Kateri School
June 2

Dear Father Béchard,

Here is the little booklet I phoned you about in May - Not very literary, but it does give my pupils an idea of their history.

Would you be so kind as to let me know if there are any blatant fallacies - My intention is to enlighten my pupils on their origins - not perpetrate and pass on any errors - I could make necessary changes for next year's class - Thank you -

Yours sincerely,

(Mrs) Velma Bourque

(Tel: 692-0658)

The Brothers

MARYKNOLL MISSIONERS

MARYKNOLL, NEW YORK

July 15, 1964

Greetings Fr. Bechard,

Had some luck last year, and was able to send you a part of the prize won in a seminary poetry contest. At the time you made the remark that you would like to see some verses about "Kateri". Since you asked for it - here are some that you can do with as you please. This includes "file 13" located at the side of your desk.

KATERI TEKAWITHA - The Lilly of the Mohawks

Who is this girl of the wilderness
With virtue pure and spirit free
The Mohawk maid, Kateri

Her choldhood years with their scars and tears
Are but a souls bright victory
This Indian soul, Kateri

To seek Christian life midst pagan strife
She with "Louis" is told to flee
The "Jewel" named, Kateri

She wins her race to waters of grace
And her vow of virginity
The Lord's handmaid, Kateri

From Martyrs blood came this wonderous flood
Of light that her people might see
Intercede for us, Kateri

For now, Father - Sincerely in Christ,

Charles Stepanek

Bro. Charles Stepanek, M.M.

P.S. Please change my name on the subscription list as the Maryknoll Brothers have returned to their family names. Change "Gordon" to "Charles".

J.M.J.A.

Sisters of St. Ann
Box 817
Cornwall, Ont.
August 18th/64.

Rev. Father Bechard, S.J.
St. Fracis Xavier Mission
Caughnawaga, Que.

Rev. and Dear Father:

I am very grateful to you for reading over the little play on Kateri and considering it important enough to mention in your Kateri Booklet. I would sincerely appreciate your criticism of the work in your capacity of a writer. Also would you be able to suggest any colleges that would have a course in Creative writing that I could follow.

I would like to take advantage of your vast experience in such matters.

The play was given on May 22nd, to a very receptive and appreciative audience. It took approx, five weeks to prepare with rehearsals in the evenings and on Saturdays and Sundays. We had the whole reserve helping; Some to teach the Indian dances, others to help in the sewing. We not only had the pupils of the school but some of the high school children as well; so you may well imagine the trying time we had to get them together for a general rehearsal. The play lasted about an hour, without an intermission or a closing of the curtains.

The blessing of Kateri Center was on June 20th, presided by Bishop Thomas A. Donnellan. Father Jacobs gave the opening address and expressed his thanks to the bishop for his generousity. Some of the members of the Caughnawaga choir were invited to sing benediction. It was lovely. The Rosarians served lunch afterwards. I hope you do get the opportunity to come and visit. Thanks again.

sincerely,
Sr. M. Cabrini, S.S.A.


andreas de groot

World's Oldest Catholic Bishop Dies in Albany

The Pilot June 27, 1964

ALBANY, N.Y.—(NC)—Bishop Edmond F. Gibbons, 95, reported as the oldest Catholic bishop in the world, died (June 19) in the Albany see which h· had directed for 35 years.

Bishop Gibbons retired as the sixth bishop of Albany on Nov. 10, 1954, and was succeeded by Bishop William A. Scully.

Francis Cardinal Spellman offered a Solemn Pontifical Requiem Mass in the Cathedral of the Immaculate Conception here (June 24). Auxiliary Bishop Edward J. Maginn of Albany delivered the sermon.

Bor in White Plains, N.Y., on Sept. 16, 1868, Bishop Gibbons attended Niagara University and the Seminary of Our Lady of the Angels in Niagara. He was ordained in Rome in 1893, after studying there for three years.

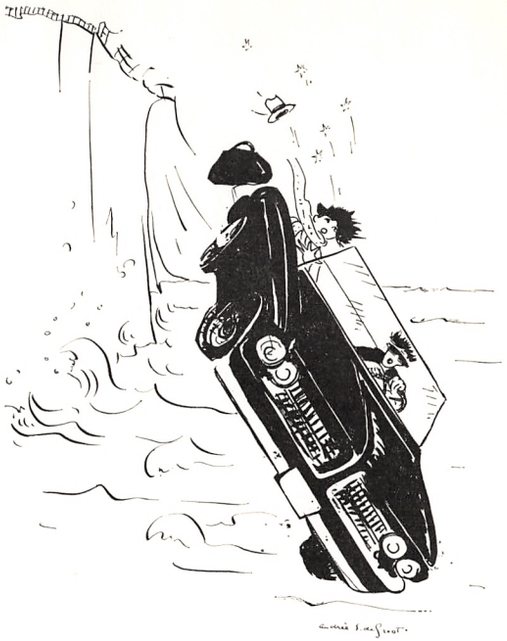
Serving for a time as superintendent of diocesan schools in the Buffalo diocese, he was consecrated bishop of Albany in 1919. Since that time, the number of churches in the diocese increased by 65, the number of schools by 28, and two Catholic colleges were established.

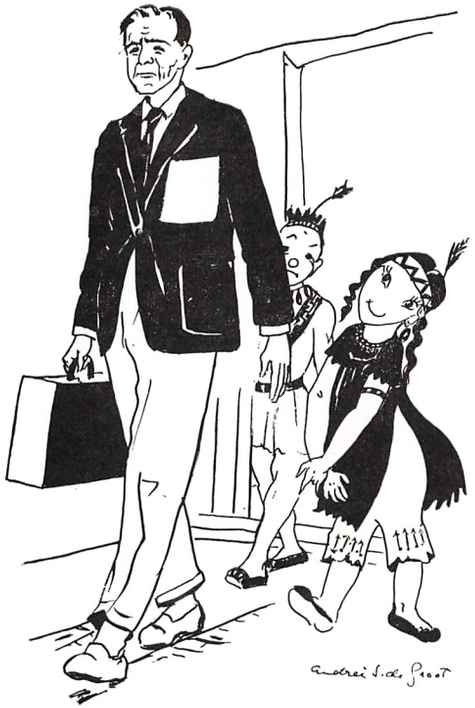
One of his major goals was to secure the elevation of the Mohawk Indian girl Kateri Tekakwitha to sainthood. Through his efforts she has been accorded the title of venerable.

With the death of Bishop Gibbons, the oldest Catholic prelate is reported to be Archbishop Dionigio Casaroli of Gaeta, Italy, who will be 95 next month.


Andreas de Groot


Andreas de Groot




Andreas de Groot

(N)

From Kateri's birth in 1656, among the Mohawks of Ossernenon, until her parents' death, in 1661 or 1662, what Christian influences if any at works around her? The example of Algonquins, Huron and French captives as they prepared for death or underwent torture must not too lightly be dismissed. Along with the example of the Indian converts, the preaching of Fathers Isaac Jogues, St. Jean de Lalande and Br. René Goupil, a few years before, they ~~[illegible]~~ sowed the good seeds saving the seed of faith. To such an extent that a quarter of a century later, the missionaries were enthusiastic about the wonderful Christians most Mohawks had become.

~~The very year of Kateri's birth~~

Already in 1654, ~~Father the Jesuit Reader~~ a missionary, speaking of the Indian converts wrote "Our Christians in their captivity saw the occasion of Christianity wherever they happened to be."*

Th. J.R. 43, p. 251

As the early martyrs in Rome, in fact in Germany in 1964, in 1656 ~~Religious year~~ two Indians ~~died as a Christian should~~ were burned to death in the Mohawk castle. After being tied to the stake where they were to die, they asked for time to pray. This was granted them. When the younger of the two noticed a French captive, he said:

"My Brother, if ever you were to see Outsitsont (that is the name given by the Iroquois to Monsieur de Bécancourt, with whom the young Indian had lived for several years), tell him that I die a Christian; that tortures don't frighten me, because they cannot take from me the hope of Paradise."

An unfortunate Christian Algonquin woman who had been captured at the same time and was about to be burned also prayed before dying and asked one Frenchman to pray with her.

~~At the~~ Throughout the land of the longhouse people, the blood of martyrs and of true Christians began to bear fruit. One of the Blackrobes wrote in the following strain ~~report~~ about the Iroquois:

VEN. KATERI TEKAKWITHA

Emile Brunet - Photo A.Landry
Mission Saint-François-Xavier

VEN.KATERI TEKAKWITHA

~~Sculpt.~~ Bronze d'
Sculpt. E. Brunet-Photo A. Landry
Ed. Abbaye de Pradines,Loire -Printed in France

~~Speaking of the pagan Indians,~~

"They now embrace our holy religion with more fervor than those whom they have exterminated, and assume the yoke of the same faith of which they were, some years ago, the oppressors. They repeople the Church which their cruelty had depopulated; they build in their own country more chapels than they have destroyed in that of their neighbors. God's providence makes them take the place of the poor Christians whom they have exterminated, and the exhortations of our martyrs, more ardent than the flames and the fires from the midst of which they preached, now produce such marvelous effects upon their executioners that more Iroquois have become Christians in two months than they were persons converted in several years. They ask so fervently and assiduously for the waters of Baptism as they have insolently contemned them... If they urgently ask to be admitted to the number of the faithful and to bear the illustrious name of Christians, they take no less care to become worthy of that grace, and to perform the duties connected with it. Their fervor would cause this nascent Church to be envied for a Church already formed and established for many years... It would indeed be difficult to find in older Churches so great eagerness to attend the public prayers and instructions, combined with so great modesty, and so perfect submission to all the duties of a Christian."

44 Th Vol. 43, 285

Now most of these Iroquois converts, were made outside the Mohawk Country; but many of these converts were secretly secreted into Kateri's little castle. There in the summer of 1657, the missionaries ~~they~~ preached, ~~to~~ ~~declare war against paganism in all the other Iroquois cantons to which the could obtain access. Unfortunately, several more years would go by before they Black robes would be allowed to ~~return to~~ live, roam at will ~~the~~ throughout the Mohawk River district. ~~Every to~~ The progress of Christianity ~~was~~ endeavored a set-back ~~throughout the~~ throughout the Five Nations.

~~In 1660~~ Three years later, when ~~Kat~~ Tekakwitha was ~~four years old~~. ~~About the same time~~. ~~And the Huronas~~ The Hurons who lived ~~at~~ at one of the three Mohawk castles, truly formed a Church in a lodge, but fervent and constant in the faith. They held assemblies in some outlying cabin, removed

Flowers, Also.

(continued).

In 1656, the year of Kateri Tekakwitha's birth, two Hurons died at the stake in the Mohawk Country. Before their execution, they requested time to pray and this was granted to them. The younger of the two, said to a French captive — ~~the~~ : "My Brother, if you ever see Outsisont" — the Huron name of Monsieur de Becancour with whom the young Huron had lived for two years — "tell him that I am dying a Christian, that the tortures don't frighten me, because they can't take the hope of Paradise away from me!"

An Algonquin woman, captured at the same time, and was about to undergo the same death, prayed in preparation to ~~the~~ death and requested that the Frenchmen pray with her.

During the summer of 1657, after ~~the~~ two missionaries were established at Onondaga, they decided to extend their efforts to all the other Iroquois countries to discover the could obtain access. Thus sixteen or seventeen different peoples opened their eyes to see the truths which were preached to them, among them many captives of various nations, who understood the Iroquois language well enough.

from the noise and gaze of those hostile to the faith. ~~Such and~~ ~~only the~~ These hours filled encouraged one another to say their prayers together and to praise their faith more jealously from their Cross. Katori was too young to be aware of these meetings. But her Mother, ~~may~~ things an algonquin, must know something about them, as she ~~always prayed despite the prevent~~ was always known for her ~~[illegible]~~ loyalty to the religion of the Black Robes.

34 40 40 40 90/4

Vol. 47. Th. 57.

~~From the Hrs~~

During 1660 or perhaps a little later smallpox swept over ~~the~~ ~~villages Onondaga~~ the Five Nations, carrying off many men, besides great numbers of women and children. Their fields were only half tilled and their villages deserted. ~~Also~~ Katori's parents succumbed to ~~this~~ the pestilence, for ~~[illegible]~~ little brother also.

Vol 28. 79

During 1660, Father Simon Le Moine — Onondaga — still working at Onondaga received several letters from prisoners in the Iroquois Cantons. ~~They were tortured but~~ They were not killed, and ~~released~~ allowed to return home, thanks to Garakontie, the Onondaga chief. Three other captives, who were being tortured, suffered heroically. While one was being tortured, the two others prayed: "We had agreed", wrote the ~~[illegible]~~ third Frenchman, "that while one of the three was being tortured, the other two should pray for him — which we never failed to do; and we had also agreed that, while the two were praying, the one under torture should chant the litany of the Blessed Virgin, or else the Ave Maris Stella, or the Pange Lingua — which was done. It is true, our Iroquois scoffed and laughed in great derision upon hearing us sing in this manner; but that did not prevent us from doing it... We pray to God with good courage; and; if you ask me whether I did not loose my patience and wish ill to the Iroquois who were so maltreating us, I shall answer you, "No," and that, on the contrary, I prayed for them."

Vol. 47. p. 90

Even if this praying was resented, it was a "Consolation". Louis Guimont, ~~another~~ a prisoner who died ~~at the stake~~ at the hands of his captors, did nothing but pray to God. ~~His~~ Angered by his praying, he was tortured more cruelly than before and finally slain on the spot. His enemies quite understood that ~~prayer~~ his faith was the source of his strength. For this, ~~they were~~ the Iroquois were →

~~At the time~~ In 1660, the palissades of the three "Iroquois villages were in poor condition: here and there some stakes as large as one's leg, through which one can easily pass." But

Vol. 47. 1660-61

so retiring was she, began to know her as "the maiden at the Sault [Saint Louis] who lived like a religious... and when they saw her they could not believe their own eyes, because of her modesty and reserve." After 1682, the story of her apparitions, in which she appeared radiant with light and holding a cross in her hands, drew the attention of all New France. Soon the many cures obtained through her intercession led people in every quarter to pray to her as to a saint.

That same year, Father Chauchetière, while on a visit to the sick of the mission, came upon a cripple, who had suffered thus since the age of eight. The sight of this sick person touched the missionary and he lent her Kateri's crucifix, recommending that she make a novena:

"This was the first novena made to Kateri, and it was not without effect, for on the ninth day the woman was cured... Seeing that she had completely recovered, the Father told her to remember that she had promised Kateri not to gamble any more, of which she was inordinately fond. She gave it up entirely and has never gambled since... It has been noticed that she usually cured the soul of those whose bodies she healed, if they were in need of this double assistance, even though they did not pray for it."

The spirituality of the cross was that of St. Isaac Jogues and of the Venerable Kateri Tekakwitha. Both , throughout their lives and at the time of their deaths could say to the Indians and to the whites : "I have made known they name to them, and will make it known; tjat the love wherewith thou hast loved me, may be in them..."(John 17:26). It would perhaps be a good idea to think about their great love in this month of September during which occurs the feast of the Martyrs. And, also, to meditate a little (don't be afraid of the word 'meditate') on this mysterious exchange between Montreal and the Iroquois Cantons and between the Iroquois Cantons and Montreal.

Concerned by the ~~the~~ white men living in the neighborhood: "The Dutch are no longer willing to secure our freedom", wrote one of the captives, "as it costs them too dearly. On the contrary, they tell the Iroquois to cut off our arms and legs and to kill us where they find us, without burdening themselves with us."

Vol. 47, 1660-1661, p. 93

Garakontie, the Onondaga chief, ~~very~~ ~~[illegible]~~ had become very good friends of Father Le Moine, and ~~took from his Mohawks Captives obtained~~ obtained the release of nine French captives, many of whom had been held by the Mohawks.

This ~~great~~ old chief, an orator of no small ability, though he ~~was not a Christian, did~~ did not become a Christian until 1669. ~~[illegible]~~ exercised his influence in favor of "the prayer" among his people. A crucifix, about two feet in height had been carried away ~~by~~ by the Mohawks from the little settlement of Argenteuil in the Island of Orleans. They brought it back to ~~their country~~ the Mohawk River, exhibiting it in their big houses as one of the most precious spoils taken from the French.

On a visit to Agnié, ~~Garakontie~~ Garakontié saw it. He was well aware of the respect Christians had for the crucified Lord, and would not suffer this image to be profaned. ~~Accordingly, he~~ So he undertook to buy it back, ordering a handsome present for this purpose. And as he proposed ~~[illegible]~~ it, he ~~delivered a~~ strongly praised the crucifix, speaking more like a fervent missionary than like a pagan chief. He succeeded in ~~redeeming~~ recovering it thanks to this present and to his speech. He ~~carefully~~ piously brought it back to Onondaga and placed the crucifix in the altar of the little chapel, where the French, Iroquois and Dispersés daily gathered to pray before it.

This splendid gesture of a great Iroquois chief ~~[illegible]~~ must have been commented at some length in the Mohawk Valley. Who knows, in later years, perhaps Kateri's friend, Anastasia Tekakwitha ~~had been~~ recalled ~~[illegible]~~ in detail the whole story to Tekakwitha.

~~[illegible]~~ ~~Kateri~~ Little Tekakwitha was then about ~~four~~ five years old. Prayer and the example of pious Christians, both Indian and white, were at work in her environment. Then smallpox struck over much of the Iroquois country, carrying off many men besides children and children. Their fields were only half tilled and their villages deserted. Kateri's father, mother and little brother

Palissades

succumbed to the dread disease. Many Christian Indians also died. Would Christian influence continue to exist ? Only [illegible] of carrying the box all the way back and forth.

It was on September 24, that he set out anew for the land of the Iroquois. Before his departure, he had a foreboding of his martyrdom. Once agian, from Montreal, he wrote to a Jesuit friend :

"My heart tells me that if I have the good fortune to be employed in this mission, ibo et non redibo, I will go but I will not come back; but I would be happy if Our Lord wished to consummate the sacrifice where he began it ,and if the little blood shed in this land were as the earnest of that which I would give from all the veins of my body and heart. "

On the way , he learned of a sudden change in the temper of the Mohawks. The Iroquois and the two or three Hurons accompanying him, turned back. Alone with John de Lalande, he continued his journey.

What had happened among the Iroquois ? After the saint's departure from the village of Ossernenon during the previous June, an epidemic had fallen upon the land and worms had destroyed the better part of the crops. It is easy to imagine the affliction of these folk. The witch-doctors consulted, for want of something better, ended up by designating Father Jogues' box as the unique source of all these misfortunes.

The Bear Clan immediately wanted to break the peace. The other Wolf and Turtle Clans (Kateri would later be a member of the latter) remained favorable to the treaty with the French. The fact is worthy of note. Mambers of the Bear Clan alone made St. Isaac Jogues and the donné, St. John de Lalande , prisoners in the vicinity of the Lake of the Blessed Sacrament, now Lake George.

At Ossernenon, the arrival of the two captives simply set the clans more at variance than before. The families of the Wolf and of the Turtle used every means to save the lives of the two missionaries; those of the Bear demanded the death of the Blackrobes in the most violent terms. To avert an irreconcialable split among these parties, a general council of the elders and of the war-chiefs was called. The result of its deliberations was an order to free the captives. Thus the supreme authority of the Mohawks was formally opposed to the killing of St. Isaac Jogues and of St. John de Lalande.

Foreseeing their liberation, the Bear Clan resloved to get rid of the missionaries. It was October 18, 1646. As St. Isaac Jogues was at prayer in his longhouse, he was invited to come for a meal with one of

1
2
3 Separations
4
5 Letters.
6 A truly great Bishop.
7
8
9
10
11
12 Letters.
13 "If he had any heart..."
14 Flowers, also?
15
16
17 They give to strangers, but not to Kateri!
18
19
20 Letters.
21 A young Mohawk Martyr.
22 We should have helped Kateri's Cause more!
23
24 (Fin de l'article) et Merci à Mlle. Cornier.)
25 Letters || Disease
26 Two Iroquois Recordings – Ave Verum. Latin. English, Indian.. || 26: Amen.
27 Adv.
28 Bearded Frenchmen and Deadless Indian.
29
30 Letters
31 Kateri Tekakwitha – (poem). Adv.
32 Bishops + Sympathy Cards.
33 ~~R.I.P. for Tekakwitha~~ The Wheel of Days...
34
35 The V.-P. working to his job.
36. Cover

Kateri Seals

One sheet of 24 red seals? 1.00. Send your letters in its Kateri's care, thus making ~~Kateri~~ the holy of the pilgrimages letters home and bread.

New heliogravure pictures of Kateri (reading in Oshka).

5¢ each. Special price for quantity orders.

64

x

- Ten years ago. ✓
- Mrs. Burke.
- Sister Colleen ✓
- Fr. Jacobs. New Parish Hall ✓
- Fr. Lahandes.

As we go to press, the sad news of the death of three Jesuit missionaries to China, working for the Mission Bureau in Hartford and Dunbee has been brought to my attention. Killed in an ~~acc~~ automobile accident on Saturday, August ~~10~~ the 8th were Fathers Guy Paindiaud, S.J., Paul-Emile Gauthier, S.J., and Father Horace Lahandes, S.J. The latter has closely connected with the Mission of St. Francis Xavier. ~~He~~ was a director of Kateri since 1935. Born in Somerville, Mass., in 19[illegible], he studied in Hartford, entered the Society of Jesus, and left for the China Missions in 1940, where he worked in the Siichow Diocese until 1953. During the Japanese invasion, he spent twenty-two months in concentration camps. Later on, he lived for five years among the Communists, spent forty days in a Red jail, and was ~~thereafter~~ expelled of China on August 30th, 1953.

~~During Afterlife~~

He was assigned as a curate to ~~the Mission~~ Cheyenne in 1955. He became Superior and Pastor in 1961, and filled this post with his unfailing ordinary good humor until last December, when he was recalled to the China Mission Bureau ~~since~~ as he ~~was a man~~ belonged to the Far East Province of the Society of Jesus. ~~Some people~~ A few ~~outsiders of sometimes~~ found him a little cold: this was because of a gracious deference - but to those who knew him, and he was easy to know, he was ever the kind, understanding and sympathetic friend. R.T.P.

Stephen Hoonhouentsi ontaouet

12
33
41
39
125

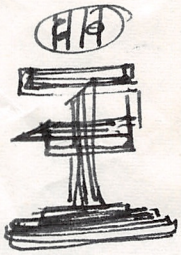
Vol. 46. p. 139
1660 : No work

Vol. 46. - p. 109 - The captive Church in Aquin.

Facts drawn

p. 111. Aronticndi.

p. 233. Mission of the Dominicans received.
Aquinas against it.



Vol. 47.
1660-1661. p. 51 A par. Thom among, p. 51.
p. 33. Another Thom (man). p. 53
~~p. 5 Thom [illegible] - [illegible] at Aquin (man [illegible])~~

1661-1663 Vol. 47. p. 67. Fr. Le Hogue among the Dominicans (Aquinas). (?).

1660 - 1661.

1663-1664. Vol. 49. p. 107. Thom matters at Aquin 'constitute
liaison and flying always.
p. 123 - Thom considers French prisoners.

1664-1665.
1664 — 1665
1665-1666. De Troy. meets ours. p. 185.

Vol. 50

Vol. 51. 181.
187.

que Dieu lui demandait autre chose -- sa vie elle-même. Le Mardi saint, elle reçut le saint Viatique et le reste du jour et toute la nuit suivante, elle occupa son temps "en de doux et de fervents entretiens avee Notre-Seigneur, Notre-Dame et son crucifix."

Sa mort , très douce, fut comme un ruissellement de vie sur la mission, sur Laprairie, Lachine, Montréal, la Pointe-aux-Trembles, Trois-Rivières et sur Québec. Même auparavant, des Français de Laprairie, "quelqu'industrie qu'elle apportât pour se cacher", avaient commencé à connaître celle qui vivait au Sault ... à cause de sa modestie et de son recueillement." Après 1680, le récit des apparitions de Kateri, toute rayonnante, la croix en main, attira sur elle l'attention de la Nouvelle-France. Et bientôt les nombreuses guérisons obtenues par son intercession la firent invoquer un peu partout comme une sainte.

En 1682, le P. Claude Chauchetière, en visite chez ses malades, apporta le crucifix de Kateri Tekakwitha à une jeune femme percluse de tous ses membres depuis l'âge de huit ans. Chaque printemps ce mal devenait intolérable. La vue de cette malheureuse Indienne émut le missionnaire et il lui prêta le crucifix de la défunte en recommandant de faire une neuvaine. "C'est la première neuvaine qu'on lui ait faite et qui eut son effet, car au neuvième jour elle fut parfaitement guérie... Le Père la voyant remise lui dit de se bien souvenir qu'elle avait promis à Kateri de ne plus jouer, car elle était extrêmement passionnée au jeu..." Elle ne joua plus jamais. "Kateri, disait-on, guérissait d'ordinaire les âmes de ceux dont elle guérissait les corps , lorsqu'ils avaient besoin de cettt double guérison, sans même qu'on l'en priât."

Spiritualité de la croix. Celle de saint Isaac Jogues et de la vénérable Kateri Tekakwitha. L'un et l'autre , tout le long de leur vie et de leur mort pouvaient dire et aux Indiens et aux Français : "Je leur révélerai ton nom pour que l'amour dont tu m'as aimé soit en eux" (Jean, 17, 26). Il est peut-être bon d'y penser en ce mois de septembre où l'on fête les saints Martys canadiens. Et de méditer un peu (ne craignez pas le mot <u>méditer</u>) sur cet échange mystérieux entre Montréal et l'Iroquoisie et entre l'Iroquoise et Montréal.

Chap X
Th. Vol. 43, p. 250

1656 - 1657. Q, p. 31. "Nos chrétiens dans leur captivité : jettent partout où ils sont des semences de chrétienté." ✓

Id. L'année dernière (1656) un Français fut témoin de la mort de deux ~~Français~~ Iroquois ... ✓

Id. p. 33. Th, Id. p. 250. - Une pauvre chrét. Algonquine ✓

Chap. XIV. Q. 38. Th. Id. p. 282 - Nombre extraord. de conversions - mais peu récurrence mort chez Iroquois.

Chap. XV Q. 38, (d'Ouvont qui) "C'est une l'été seulement que les PP. s'étant établis déclarèrent ouvertement la guerre à l'infidélité ... chez tous les autres pays inconnus ... Th. 43, p. 296.

1657 - 1661 - La guerre des 2 Iroquois plus rude que jamais ! Q. 1661, p. 2.
Th. Vol 46, p. 200.

Id. Chap. II, Vol. 47. Q. 27: Th. Vol. 47, p. 50: "Une pauvre Huronne"
28. Ibid. Th. p. 52. Un Iroquois chrétien Huron.
Th. 57 - Secret ennemities entre Hurons.

Q. Id. Chap. dernier, p. 30; Th. 47, 66. - Simon le Huron.

Q. Id. p. 34, Th. 47, p. 82 sq.
François Hertel
Fandoux.
Un St Français
Pierre Renouto
tous fuirent.
Monsieur Hebert
Q. Th. Vol. 47, p. 89.

Lantom Agnié = 3 fourgs avec pommes polissades Q, 1661, p. 36. Th. 47 p. 92.

Q 1661 - 1662. p. 4; Th. 47 - p. 138 sq.
Id. p. 16; Th. 47, p. 214. - L'hist. du crucifix.
Q. 1662 - 1663. p. 11 La petite vierge = Th. 48, p. 79,
Th. 47. J. Lalemant le Mr General - Chassin et 3 frères, p. 252 sq.
Th. 47. Romenim y Landes - (S. Fr. X.): p. 269

Q. 1664 - p. 26.; Th. Vol. 49, 102.
27 - Quelques Mahomes hurones
29. Prisecle 2 captifs français
30 Un Huron les salue à leur manière.

12 juin 1964.

La vice-postulation
Centre Kateri, C.P. 70
Caughnawaga (Québ ec).

3. aux 248 enfatns qui se présentèrent ` l'école des Soeurs. "Les enfants ne parlaient pas l'anglais, et les Soeurs ne parlaient pas l'iroquois. ~~Les~~ Tout de même les garçons étaient très ~~courtois~~ respectueux et les filles très sages" and avec beaucoup de bonne volonté tout se passa bien.

L'assiduité en ces jours étaient aléatoire. S'il y avait du travail à la maison, s'il y a vait du bois à couper ou de l'eau à porter , les besoins du moment l'emportaient sur les avantages de l'instruction . Pourtant, la flame deu zèle missionnaire des jeunes Soeurs alluma une réponse au coeur de cette jeunesse authentiquement canadienne. Vers la fin du mois, les élèves avaient atteint les 390. Les maîtresses s'en trouvaeint fort encouragées dans leurs efforst ~~pour~~ pour promouvoir ~~les~~ une éduca tion chrétienne et pour développer ~~les qualités les meilleures~~ les meilleures qualités d'esprit et de coeur. Bientôt l'émotion des bulletins mensuels, les cérémonies de l'Arbre de Noël , les visites du Père curé intéressé à l'école devènaient des occurences que tous d ésiraient ardemment.

Le

Les bons amis de Kateri voudront certainement dans leurs prières offrir un mémento pour le repos de l'âme de Monseigneur Edmond Gibbons. A cause de sa laïcité et de son indianité, cet évêque américain a mené presque à sa conclusion la béatification de cette jeune Iroquoise, celle que nos ancêtres appelaient "la protectrice du Canada".

Bishop Gibbons, Oldest In Catholic World, Dies

Pontifical Mass Set Wednesday

A Solemn Pontifical Requiem Mass for Most Rev. Edmund F. Gibbons, D.D., 95, oldest Catholic bishop in the world and retired bishop of Albany Catholic Diocese, will be held Wednesday at 11 a.m. from the Cathedral of the Immaculate Conception, Albany.

Bishop Gibbons died at 9:30 p.m. yesterday at St. Peter's Hospital where he had been a patient for three years. At his bedside was Most Rev. Edward J. Maginn, D.D., auxiliary bishop of the diocese who served under him for many years.

When Archbishop Alfonso Carinci of Rome, Italy, died last Dec. 6 at the age of 101, Bishop Gibbons became the oldest bishop in the Catholic hierarchy. He was interviewed at that time and said, "I thank God for my long life. I have found complete contentment."

Many Dignitaries

Dignitaries of the Catholic Church from many parts of the country are expected to attend his funeral.

During a long and distinguished career in which he had founded two colleges, organized 31 new Catholic parishes in the diocese, and founded Mater Christi Seminary to train young men for the priesthood, he had become nationally known. He helped form the New York State Catholic Welfare Committee and New York State Catholic School Superintendents Association, and served on the administrative board of the National Catholic Welfare Conference for many years, part of the time as chairman of the legal department.

Friend of Many

He was the friend of many distinguished clergymen among them Archbishop Francesco Satolli, first Apostolic Delegate to the U.S. The archbishop had taught him dogma while he was a student in Rome. Later, while secretary to Bishop Stephen B. Ryan of Buffalo, he helped raise funds for the Apostolic Delegate's first residence in Washington.

He also knew the late Cardinal Gibbons. The cardinal and Bishop Gibbons' father came from County Mayo in Ireland and were acquaintances. Bishop Gibbons knew the Cardinal for many years and attended his funeral in Baltimore.

One of the bishop's great interest was the cause of the beatification of the Mohawk Indian girl, Kateri Tekakwitha. He initiated proceedings and had continued to work for her cause. The Mohawk Indians in Canada had honored him and given him an Indian name which translated, was, "He who is the bright sky."

Golden Anniversary

In 1943, Bishop Gibbons observed his 50th anniversary as a priest. The date coincided with the 100th anniversary of St. Mary's Church, Troy. He celebrated a Pontifical Mass in the Cathedral in Albany on May 27 of that year and three days later came to Troy for the observance at St. Mary's Church. A year later when he observed the 25th anniversary of his consecration as bishop, Cardinal Spellman, then archbishop of the diocese of New York, took part in the observance.

Bishop Gibbons had served 35 years as head of the diocese. He was consecrated to the post in 1919 and retired in 1954. He had been a priest for 71 years.

Upon his retirement he was named by the late Pope Pius XII Titular Bishop of Verde. He lived after his retirement at Mater Christi Seminary.

Achievements

In the field of education there were many achievements during his 35 years as bishop. Among them were the establishment of Catholic Central High School in Troy and Siena College, the College of Saint Rose. At Siena the gymnasium-auditorium was erected in his honor. It is known as Gibbons Hall.

In the summer of the year of his retirement Mater Christi Seminary was opened.

On the feast of the Annunciation, March 25, 1919, Bishop Gibbons entered the ranks of the episcopacy and was consecrated Bishop of Albany in St. Joseph's Cathedral in Buffalo.

Born in White Plains Sept. 6, 1868, he grew up in Albany after his family moved there in the early 1870s. In his early boyhood Bishop Gibbons served as an altar boy at St. Mary's Church, Albany, where his family were communicants.

Began At 15

His college education began at 15 when he took a one year course at Niagara University before going to Rome for theological training at the North American College. He was the oldest living alumnus of Niagara University.

He received a doctorate in Sacred Theology and was ordained a priest May 27, 1893 by the late Cardinal Parocchi in Rome.

Originally Bishop Gibbons had been ordained for the Diocese of Buffalo and from 1893 to 1896 served as secretary to the late Bishop Ryan, while assistant at St. Mary's Church, Niagara Falls, where his brother, Rev. Nicholas Gibbons, was pastor.

From 1900 to 1916 he served as superintendent of parochial schools in the Buffalo Diocese as well as pastor of parishes at Silver Springs, Attica and St. Teresa's Church in Buffalo.

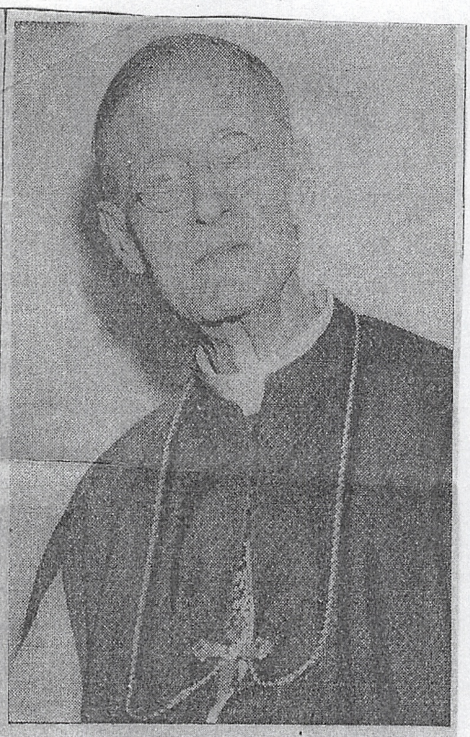
Named Bishop

On Feb. 1, 1919, the Holy See named him Bishop of Albany and he was consecrated on March 25 by the late Cardinal Bonzano, then Apostolic Delegate to the United States.

The ceremony was attended by four archbishops, 10 bishops and more than 500 secular clergy and members of religious orders.

When Bishop Gibbons arrived in Albany six days later an estimated 35,000 persons crowded Union Station and lined the streets to the Bishop's residence.

Two days later an induction ceremony took place in the Cathedral of the Immaculate Conception with the late Patrick Cardinal Hayes presiding. The late Most. Rev. Joseph Conroy, D.D., then Bishop of Ogdensburg, preached the sermon.



BISHOP GIBBONS DIES—This is the last photograph taken of Most Rev. Edmund F. Gibbons, D.D., 95, retired bishop of Albany Catholic Diocese who died last night after a long illness. The photograph was provided by Rev. William R. Jillisky, native Trojan and assistant editor of The Evangelist, diocesan newspaper, with whom Bishop Gibbons was talking when the picture was taken.

World's Oldest Catholic Bishop Dies in Albany

The Pilot June 27, 1964

ALBANY, N.Y.—(NC)—Bishop Edmond F. Gibbons, 95, reported as the oldest Catholic bishop in the world, died (June 19) in the Albany see which he had directed for 35 years.

Bishop Gibbons retired as the sixth bishop of Albany on Nov. 10, 1954, and was succeeded by Bishop William A. Scully.

Francis Cardinal Spellman offered a Solemn Pontifical Requiem Mass in the Cathedral of the Immaculate Conception here (June 24). Auxiliary Bishop Edward J. Maginn of Albany delivered the sermon.

Bor in White Plains, N.Y., on Sept. 16, 1868, Bishop Gibbons attended Niagara University and the Seminary of Our Lady of the Angels in Niagara. He was ordained in Rome in 1893, after studying there for three years.

Serving for a time as superintendent of diocesan schools in the Buffalo diocese, he was consecrated bishop of Albany in 1919. Since that time, the number of churches in the diocese increased by 65, the number of schools by 28, and two Catholic colleges were established.

One of his major goals was to secure the elevation of the Mohawk Indian girl Kateri Tekakwitha to sainthood. Through his efforts she has been accorded the title of venerable.

With the death of Bishop Gibbons, the oldest Catholic prelate is reported to be Archbishop Dionigio Casaroli of Gaeta, Italy, who will be 95 next month.