

The Maiden Called Tekakwitha, continued.

No! Here was an Indian child, orphaned, physically handicapped, who followed an adaptive pattern of life which seemingly led her insensibly to the end which she attained. One can see a gradual tilling of the soil, a refining of it, until the coming of the Jesuits and their doctrine of the Incarnation and the Redemption planted a seed which ripened with great rapidity and burst forth into an expression of all her repressed desires. Here was an answer to her struggles, her strivings, her unhappiness. She found "One" whom she could love and trust without fear.

● *There by the Grace of God...*

Now comes the question of how to approach such a problem. How is it possible to make Kateri come to life? How portray her as a girl and woman growing in sanctity and not as a saint who was secondarily a woman? How show that her handicaps were used as stepping stones for the achievement of this purpose? How demonstrate also that God works best through His use of natural means and thus makes these things more comprehensible to us who are human beings with only human understanding? How enable us to say when we have had and known and understood: "There by the Grace of God and with my co-operation, 'I may go'?"

● *The cultural pattern of the Iroquois*

Unfortunately so little is known of the cultural pattern of the Iroquois at the time at which Kateri lived that it is very difficult to place her in her natural setting. Indeed no one in speaking or writing of their contacts

with the Iroquois has given a descriptive account of their lives and ways of life or of their home life and of the little intimate things which make up human relationships. All we have are a few brief passages in the "Jesuit Relations." This places an almost insuperable obstacle in the way of an analysis of a personality, because a personality is invariably largely influenced by the environment which is its setting. We, however, know enough of Iroquois life and occupations to know the limitations which would be imposed upon a person with Kateri's handicaps.

Unlike the Algonquin tribes by whom they were surrounded, the Iroquois were town builders. Instead of wandering from place to place to hunt, they preferred fixed abodes, houses enclosed in a compound walled by a double or triple palisade outside of which were fields where they could raise their corn. They were distinctly agrarian and depended more on agriculture than on hunting for their staple food supply.

The Mohawks, the tribe to which Kateri belonged, were the easternmost tribe of the Iroquois Federation and they built their towns on undulating hills above the Mohawk River which flows eastward through a picturesque valley and emptying into the Hudson, not far above Albany.

Try to picture such a country covered with virgin forest. Imagine a low hill, the top of which has been cleared and on which an irregular rectangular, doubly palisaded town has been built.

(To be continued.)

☞ Christmas present for Kateri:  
Among other gifts the Magi brought gold to the Child.  
Kateri's Cause is as poor as she was herself here below! ☞

## CALENDAR TIDBITS



Sept. 15, 1952. — From Miss Gertie Kathleen Hart of Quebec, a copy of her manual, *Méthode directe de conversation anglaise*, found its way to

the V.-Postulator's desk. The illustrations, in color, are by Paule Boisvert. Several pages are devoted to Kateri. Miss Hart leaves for France on Oct. 3, where she will have the opportunity to speak of the Lily of the Mohawks.

Sept. 16. — The Duchess of La Rochefoucauld, M. George Davy, Dean of the Faculty of Letters, Paris, with several friends, visited the Mission and manifested interest in the Cause of Tekakwitha.

Sept. 28. — A very dear friend of Kateri and of the Mission, Dr. Edmund J. Rhodebeck of New York, who spent the summer at Caughnawaga doing research for a Life of Tekakwitha, died of a heart attack at the Hôtel-Dieu of New Orleans. R.I.P.

Sept. 28. — The V.-Postulator was guest speaker at the communion breakfast of the C.W.L. at St. Bernadette's Retreat House in St. John's, Que.



Oct. 5. — This afternoon, René Lazare, 12 years old, brother of Albert, Kateri's secretary, was killed in a hunting accident. René had served High Mass and, on his way home confided to his brother that he

wanted to become a priest. With his younger brother, Leroy, René had been saving his pennies for the Kateri Statue Fund. To his bereaved family, goes the assurance of our prayers and heartfelt sympathy.

Oct. 13. — After three years of waiting (See *Kateri*, Vol. 2, No. 1, p. 12), the reconstruction of the steeple of the 107 year old Mission Church commenced to the deep satisfaction of the Pastor and of his parishioners.

Oct. 19. — The meeting of the Regional Committees of the Montreal Holy Name Societies took place at Kateri Hall. Before leaving the Mission, the committee members visited the church and rectory of the Mission and venerated the relics of Tekakwitha.

Oct. 27. — The Vice-Postulator recently asked the Sacred Heart to find him the means of placing a Kateri poster in every Catholic institution of Canada. (See p. 3.) Four sponsors were promptly found: Mr. Jean Bédard, Ltd., contractor of Ville Lasalle, Que., the Lachine Council of the K. of C., the Central Catholic Bureau, manufacturers, importers and publishers of religious books and articles, and Willis & Co. Ltd., creator of the Willis piano, both of Montreal.

IN YOUR WILL, WHY NOT LEAVE SOMETHING TO THE CAUSE OF THE VENERABLE KATERI/TEKAKWITHA, THE LILY OF THE MOHAWKS? HER CAUSE IS JUST AS POOR AS SHE WAS DURING HER LIFETIME!