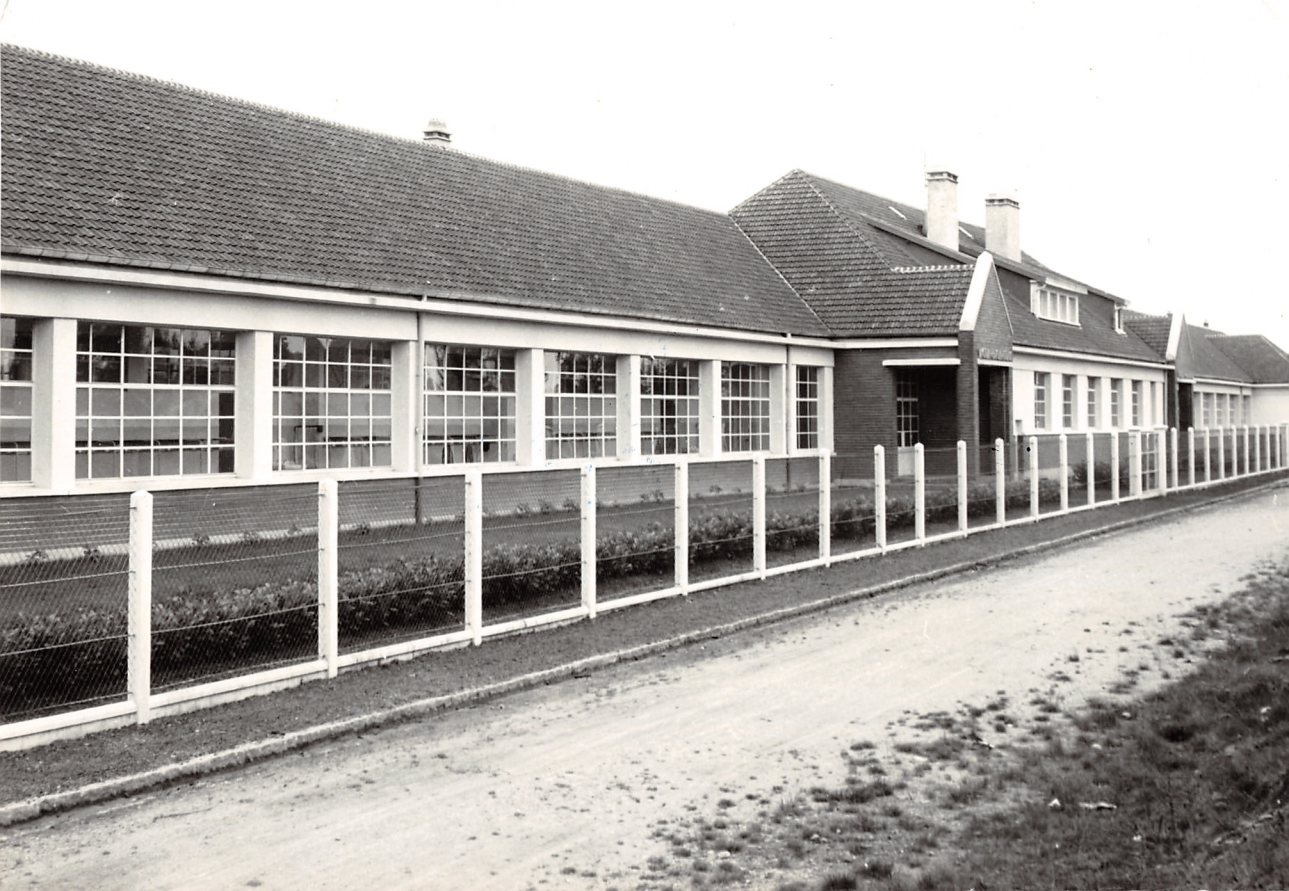




Pin











N. D. DU SACRE-COEUR
PRIEZ
POUR NOUS





PAR. AVION

Collège "LA PROVIDENCE"
80-AMIENS

Sept. 21, 1965

Dear Friends,

The trip is very pleasant. At Amas, found something new on Fr. Buisson. Weather has been exceptionally good. Last night, we arrived at St. Briec in Brittany. Passed the night at the Major Seminary. This P.M., we shall be at St. Pol de Léon. Prayed for you all at Sisens and Clomson. The cathedral at Chateaux is most impressive. So many things to see! - Yesterday visited S. Saccour & Vicomte where St. J. de Brieg was born.

Cordially in our love,
Henri B. J.

9

150



The Kateri Staff

1673 rue des Parcs - Le Montain

Montreal - 177 Québec

Canada

5

S.S.
P. S. Haut













• 70

• MAY





