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**COMPLIMENTS**  
of the  
Caughnawaga  
**KNIGHTS OF COLUMBUS CLUB**



# KATERI

NO. 80

**PRAYER POWER**  
**ODDMENTS**  
**QUESTIONS FOR JUNE**  
**KATERI FORETELLS ETIENNE'S DEATH**  
**AN UNKNOWN LETTER**  
**"THE GRASSHOPPER"**  
**LETTERS**

**LILY OF  
THE MOHAWKS**

Summer • 1969  
Caughnawaga, P.Q., Canada.





# The Venerable Kateri Tekakwitha

*Kateriana obtainable from*

**Office of the Vice Postulation**

**(The Kateri Center)**

**Box 70, Caughnawaga, P. Q., Canada**

## Medals

Aluminum: 5¢ each — 50¢ per dozen.

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2. Colored picture by Sister M. Fides Glass. Spanish prayer also. 5¢ for two.
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— "Kateri of the Mohawks" by Marie Cecilia Buehrle (Paperback). \$0.60.

*In French* — "L'héroïque Indienne Kateri Tekakwitha" by Henri Béchar, S.J., \$3.50.

*In French* — "Kateri Tekakwitha, vierge mohawk", by Evelyn M. Brown, translated by Maurice Hébert of the Royal Academy of Canada, illustrated by Simone Hudon-Beaulac. \$2.25.

— "Kateri, vierge iroquoise", by Pierre Théoret. \$2.10.

— "La Vénérable Kateri Tekakwitha, jeune vierge iroquoise, Protectrice du Canada", by Canon Paul Thône. \$1.50.

— "Kateri Tekakwitha, la petite Iroquoise", illustrated album by Agnes Richomme, \$1.00.

*In Italian* — "Il Giglio degli Iroquesi", by Dr. Fernando Bea, 62 pp. \$1.50.

*In Spanish* — "Una India en los altares? Kateri de los Mohawks", by Maria Cecilia Buehrle, 180 pp. \$2.50.

## Special

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## Recordings

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One box of twelve cards: \$1.00. Each yearly enrollment in the Kateri Guild: \$1.00.

## Subscription to "Kateri"

One dollar a year. Please renew your subscription without being advised.

# PRAYER POWER

Do you know  
of any other way to obtain  
the second miracle required for  
the beatification of Kateri Tekakwitha  
than PRAYER?

# OUR PROJECT

You and  
nine hundred and ninety-nine thousand  
other friends to offer daily  
an Our Father and/or a Hail Mary  
until this miracle is granted.

# FOR THIS PURPOSE

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and rush it to:  
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c/o The Reverend Vice-Postulator  
Box 70  
Caughnawaga, Quebec

MY PLEDGE TO KATERI

Date.....

I the undersigned pledge to offer up each day one Our  
Father and/or one Hail Mary until the second duly verified  
miracle needed for Kateri's beatification is obtained.

Name .....

Street or Box .....

City or Town .....

Province or State ..... Zip or Zone Code .....

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KATERI No. 80

Vol. 20, No. 3

### 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 the Venerable Kateri Tekakwitha. It is hoped her Beatification will thereby be hastened.
2. It aims to increase the number of Kateri's friends and to procure from them at least a daily "Hail Mary" for her Beatification.
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 Indians of America, with special reference to the Caughnawaga and their friends.

### PRIVILEGES

Your contribution (\$1.00 a year, as long as possible) enrolls you among "Kateri's Friends" for whom

1. A weekly Mass is offered;
2. The Vice-Postulator prays at the Memento of his daily Mass;
3. As benefactors of the Society of Jesus, 190,000 masses are offered annually;
4. The spiritual treasure of the good works of some 36,000 Jesuits is opened;
5. Extra graces are merited by working for Kateri's Beatification.

JUNE 1969

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CAUGHNAWAGA, P.Q., CANADA

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# Oddments



Fr. Henri Béchar, S.J.

August 13, will be the twenty-fifth anniversary of my Ordination to the priesthood and September 8, my thirty-seventh in the Society of Jesus. Of the thirty Fathers of my Jesuit province who were ordained in 1944, three died and two are now Pastors, one in the Diocese of Hauterive, P.Q., and the other in that of Fargo, N. D. None, thank God, abandoned the priesthood. I am most grateful for my vocation to the Society and to the priesthood.

I know that I may count on my parents and relatives both living and dead, on my teachers and professors of old, on my friends who encouraged me along the way, — among them Kateri's many clients I have been in contact with since 1949 when I was appointed Vice-Postulator — to help me thank our Lord and His Blessed Mother.

On the occasion of the quarter of a century of my Ordination, I now have a request to make: Please sign the Kateri pledge of one daily Our Father and/or Hail Mary to obtain the miracle required for her beatification (see p. 3). Don't forget, we need at least one hundred thousand pledges. I will have a special intention for you all in the Mass I shall offer in thanksgiving on August 13, 1969.

The following "Prayer for Priests" was written by Father George Robitaille, S.J., on the occasion of his Golden Jubilee in the Society of Jesus. The *Nilil Obstat* was granted by Cardinal Leger in 1966:

O Mary, my good Mother, despite my extreme lowliness, allow me to consecrate to you all the priests of the world, from the Sovereign Pontiff to the last one who received the priestly anointing. Obtain for them the lights and gifts of the Holy Spirit and abundant spiritual graces for themselves and for all the souls entrusted to their care.

O You, whose eminent dignity as Mother of Jesus the Council gloriously recalled, and whom Paul VI, to the applause of the Fathers of the Council and of the Catholic world, proclaimed Mother of the Church, obtain for priests the zeal to spread the treasures that the Church received from Christ and to generously further her efforts to give Christ to the world and the world to Christ.

This year, on August 14, Father Martial Caron will celebrate his Golden Jubilee in the Society of Jesus. Father Caron, a native Manitoban, labored from August 1954 to September 1961 at the Mission of St. Francis Xavier. Most of the time he was Superior of the little community. He worked year in and year out, many hours a day, revising the plain chant, the polyphonic music and the Iroquois wording of the Solemn Masses. He worked not only with the choir but also with all the people. He encouraged the Fathers and Brothers of his household. His many friends at Caughnawaga as well as the mission staff, myself included, tender him our heartfelt congratulations for the untold blessings that Christ granted him during those fifty years in His service.

Tuberculosis has nearly been wiped out among the Indians, with the result that their birthrate is rapidly increasing. In certain parts of Canada, this population growth has alarmed the whites. I have been pertinently informed that the "pill" is being distributed to Indian women, and that they are being paid five dollars to use it. (This does not apply to Caughnawaga.) One word of comment: Despicable!

The novena is out of style nowadays. Misusing it as a magic formula to obtain a favor from on high is certainly wrong. Using it humbly and prayerfully with Christ's words in our hearts: "Ask and you shall receive," the novena should at least be retained in private devotions. The

Church retains it in the *Kyrie* or *Lord have mercy* in every Mass it celebrates. The Kateri Novena has just been revised and reprinted. The illustrations are by Madam Andrée Soboska de Groot. Why not make the Kateri Novena? Prayer is certainly not a luxury in this sorry world of ours. (See p. 2 for price.)

Here is more complete information regarding the new Canadian postal regulations with regard to "Kateri". Effective with the mailing of the June issue of the little quarterly, the cost will increase .01 per copy. Multiply this by 9160 subscribers and it means \$91.60 per issue or \$366.40 a year. Add an approximate \$8.00 per month increase on the regular daily outgoing mail and the Guild must meet a bill for \$462.40. I look and wonder at how much one cent can amount to when it starts throwing its weight around. Many publications have been forced to discontinue due to the severe new postal measures. Not the Kateri magazine. Her cause must move forward. I trust that she will show the power of her intercession in covering this unprovided additional expense.

A few years ago, I wrote the first English biography of a young Jesuit who died in 1735, "The Visions of Bernard Francis de Hoyos, Apostle of the Sacred Heart". It is profusely illustrated. Why was this book written?

The answer is contained in the following remarks of His Holiness

(Continued on p. 34.)





#### QUESTIONS FOR JUNE

Have you read a pertinent article lately on the Heart of Christ, symbol of His infinite love for mankind? Have you seen any illustrations of the Sacred Heart in Catholic magazines? My conjecture is that you have not. Protesting seems to be more important nowadays than Christ Himself to many laymen, religious, priests and even prelates. Or am I mistaken?

#### ✿ Kateri's smile upon you, Mrs. E. R.!

Pursuant to my promise, I am sending you my check for fifty dollars thus balancing my offering of seventy-five dollars to help with Kateri's beatification in thanksgiving for a position she obtained for someone who is dear to me. I am continuing to pray to her and I expect as much from you. . . (Ville de Laval, P.Q.)

#### ✿ Kateri's smile upon you, Mr. J. J. L.!

I intended to get this money order off to you sooner but I have the flu. . . I have only so much money being a Postal Clerk. I have to live on a fixed income, but I'm glad I'm able to send Kateri one hour's pay (Three ninety-five). . . (Trenton, N. J.)

#### ✿ Kateri's smile upon you, Mr. and Mrs. P. E. D.!

Enclosed is an offering of twenty-five dollars for Kateri's cause. This offering was promised for the safe and sound return of our son from Vietnam. He will be home in two weeks. Once again, thanks to Kateri! (Woonsocket, R. I.)

#### ✿ Kateri's smile upon you, Mr. A. L.!

You will find enclosed a money order for five dollars in thanksgiving to Kateri for an important favor I obtained through her intercession. (Capreol, Ont.)

#### ✿ Kateri's smile upon you, Mrs. E. W.!

You will find three dollars I have enclosed, one for my subscription and the other two for Kateri's cause. She helped me no end when I was in pain. I fell and hurt my leg, three weeks ago. Now I am better. Kateri often helps me. I am grateful to her. I am entrusting my brother, ill at the hospital, to her care and I am asking her to obtain his cure through her intercession. . . (Val Marie, Sask.)

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

You will find enclosed three dollars for the canonization of Kateri — to help it come through as soon as possible. I'm in a very bad situation. I have no way out, only with the help of Kateri who makes miracles for those for whom she is praying to the Almighty. Father, please help me also with your prayers . . . Please put my request in the magazine so people can see and pray for help. . . (Princeton, N. J.)

#### ✿ Kateri's smile upon you, Mr. J. C. D.!

Enclosed you will find the sum of five dollars, a promise made some time ago after I recovered my health. Kindly publish. I have great faith in this little saint. (Ville La Pocatière, P.Q.)

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





Kateri's apparition to Father Chauchetière

## Kateri Foretells Etienne's Death



THE SIXTH DAY after Kateri's death (April 17, 1680), that is to say, the Monday after Easter, a person of virtue and worthy of belief (Father Claude Chauchetière) was praying at four o'clock in the morning, when Kateri appeared to him surrounded by glory, with majestic bearing and shining face lifted toward heaven as if in ecstasy. This marvelous vision was accompanied by three circumstances that made it seem more remarkable. In the first place, the vision lasted for two whole hours, during which this person could contemplate her at leisure and did so with a joy and pleasure difficult to express, Kateri wishing by so marked a favor to acknowledge the great service she had received from him during her lifetime. Moreover this same apparition was accompanied by several prophecies, and by as many symbols which might be seen on both sides of Kateri in her ecstasy. Some of these prophecies have already been fulfilled, while others have not yet come to pass. For instance, on her right, a church was seen turned over on its side, while on the left there was an Indian tied to the stake and badly burned...

...In 1683, the night of the twentieth of August, there was a terrific storm with such lightning and thunder that it ... hurled the Church of the Sault sixty feet, breaking it into pieces; took it, I say, with such violence at one corner that, though it may seem improbable, it was turned over on the opposite angle and shattered...

So much for the destroyed church; as for the Indian burning at the stake, who was seen in the apparition, this came to pass a few years later when an Indian of this mission was burned at Onondaga, as were also two women in the two following years. We do not doubt that Kateri, who had prophesied this a long time before, obtained for these Indians the invincible courage that they displayed during their torture.

*The Life of Kateri Tegakouita, First Iroquois Virgin*  
Pierre Cholenec, S.J., 1696.



# An Unknown Letter

*Copy of a Letter Written From Quebec to Father Jacques Bigot in Paris, 1691.<sup>1</sup>*

Reverend Father,

The Peace of Christ.

Since you left for France, we learned that an Iroquois from our Mission of St. Francis Xavier was burned for Jesus Christ in the heart of his country and at the hands of his fellow-countrymen themselves. He was called Etienne Teganonakoa, and we can say about him what St. Augustine says about his patron, that his name was already a happy portent of his triumph.

As he is the first of his nation who signalized his faith in the throes of torture and as we consider him rightly the first martyr of Jesus Christ among all the Indians of North America, it has been deemed appropriate to make known to our Reverend Fathers in France such a glorious death so that they may help us to praise and thank the Divine Author of these wonders and that they may join their prayers to ours in asking for the re-establishment of our missions among the Iroquois.

The Mission of St. Francis Xavier, started among the French of Prairie de la Madeleine, in the year 1669 [ sic ], was transferred six years later to a league and a half higher at the foot of Sault St. Louis, from which it took the name of St. Francis Xavier of the Sault. Ever since it has been a village composed of Indians only. This immediately attracted many Iroquois families who unreluctantly quit their country to come and share in the peace and tranquillity which their relatives and friends were already enjoying in this holy mission.

The one whom we are speaking about was among them, and the second year after our migration, he came to live there with his wife, a daughter-in-law and six children. He was approximately thirty-five years old, very gentle in character, and brought with him a strong proof of the innocent life that he had led until then in the stability of his marriage, in a country where the dissolute and profligate continually change women. His own wife closely resembled her husband with regard to the excellence

of her disposition, and their children taking after them both, manifested much docility for their age. As they asked right away for holy baptism and as they manifested much eagerness about receiving it, they and their children were christened after the necessary instructions; and the next day they were all married before the Church according to the custom used on these occasions.

We had reason to believe that they received grace with these sacraments, since from that moment their family was always one of the best disposed of the village by the wonderful union that existed between husband and wife and more so by the zeal that they gave proof of for the good education of their children, by the care that they took in sending them every day, morning and evening, to the prayers and instructions given in particular for those of their age, and by the joy that they showed whenever the missionaries entered their long house to visit with them and to speak about God. They immediately urged their children to listen well, giving orders that all work and even all chatter must cease in order to hear the Fathers speak. I myself have witnessed this very often and I can truthfully say that they equalled the oldest and the most fervent of the mission in their eagerness to bring up their children well and to have God served and honored in their family.

It is through the practice of such a Christian life that our Etienne made ready without knowing, to overcome the enemies of our Faith and of his salvation and that he merited after thirteen years an end as glorious as it was novel for an Indian and for an Iroquois. In the month of August 1690, he departed with his wife and another Indian from the Sault for the autumn hunt along the great river. And in the following month of September they were taken by surprise in the woods by a party of fourteen Indians from Cayuga who fell upon all three, bound them and brought them in captivity to their country.

As soon as Etienne saw that he was a captive, he said to his wife: "I am dead, I know I am, God is the Master of all. As for you, however, your life will be spared and so I am charging you to persevere throughout your life in faith and prayer, and especially in bringing up our children in the fear and service of God. This is all that I want, and if you promise me this, I shall die content."

All the way, he kept on exhorting his wife to remain steadfast, and in strengthening her against the severe attacks she would have to undergo among her people where they arrived after a few days. Those who were leading them, instead of taking them to their village of Cayuga, conducted them, contrary to all expectation, to that of Onondaga, as if Divine Providence intended having our religion triumph by means of this illustrious confessor in the heart of the enemy country so as to make its victory more remarkable. Besides the war that we were fighting against them, for a long time the Iroquois of these parts, and the Onondaga more than the

<sup>1</sup>This letter describing the martyrdom of Etienne Teganonakoa was written by Father Pierre Cholenec. The original text appears in print for the first time, in the French issue of "Kateri", simultaneously with this translation. The Venerable Kateri Tekakwitha foretold Etienne's death at the stake, in a vision to Father Claude Chauchetière on April 22, 1680, the sixth day after her death.



others, were exceedingly aroused against the Iroquois of the Mission of the Sault. They had not, either by gifts, prayers or threats, succeeded in detaching them from the French and from the Faith, so as to have them return to the very homeland, where these Christian Indians even made war against their relatives and their brothers on the sole consideration of religion. Therefore, with this Christian in their hands (for the Cayugas had abandoned him to the Onondagas), they resolved to wreak vengeance on him and thus at the same time on the French and the Iroquois of the Sault and on our religion.

It was with these evil dispositions that the Onondagas admitted this noble captive to their village. To be able to understand these dispositions, one must have seen the singular treatment which the Iroquois are accustomed to vent on their captives on such occasions — all of which they did not fail to inflict on him. As he entered the village they fell upon him from all sides. They made cruel incisions in his legs, his thighs and his entire body. It was among these jeers, insults and bad treatment that our good Etienne suffered undauntedly and that with a truly Christian constancy he was led to a long house where he was immediately surrounded by this violent crowd. They began by asking if he were a Christian; not that they had any doubt about it, but to have the occasion to torment him on his confession of the faith that they detested so. Etienne answered unhesitatingly that he was a Christian. "Pray then," they said to him scoffing at him and mocking him. Thereupon, though his arms were bound, he began to make the Sign of the Cross with his hand as well as he could, pronouncing these words in the language understood by all: "In the name of the Father and of the Son." No sooner had he uttered these words than these sworn enemies of religion cut in half the fingers that still remained on this hand. After this first questioning, they began again a second time with the same insults, and he answered with the same steadfastness. Thereupon, these madmen, yelled at him to pray. Not at all surprised, he did so as he had before. And instantly they cut off all his fingers up to the palm of his hand. At last, having questioned him a third time and obliged him after a third confession to make the sacred sign of our redemption once again, these wretches, unable to endure being insulted by him with such constancy and firmness, completely cut off his wrist and, driven by their rage, cut him up in all those parts of his body that he had marked with the Sign of the Cross, that is to say, his forehead, his chest, and his two shoulders, as if to delete those august marks that he had just impressed upon himself to their confusion and to the glory of our holy religion.

Finally after such sanguinary preliminaries which the patient joyfully endured instead of manifesting the least resentment, these Iroquois carried their vengeance to the point of resolving to burn him alive. Immediately, without giving him time to get his bearing, a stake was set up in the middle of the village and he was attached to it. When this brave Christian saw himself in this sorry situation, and, close by, the red hot

irons in the fire with which these angry men intended to burn him, he cried out thus:

"Courage, my brothers, burn me thoroughly and take complete pleasure in roasting me without sparing me. My sins have entitled me to much more than whatever you are able to inflict upon me, and the more you torture me the more I will be rewarded in the next life."

Such courageous words stirred up even more the fury of his executioners who vied with one another in burning his body with flaming fire-brands and red-hot irons without our Etienne's uttering even a sigh. On the contrary, he would cry out to them from time to time:

"Courage, brothers, it's not I whom you are burning; it's someone else, and I do not feel your torments."

After a while, as he felt his strength diminish, he asked for a few moments' respite so as to offer a final prayer to God and to commend his soul to Him. After having done so in a few words, he urged them again to end this cruel butchery, in the midst of which, ever constant, steadfast and as if he were insensible to the slow fire with which he was being burned, he gave up his generous soul into the hands of Him who had created him for His glory. Thus he brought about with more than heroic courage the open triumph of Jesus Christ, of his faith and religion over all Iroquois cruelty, in his own country and before the Iroquois, his compatriots.

I leave you to think, dear Father, with what pleasure all paradise witnessed the triumph of this brave Etienne, as it did in the past that of his holy patron. We do not know precisely the day of such a precious death; but it is sufficient for us to know that it was inscribed in the book of life and that the Angels doubtless celebrate this feast in heaven to make up for the honor merited from mankind here on earth by a Christian who suffered so for Jesus Christ.

His wife, named Suzanne, had her life spared as he himself had predicted, and she is a slave in her country, but always constant and steadfast in her religion. The other Indian who was taken with them had only a few fingers cut off at Onondaga and was taken from there to Cayuga where his life also was spared. However, no matter what efforts were made to oblige him to have him take a wife, he never wanted to give his consent saying that his religion forbade it and that he was already married. Sometime later, after having come with a large war-party to the vicinity of Montreal, he found the means to slip away from his companions and to come by canoe to his beloved Mission of the Sault and to his wife and children. And there it was that he related all that we have just said and of which he had been the eyewitness.



✻ **Kateri's smile upon you, Mr. T. V. de M.!**

Enclosed is my check for five dollars. Please remember T. J. V. de M. in your prayers at Mass. My sister, E. D. was very seriously ill during the last thirty days (pace-maker operation). I visited her at St. John's hospital. We both prayed for her recovery. She made it thanks to Kateri. For the last three months or longer, I have been receiving Holy Communion daily. Thanks to Kateri, again. . . Please pray for my intention.  
(Cleveland, Ohio.)

✻ **Kateri's smile upon you, Mrs. Y. H.!**

I am sending you five dollars for Kateri's Cause. My parents are old and sick. They succeeded in selling their business and their condition has improved somewhat. For this we thank Kateri who heard our prayer as she always does when we need her. Thank you for everything. . .  
(Montreal, P.Q.)

✻ **Kateri's smile upon you, Mrs. M. C.!**

Enclosed are five dollars for our dear Kateri. She obtained two important favors for us: the cure from the after-effects of two serious operations undergone by my two daughters. I thank her with all my heart for having helped us through this time of trial. Thanks also for her many kindnesses. . .  
(St. Sophie, Co. Terrebonne, P.Q.)

✻ **Kateri's smile upon you, Mrs. L. S.!**

I am sending you five dollars to help a little financial conditions at the Kateri Center. This is simply a little token of gratitude to the Iroquois Maiden for having helped my daughter find a job.  
(Coventry, R. I.)

✻ **Kateri's smile upon you, Mrs. M. P.!**

Having obtained a favor through Kateri's intercession, I am sending you six dollars obtained by saving one dollar a month. Believe me when I say that I have great faith in Tekakwitha. A Jesuit cousin of mine suggested that I pray to this little "saint".  
(Montreal, P.Q.)

✻ **Kateri's smile upon you, Mrs. R. McD.!**

As a result of the novena to Kateri in order to obtain work for my husband, I am sending you five dollars . . . I am now asking her to be the protectress of our home. I have great faith in her. I have many other favors to ask you for; I'm sure she will obtain them for me. . .  
(St. Adrien de Wolfe, P.Q.)

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

✻ **Kateri's smile upon you, Mrs. K. D.!**

About one year and a half ago, my Mother sent a donation for my continued good health. Thanks to Kateri, this is the longest I've been out of a mental hospital in six years. You sent a touch-relic of Kateri which you told my Mother to give me to wear. I lost it. Please send me another. Now I'm enclosing a sacrifice of ten dollars in thanksgiving. . .  
(Kearney, N. J.)

✻ **Kateri's smile upon you, Rev. Fr. A. P.!**

I am convalescing from a serious sickness that I have had since February 1967. Twice I was treated at the hospital but they did not really know what I had. I am much better, if not completely cured thanks to the Lily of the Mohawks, to whom I commended myself and to whom I am sending an offering to help with her cause. . .  
(Rimouski, P.Q.)

✻ **Kateri's smile upon you, Mrs. J. St. J.!**

Although I do not go out much, I am lucky enough to have peace of heart in my home. Everybody loves everybody: "Thank you," I say to our dear Lord, "for the joy you give me within my family." The little pinpricks to be found in every life, I simply forget. . . I shall continue to find subscribers to "Kateri". I pray daily for the canonization of Kateri, and by this means may she be helpful to many people. . .  
(Verchères, P.Q.)

✻ **Kateri's smile upon you, Miss E. C.!**

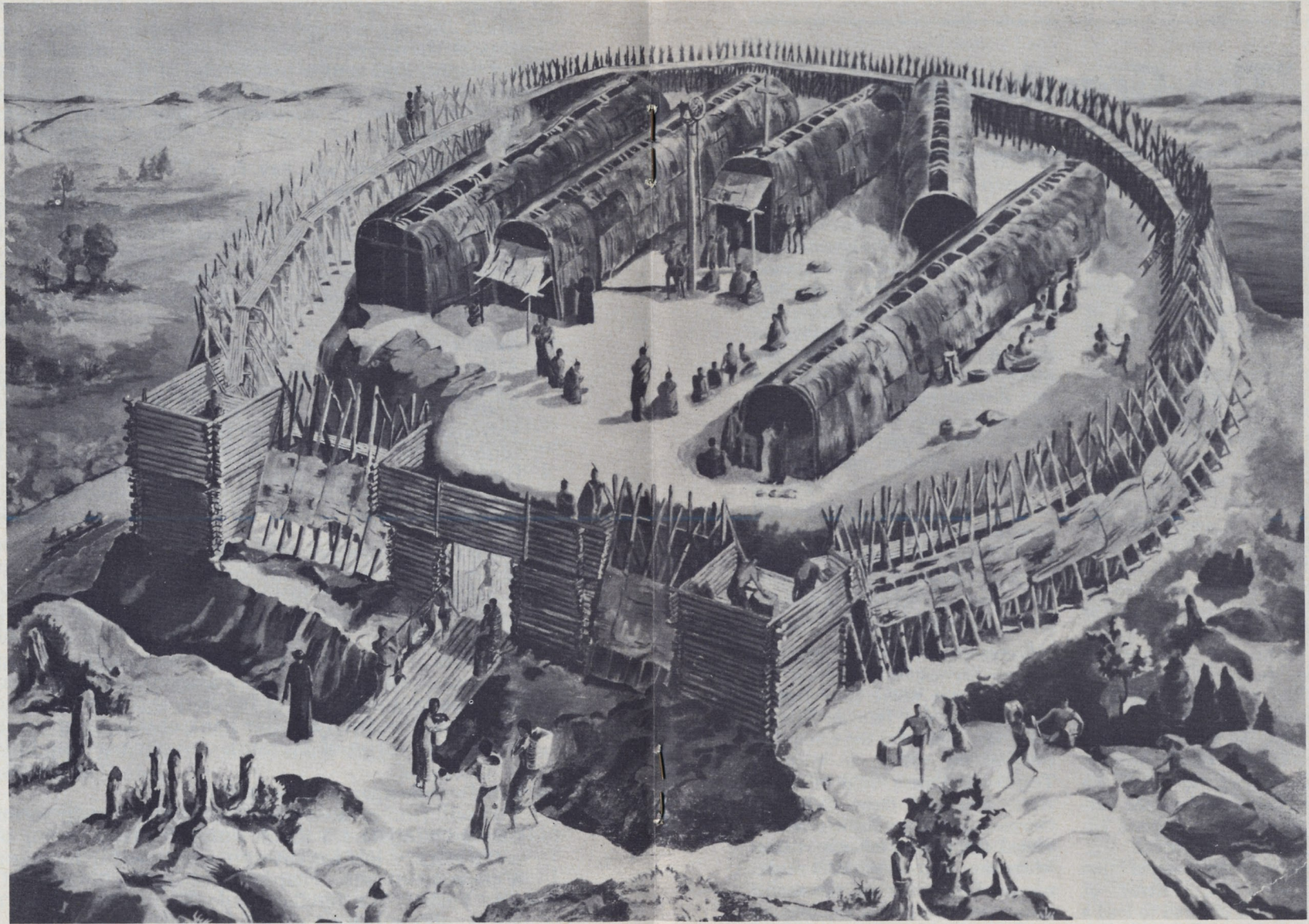
Kateri has come to my assistance so often, is it any wonder I consider her my personal friend? Last fall I asked a great favor of her and promised to send fifty dollars for her cause, which I save, one each week . . . However, I recently considered the benefits of instalment payments and felt partial payments sent earlier would perhaps be more helpful for her, through your work. So, here is a twenty-five dollar bank check. I hope it is timely to relieve a drop of pressure on your overdue bills. . .  
(Auburn, Mass.)

✻ **Kateri's smile upon you, Mr. B. G.!**

You will find enclosed a fifteen dollar check: so this favor may be published. I thank Kateri for first having obtained a temporary job for my son and now for having got him a permanent job. Thanks once again, to Kateri! Thank you Father, for having made Kateri known to me. . . I speak about her to all who could use her help.  
(Montreal, P.Q.)

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





One of the Iroquois villages where Father Jacques Bruyas labored in Kateri Tekakwitha's time.



## "The Grasshopper"

FATHER JACQUES BRUYAS was the first and the best Iroquois philologist. Several treatises on the language of Kateri Tekakwitha, a language which he spoke as well as French, are still extant.

This great missionary of the second half of the seventeenth century was born at Lyons on July 13, 1635. Little else is known about his childhood and youth. He entered the Jesuit novitiate of his native city on November 11, 1651. Nothing has come down to us about his first twelve years in the Society until May 24, 1663. He was then twenty-eight years old and felt called to the Canadian missions. His Provincial at first seemed to approve the young religious' plans but did nothing about them. In three urgent letters to the Most Reverend John Paul Oliva, eleventh General of the Society of Jesus, he requested to be assigned to Canada. He obtained the desired assignment. In 1666, he sailed for New France on the barque *St. Joseph*, which dropped anchor at Quebec on August 3.

In September he learned that Marquis de Tracy, Viceroy of New France, had resolved to lead a regiment of eleven hundred men against the restless Mohawks. The campaign was successful.

The following summer the results of the Viceroy's expedition began to make themselves felt. With peace, the Mohawks and the neighboring Oneidas requested Blackrobes for their cantons. To accompany the Iroquois envoys home, Father Jacques Bruyas, Jacques Frémin and Jean Pierron were designated. Two laymen, François Poisson and the *donné*, Charles Boquet, joined them. They quit Quebec on July 14, 1667.

The journey was quiet enough save for an alarm on the shores of Lake Champlain caused by a roving band of Mahingans or Loups. The little group of Mohawks and of the French managed to evade them.

Gandaouagué, the first Mohawk village they entered, was not far from the spot where Isaac Jogues, René Goupil and Jean de Lalande shed their blood for the faith. The chief of the village, an uncle of Tekakwitha then a child of eleven years, welcomed them. With his two companions, Father Bruyas visited the other Mohawk villages where they were courteously received. At Tionnontoguen, the capital of the canton, he tasted the Iroquois cuisine at its best: cornmeal boiled in water, smoked fish and, for dessert, a basket of pumpkins.

After having said good-bye to his companions, he left this Indian castle in September with Charles Boquet for the second Iroquois Canton of Oneida, to which he had been appointed. A year and the vastness of the ocean separated him from the Lyonese countryside.

His new hosts erected a humble chapel for him, and on September 29, the feast of St. Michael, he offered Mass there for the first time. Shortly afterwards he baptized a woman of about fifty years, who died a most consoling death. Consoling for her and consoling for the missionary in his solitude. It was also the occasion of his meeting with an Erie captive among the Oneidas, named Gandeaktena. She was the wife of François Xavier Tonsohoten, a Huron warrior, who had also been naturalized Iroquois although he had been a Christian for many years. Before Father Bruyas' arrival he had already sown the seeds of the faith in her mind.

Gandeaktena was most useful to him. He used to read his book written in Huron and she would turn into Oneida what she had heard. She also saw to it that her pupil got some food and often gave him part of what her husband, a first-rate hunter, brought back from the hunt. In return, he gave her instructions and taught her how to pray.

When the time came for her to depart with her husband and seven other Oneidas in the escort of Charles Boquet, who was returning to Quebec, Father Bruyas accompanied them on their way for a few miles. He bid them godspeed in the heart of the forest. No one

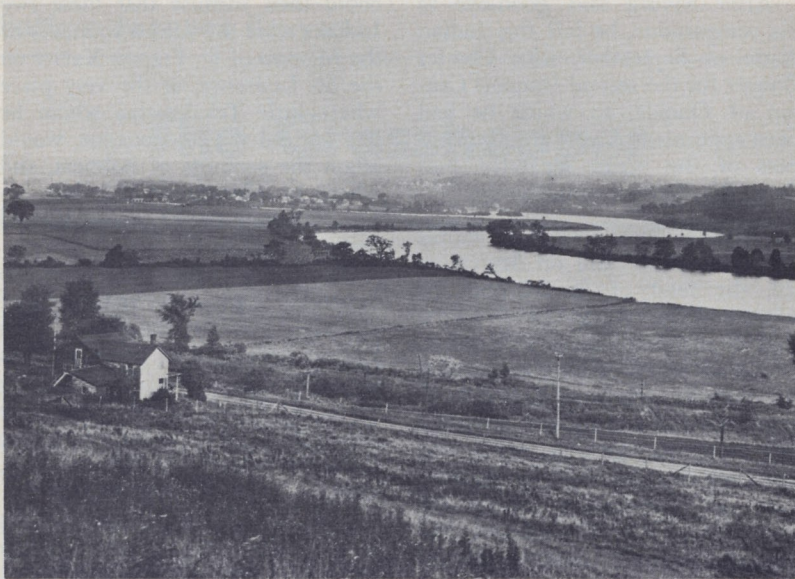
could then surmise that these two Indians were the future founders of the Mission of St. Francis Xavier on the St. Lawrence, at the very place where little Tekakwitha, whom he had noticed at Gandaouagué, would attain the summits of holiness, and where he himself would later become the Superior of a reduction of fervent Indians.

The advice that he gives to would-be missionaries at the end of January 1668, illustrates what Father Bruyas then endured. As long as peace lasted, there was no need to worry about one's life although some hot-heads were always a menace. Martyrdom was, however, part of everyday living. The martyrdom of sight by the smoke within the long houses which seriously affected one's eyes. That of hearing by the bothersome yelling and endless visits. That of the sense of smell, by the unpleasant odor of the adults' oiled hair. That of the sense of touch by weather as cold as in Quebec. And that of taste by the sagamité when it was not seasoned, and if it was, by the bad fish which was often used for this.

At the end of his first five months at Oneida, Father Bruyas had baptized sixty persons, four of whom had attained maturity. This is probably what explains the unexpected conclusion of his letter: Not only did he find the sagamité good, but often delicious. Better still his health has never been more flourishing although he always considered himself as "the meanest and the most unfit man in the province not only in mind but also in body."

At the end of April, the *donné*, Charles Boquet, and Father Julien





The Mohawk River near Ossernenon,  
Kateri's birthplace

Garnier, the first Jesuit to be ordained in Canada, joined him. Unfortunately a series of circumstances obliged this young Father to settle down at Onondaga and Father Bruyas found himself once again alone at Oneida. The conversions gave him comfort — thirty-one baptisms before the end of the year; while, on the contrary, old and new apostasies saddened him. He lived in the greatest poverty; for several months his menu consisted of dried frogs. If at least they had been fresh!

During the spring of 1669, bad news spread through the village. In order to lay hands on their beaver and moose skins, it was said that the French had treacherously assassinated several Oneidas and, that in Montreal, they had so beat another

one that he soon died. True or false, these rumors hardly facilitated Father Bruyas' task. Two days later, a large group arrived from New Holland with sixty barrels of spirits. A drunkard broke into the chapel and took the missionary to task for the shamelessness of the French; another hit Charles Boquet so roughly that he carried the marks for quite some time. Father Bruyas, who was recuperating from a bad fever, had enough. He went down to Lake Oneida, five leagues from the village, and worked among the Indian fishermen. At the end of the month, with Father Jean Pierron, he was happy to go to a reunion of the Five Nation missionaries at Onondaga. All together they studied the means of improving their apostolate. This contact with his fellow Jesuits

put new heart into Father Bruyas.

After returning to Oneida on September 7, he discovered that his man Boquet, in order to avoid ill treatment, had taken refuge in the woods. Only at the end of November was peace restored when the last of the sixty barrels of brandy was empty. Father Bruyas had the impression that he was in paradise. Men of good will came to him for instructions and their number constantly increased.

On Christmas Day, 1669, Father Bruyas solemnly baptized a married woman who had recently lost her child. Since the autumn of 1667, she had shown interest in "prayer". I believe that this woman was Marie Thérèse Tegaiaguenta who later became Venerable Kateri Tekakwitha's intimate friend at St. Francis Xavier's of Laprairie.

At the beginning of the new year, the missionary faced a renewed outbreak of superstition. A woman claimed that, in a vision, she had seen Teharonhiaouiagon, an Iroquois deity. She had thus learned that, the following spring, the Andastogué were to lay siege to the place, and that one of the fiercest of their enemies named Hochitageté would be taken and burned at the stake in Oneida. These predictions were not realized.

In the last days of February, two elders from Onondaga brought the news that their warriors had come back with nine Andastogué captives taken at the hunt. Two were handed over to the Oneidas: a woman already baptized by Father Millet and a twenty-year old warrior. The former was tortured two days and

two nights because the Andastogué had similarly treated an Oneida in one of their villages. Father Bruyas also actively attended to the other captive. In the presence of all the elders gathered together, after sufficiently instructing the man, the priest baptized him. During the night, as he suffered at the stake, the young Andastogué asked for the Father, but was refused this final consolation.

A few days later, the great Garagontié visited Oneida much to the satisfaction of the population and even more so to that of the missionary. The Onondaga chief offered forty-six beautiful wampum belts to his hosts to assure them that they could always rely upon him. During the previous August, Garagontié had been baptized by Bishop de Laval in Quebec and he made no bones about it, preaching the Christian faith and strongly urging the elders to come to "prayer" with him.

After his departure, Father Bruyas continued to instruct his listeners, to baptize them and to prepare the dying to appear before God. Everything went well until the coming of the barterers with forty barrels of alcohol. As usual in such circumstances, disorder soon reigned in the place. As he could then render little service to anyone, he spent Easter-time with Father Millet at Onondaga. He returned for Pentecost where, beside Father Millet, he enjoyed the company of Father Etienne de Carheil, who had come in from Cayuga. "Patience," he wrote, "long-suffering and confidence in the merits of Jesus Christ are very necessary for a missionary."



In 1671, this patience he recommended, opened up the long houses of many aged people to him. After the young braves had gone away hunting, Father Bruyas suggested to the elderly men who remained at home that they dialogue together daily. They willingly accepted his suggestion, and little by little they began to really trust him. Thus he succeeded in preparing a certain number to die peacefully. One was a hundred years old and another one hundred and twenty.

Towards the end of August 1671, Father Bruyas learned that his friend Father Millet was to replace him at Oneida and that he himself had been named Superior General of the Iroquois Missions with his headquarters among the Mohawks, who were better disposed towards the faith and more tractable. Already Father François Boniface was laboring among them at Gandaouagué.

At the Mohawk capital, Ste. Marie of Tionnontoguen, Father Bruyas resolutely set to work. The first year all went well. In 1672, however, the Iroquois made peace with the Mahingans after forty years of war. As a result they could obtain firewater in Albany as often as they wished without being exposed to ambush. Henceforth drink and all its results were the bane of the Mohawk Canton.

Was this the reason along with the terrible plague that afflicted Tionnontoguen and Gandaouagué from June to September that finally broke down Father Boniface's health? During the summer of 1672, he was obliged to return to

Quebec. An excellent occasion was soon granted him. The Great Mohawk, named Kryn by the neighboring Dutch, came home to Gandaouagué after a rather lengthy absence. He had lived for some time at the Mission of St. Francis Xavier near Montreal and had been won over by the example of the flourishing Christian settlement made up of many of his friends. This well-known warrior harangued his compatriots; he spoke with enthusiasm of the advantages they would find in living near the French, especially on account of the faith. He was so eloquent that before long he persuaded a large group to follow him with their women and children. They accepted beforehand the poverty which would result from this decision knowing that they would be able to publicly profess and practise "prayer" far to the north. Before bidding farewell to one another, Father Bruyas entrusted Father Boniface with a letter for Frontenac. He commended to the Governor these worthy people who were sacrificing their property and their country for their faith.

Until the arrival of Father Jacques de Lamberville who took over Father Boniface's mission, Father Bruyas remained alone in the canton. The Tionnontoguen Mohawks were angry because their towns were being emptied of men who exiled themselves for "prayer". They expressed their displeasure to Father Bruyas. He acknowledged their complaints in true Iroquois style with a wampum belt and a speech. He was sorry to see that their compatriots had departed but neither he nor Father Boniface has encouraged them to do so. It was at

the call of their greatest warrior that the Mohawks had gone. On the other hand there was no need for the remaining Mohawks to worry about their canton. All would be for the best, as they could surely count on the protection of the governor, who would inform the king about their sincerity. The French and the Mohawks, according to Father Bruyas, were like two bodies animated by one soul, like two brothers acknowledging one and the same father. After hearing these pacifying words, all resentment disappeared.

It seems that the missionary passed part of that year among the Senecas, probably in his capacity as Superior of the Iroquois missions. On returning, he continued to labor in the Mohawk villages. He certainly saw young Tekakwitha more than once as she also saw him. She was impressed by this Blackrobe who passed for "a person who completely possesses the hearts of the Mohawks." But because of her uncle who was angry at the missionaries whom he held responsible for the departure of so many of his people, she did not dare approach the Jesuit.

During this period, Father Bruyas had much to suffer on the part of the Dutch. He was even obliged to give them the slip. But this persecution finally back-lashed in his favor and he baptized eighty Mohawks, many of them quite important. Perhaps it was then that he got to know Robert Livingston, a Scotchman whose family is famous in New York history. Several historians believe that he and Father Bruyas were good friends. This is possible. Jacob Leisler, a rich mer-

chant and captain of the militia, soon took in hand the government of New York. This coarse and vulgar man mowed down all this adversaries even those of his own family. He accused Livingston because he was Scotch, of being sympathetic to the dethroned Stuarts and favorable to the Jesuit missionaries among the Mohawks and Oneidas. Under the pretext that Livingston had not rendered an account of the royal taxes for a whole year, his house was searched. He managed to escape with his book-keeping. But a strongbox was discovered containing several papers, the property of Father François Vaillant de Gueslis. Subservient witnesses testified that Robert Livingston had flung abuse at William of Orange. "We send your Honor herewith six affidavits," they wrote to Leisler, "against the aforesaid Livingston, and with them goes a package of papers which were found in an old chest, with some jewels formerly the property of the Jesuit Vaillant, from Canada."

These documents and "jewels" were labelled "the papers of Father Bruyas." What were these famous "jewels"? Without a doubt, rosaries and crucifixes; perhaps also, a few rings ornamented with a cross. As for the documents, there were letters addressed to Father Bruyas, which he used to cover his manuscripts, one printed sheet — the words of the consecration surmounted with a cross — and several notebooks.

The first one was a catechism with prayers, written in Mahingan and Latin. Then came a little Iroquois dictionary composed of six notebooks, seven others blank,



several pages on the Iroquois, Huron and Oneida grammars, with plenty of notes, plus an invoice addressed to Father Thierry Beschefer at Quebec for hosts, crucifixes, paper bags, raisins, prunes, tobacco and rosaries. There were two more notebooks written in Iroquois and interlarded with Latin quotations — one for catechizing future converts and the other for making treaties in Indian style. To all these must be added a notebook of one hundred *Casus Conscientiae* or Cases of Conscience with their solutions in Latin and finally a catechism of twenty-four chapters in Oneida and Latin.

The package was sent to Boston. A dyed in the wool Puritan of this city, possibly the celebrated preacher Cotton Mather, heaped abuse on this "find".

In his eyes, the one hundred cases of conscience were pure horror — completely immoral, he stated. A letter from a nun in Quebec, who had written to Father Bruyas that she was willing to be of service to him no matter how, was completely, misunderstood. Indeed the stern old Yankee Inquisitor read into it a highly obscene meaning. The illustrations of heaven and hell scandalized him as much as the permission given the Indians by the missionary to hunt on Sundays. The formula of Father Millet's final vows completely obfuscated him:

"I must not forget," he wrote, "to mention here the Latin manuscript, which covers the third cahier of the Indian dictionary. It is a declaration demanded by Père Millet, General of the Jesuits in New France of P. Bruyas to make him

Prefect of the Order." Poor Cotton! He was not a Latin specialist!

And Jesuit hypocrisy! This subject he went into to his heart's content. The vow of poverty which they make is undeniable proof of the fact. He concluded with this pious wish: "May God soon deliver the Christian world from these grasshoppers, and let a strong east wind come to make them disappear. Amen!" The inventory is dated April 29, 1690.

Obviously there was no love lost between Cotton Mather and the Blackrobes, and I fear that Leisler was unfair to Livingston. Later on, the latter, by virtue of his office as Secretary of Indian Affairs, ordered the Iroquois "to make prisoners of the priests as often as you can and bring them to me, and for every such Popish priest and Jesuit which you shall bring to this town and deliver up to the Magistrate you shall have one hundred pieces of eight, payed you down in ready money as a reward."

This does not seem to indicate that Livingston was a friend of the Jesuits. On the other hand, it must be admitted that he was then at the service of the young and bitter Orangeman Lord Bellomont. No Indian ever thought of making money by betraying the missionaries.

In 1675 Father Bruyas had ninety baptisms to his credit. One of his finest conquests was Pierre Assendassé, "one of the best heads among the Mohawks." His family followed his example. When sickness and death fell upon his relatives, one of them purposely having become half drunk fell upon him, snatched from

him the beads and the crucifix that he carried around his neck and threatened to kill him.

"Kill me," said Assendassé, "I shall be happy to die in so good a cause. I shall not regret having given my life in proof of my faith." He also added, "we shall all die, and the heathen will die as well as I; there is a God who has set limits to our lives. He will do with me what it pleases him. . ."

Pierre soon fell sick and for six months in confronting the notabilities and the medecine-men who incessantly pestered him, he gave proof of great firmness. Now this was not without a certain merit for he was a very proud man. "I have entered," he would say to them, "into an everlasting brotherhood with him who bapsized me: although the French should declare war and come to kill us, I would not for that give up the affection that I have for him, and much less that which I entertain for the faith."

Pierre Assendassé's death in August 1675, brought about many conversions, over fifty at least. In 1677, Father Bruyas attributed his success not only to Pierre but also to the miraculous statue of Our Lady de Foy, which arrived at the mission that year.

By this time, Father Jacques de Lamberville had already joined Father Bruyas who entrusted to his care the Mission of St. Peter at Gandaouagué. The Superior thus had more time for Tionnontoguen and for the other missions among the Five Nations. About 1679, Father François Vaillant de Gueslis was sent to replace him, and he

himself took the direction of Onondaga where Father Jean de Lamberville, Father Jacques' brother, had been laboring until then.

At the end of 1681, Father Bruyas quit the Five Cantons to take up his new responsibility as Superior of the Mission of St. Francis Xavier near Montreal. Many Indians of this Christian settlement were acquainted with him but he came to replace Father Jacques Frémin, a very popular priest who had been in charge of the mission for eleven years. Gradually, however, they became accustomed to Father Bruyas' ways and he in turn finally won their affection. His reputation spread far and wide and he attracted to the Christian village quite a few more Indians from the Five Nations.

One of the first public ceremonies at which he presided was the blessing of a new eighty-one pound bell that the Confraternity of the Holy Family had bought. His ordinary occupations were less spectacular. He took care of the temporal and spiritual needs of his flock. He renewed the teaching of religion at the mission. On Sundays, following the Benediction of the Blessed Sacrament, he explained the great truths of the faith and encouraged his Indians to propose their difficulties about them. He really dialogued with them.

During his years at St. Francis Xavier's, he heard much about Kateri Tekakwitha who had died in 1680, and who had once belonged to his former Mission of St. Peter at Gandaouagué. At Father Claude Chauchetière's suggestion he





Father Bruyas remained alone in the Mohawk Canton

authorized the discreet transfer of the remains of the Venerable into the little church quite recently rebuilt.

Nine years later, Kateri proved her gratitude to him. During the winter of 1693, his right arm was suddenly paralyzed. He was taken to Montreal for treatment. Thursday morning before going, he asked that a novena be made to Kateri Tekakwitha by "her sisters" or "her band of Friends." He refused medication. He was counting, he said, on the intercession of the Mohawk Maiden. The following Thursday, his arm was no better. The next day, the last one of the novena, Father Bruyas arose as usual at four o'clock

in the morning and found his arm perfectly cured. He immediately offered Mass in thanksgiving to our Lord and to Kateri Tekakwitha.

Father Bruyas always did his best to encourage peace between the French and Iroquois. In 1691, he informed Frontenac that the Iroquois wanted peace. Three deputies from the Five Cantons had come to the mission to palaver. Father Jacques de Lamberville was somewhat skeptical. Frontenac, even more so. War continued.

In August 1693, Father Bruyas was named Superior General of the Society of Jesus in New France. Father Bruyas was known as an

indefatigable missionary, well acquainted with the language, customs and morals of the Indians. He had taken part and would take part again in all the embassies as the French governors' deputy to the Iroquois and to the British. It was said of him that he knew better how to direct the Iroquois than a college. Even so, his nomination was a good one. Moreover he had the extraordinary quality of being able to smooth Frontenac's feathers — the only Jesuit who ever succeeded in doing so.

Following the Treaty of Ryswick in 1697, the fighting between the two colonies ceased. Many problems remained to be settled, among others that of the captives' return. The governor sent Father Bruyas and M. de la Vallière as his representatives to Boston. Lord Bellomont received them correctly but with little enough warmth.

On his arrival in the New World, the Irish Count had put the Indians on guard against the French missionaries. In 1700 less than a year after his meeting with Father Bruyas, he had a bill passed declaring that any priest in the colony of New York was to be considered "an incendiary, a disturber of the peace, and an enemy of the Christian religion, to be punished by perpetual imprisonment if caught, and in case of escape and recapture to be condemned to death." Furthermore anyone harboring him was to be fined and pilloried. New Yorkers conscientiously ignored the decree.

Frontenac had died in November 1698 and the news was soon known among the Iroquois. The chiefs of the Five Nations deputed three war captains to Montreal to offer

their sympathies to the French authorities and to find out which way the wind was blowing in New France. They requested that Father Bruyas, who had finished his term as Superior General in 1698, be sent back to them. They also expressed the wish that Father Jean de Lamberville be recalled from France to take charge once again of his mission at Onondaga. The chiefs were politely received but nothing came of it.

In 1700 another embassy from Iroquois renewed these demands. Father Bruyas accompanied by Sieur Thomas de Joncaire, who had an Indian wife, and Paul Le Moyne, sieur de Maricourt, an Iroquois by adoption, left for Onondaga. Chief Teganissorens welcomed them and after some discussion, they came to an understanding with respect to a treaty to be signed with the French. Thus it was that, in good part, as a result of Father Bruyas' efforts, the first treaty between the French and the Indians was signed in Montreal on September 8, 1700.

The following year he returned once again to Onondaga and was one of those responsible for the great treaty of 1701, signed in Montreal between the French and the Iroquois, Abenakis, Huron, Ottawa, Illinois and Algonkin Indians. This was a lasting peace which allowed the missionaries to work for a few more years in the Iroquois Cantons.

On June 15, 1712, Father Bruyas died at Sault St. Louis, the fourth site of the Mission of St. Francis Xavier. His life and death were that of a true Jesuit. There were no more "grasshoppers", in the Iroquois Cantons.



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

Thank you very much for the beautiful seals which arrived today. They are very clear and attractive. Kateri herself looks so silent and calm, yet strong and powerful and saintly. I would like to mention that some time ago, I purchased from you the book "The Visions of Bernard de Hoyos". I happened to pick it up again recently and reread it. I had forgotten how interesting it was...

(Cleveland, Ohio.)

✧ **Kateri's smile upon you, Mrs. L. D.!**

Herein you will find one dollar, a subscription to "Kateri". This is a token of my gratitude for being cured from a serious illness. I shall do my utmost to make her known. She has helped me immensely. I shall continue to pray to her in all my spiritual and temporal needs...

(Longueuil, P.Q.)

✧ **Kateri's smile upon you, Mrs. L. S.!**

I sent you a little offering and at the same time asked you to pray for a friend of mine, separated from her husband with six children, who is on Welfare, so that she could find a rent. It is impossible here with six children to get a lodging. Well, believe it or not, two days after having written to you, she got a rent here in La Salle, not too far from her parents. She feels so happy...

(La Salle, P.Q.)

✧ **Kateri's smile upon you, Miss M. D.!**

Here is a ten dollar check promised to Kateri. She helped me sell my house and find me a rent; she also helped me when I had a bad attack of arthritis in my arm. If you wish to publish this favor, I would be quite pleased, for it would make known what Kateri did for me. I am also sending you a subscription for a friend...

(Laprairie, P.Q.)

✧ **Kateri's smile upon you, Mrs. A. A.!**

Enclosed is a check for five dollars, a very small way of saying "thank you" to Kateri for the many favors received in the past. Please include in your prayers a young daughter, recently married...

(St. Boniface, Man.)

✧ **Kateri's smile upon you, Mrs. I. R.!**

The enclosed check for fifty dollars is my offering in thanksgiving to Tekakwitha for favors received during the past year. I now ask her for a safe journey on a trip that we are planning.

(Texarkana, Texas.)

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

✧ **Kateri's smile upon you, Sister L. L., R.S.C.J.!**

Each time I take in hand your interesting magazine "Kateri", it always seems to increase my devotion to her. When I turned over the pages yesterday, I was so pleased to see Mother Nealis' picture of dear Kateri. It only seems the other day that Mother Nealis asked me to pose for Kateri's picture, as I had the happiness of resembling her. I was only a Postulant then... imagine my delight. The passing of time does not seem to lessen this joy for me, but only serves to increase my love and appreciation of this dear saint's holy life. I only hope that when we meet each other in Heaven, she will say: "Indeed you did resemble me." Thank you, Reverend Father, for all the good example and spiritual help we derive from reading your precious little magazine, "Kateri". In union of prayer for world-wide intentions...

(Montreal, P.Q.)

✧ **Kateri's smile upon you, Mrs. O. B. W.!**

When I first heard of Kateri's wonderful power of intercession, I made a novena to her to obtain an appointment for my young lame brother to his home town Post Office, as Post Master. Against great political odds, he was granted that position and has served in that capacity for twenty some years. I was always convinced that could not have happened if it hadn't been for Kateri's intercession for him. Thanks again, Kateri. I'll be praying faithfully that you will be canonized soon.

(Chicago, Ill.)

✧ **Kateri's smile upon you, Mrs. Y. L. T.!**

You will find enclosed my check for the sum of ten dollars, a token of my gratitude to Kateri for an important favor she obtained for us concerning my daughter. The sum is small, but for me who have not earned anything for a year it's truly a sacrifice...

(Montreal, P.Q.)

✧ **Kateri's smile upon you, Mr. and Mrs. P. E. D.!**

We are sending one dollar for the subscription and fourteen for Kateri's cause. In return we are asking for the safe home-coming of our son who is now in Vietnam.

(Woonsocket, R. I.)

✧ **Kateri's smile upon you, Mr. L. A.!**

Please accept this check for ten dollars to be used for the greater glory of Kateri. I asked for Kateri's help in obtaining a better job and she fulfilled my wish...

(West Springfield, Mass.)

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



## MASS STIPENDS

Low and High Mass stipends are gratefully accepted for a Jesuit Residence, which is now my responsibility. Your Mass intentions shall be promptly taken care of. Please follow your diocesan regulations with respect to the stipends. H.B.

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- |                 |            |                          |
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|                 | 2 Kyrie    | 2 Sanctus: Carnavalli    |
|                 | 3 Gloria   | 3 Sanctus (cont'd.)      |
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## THE MARY THERESA ROLL

(Continued from p. 4)

- |                                   |                                |
|-----------------------------------|--------------------------------|
| 116. Mr. Thomas Jocks             | 145. Mr. Joseph Potvin         |
| 117. Miss Kathryn V. Feehan       | 146. Mrs. Joseph Potvin        |
| 118. Mr. Louis Gagnon, Sr.        | 147. Mrs. Ida Fredeker         |
| 119. Mr. Louis Gagnon, Jr.        | 148. Mrs. Damien Richard       |
| 120. Mr. Ubald Gervais            | 149. Mr. John S. Delormier     |
| 121. Mr. Franz Muller-Fricken     | 150. Mrs. Frances Delormier    |
| 122. Miss Amanda Rose Voioovich   | 151. Mrs. Hermine Castonguay   |
| 123. Mr. Joseph James O'Halloran  | 152. Mr. Willie Turcotte       |
| 124. Mr. George Voioovich         | 153. Mr. Leopold Laurent       |
| 125. Mrs. Martha Voioovich        | 154. Mrs. Elodie Laurent       |
| 126. Mr. John Gargan              | 155. Mr. Emery Marcotte        |
| 127. Mrs. John Gargan             | 156. Mr. Michel Szalajda       |
| 128. Mr. Percy Millenbak          | 157. Mr. Edward Earley, Sr.    |
| 129. Mr. Paul Gagnon              | 158. Mrs. Rose Earley          |
| 130. Mrs. Paul Gagnon             | 159. Mrs. Pamela Dextradeur    |
| 131. Mr. Joseph Robidoux          | 160. Mrs. Amelia Sourwine      |
| 132. Mr. Auguste Bellefleur       | 161. The O'Brien family        |
| 133. Mr. Eugene Bellefleur        | 162. Mrs. Josephine Gomulski   |
| 134. Mr. Edgar Bellefleur         | 163. Mr. Joseph Edouard Fafard |
| 135. Miss Catherine Barrett       | 164. Mr. Arsene Beauchemin     |
| 136. Mr. Joseph Koloszczyk        | 165. Mrs. Andrew Laurendeau    |
| 137. Rev. Henry R. Brick          | 166. Rev. William Delaney      |
| 138. Mrs. Ann Van de Motter       | 167. Rev. John Cleary          |
| 139. Mr. and Mrs. Etienne Richard | 168. Mrs. Lena Ludlow Miller   |
| 140. Mrs. Ann Demenskoin          | 169. Mr. Nicholas Marquis      |
| 141. Mr. Achelas Gervais          | 170. Mrs. Théodore Laverty     |
| 142. Mr. T. V. Van de Motter      | 171. Mr. Jean Boucher          |
| 143. Mrs. Mary Albrecht           | 172. Mrs. Loretta F. Faline    |
| 144. Mr. Cornelius Delaney        | 173. Rev. John A. O'Brien      |
|                                   | 174. Mr. Alfred H. Sidney      |

The Mary Theresa Roll is named after Kateri's intimate friend, Mary Theresa Tegaiguanta (See Vol. 15, no. 1, pp. 20-24, 1962). But what exactly is it? In a nutshell: by sending in five new subscriptions (names and addresses with five dollars — one dollar each) to the *Kateri* quarterly, you will be privileged to have the name of one of your departed relatives or friends placed on the Mary Theresa Roll. When the Roll achieves the two hundred mark, in gratitude, one hundred Masses will be offered for the deceased inscribed. Meanwhile the departed ones will be remembered daily in the Vice-Postulator's daily Mass. Send in five new subscribers and have one of your beloved departed placed on the Mary Theresa Roll.

## KATERI'S OWN

After seven years' research, Vice-Postulator Henri Bécard, S.J., for the Cause of Beatification and Canonization of lovely Kateri Tekakwitha, now has his book *Kateri's Own* ready for publication. The Venerable Kateri Tekakwitha is the Indian girl who serenely smiles out from a stained-glass window of Notre Dame Church in Montreal and from the bronze doors of St. Patrick's Cathedral in New York City. In reading about her friends and acquaintances, you will learn more about Kateri Tekakwitha than in any other book written about her. Are you interested? Tell us so, and when *Kateri's Own* comes off the press, you will be notified.

The Kateri Center  
Box 70  
Caughnawaga, P.Q.



## The Kateri Sympathy Cards!

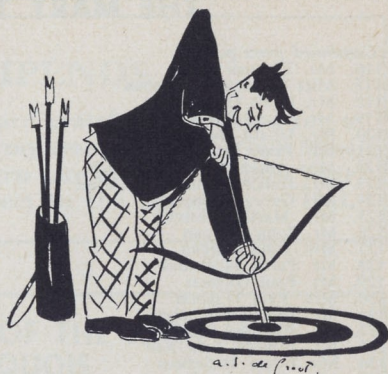
### 5 GOOD REASONS for having a box on hand all the time.

At the occasion of the death of a relative or friend all you have to do is to sign them and send them. We confirm your sympathy offering in 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 reserved daily at the Memento of the Vice-Postulator's Mass;
3. The **Treasury** of more than 15,000 masses read each month for the benefactors of the Society of Jesus is opened;
4. A **Share** in the good works of more than 36,000 Jesuits is assured;
5. **Participation** in the merits gained in helping the Cause of the Mohawks is guaranteed.

Write to the Kateri Center,  
Box 70, Caughnawaga, P. Q.  
Canada, for a free sample card.

One dozen cards boxed: one dollar. Each yearly enrollment in the **Kateri Tekakwitha Guild**: one dollar.



"Let's not miss the bull's eye: prayer power for Kateri!"

## Oddments

(Continued from p. 7.)

Paul VI to the Superior Generals of various Orders and to their subjects: "This then is your duty, this role We think you should play: that following the sacred calling which you have voluntarily undertaken you may constantly spread the love of the Sacred Heart..."

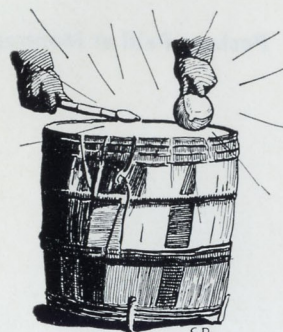
You will deeply enjoy this journey into Love. Why not enjoy it during June and the summer months? It is now priced at \$3.50 a copy. Buy three copies at \$10.00 — one for yourself and two others for relatives or friends. I shall be happy to autograph them.

Send your check to —  
Rev. Henri Béchar, S.J.

Box 70  
Caughnawaga, Quebec, Canada

A friend wishes to complete his collection of the Kateri quarterly. Only one issue is missing: Vol X, No. 4, September 1958. ...

Kateri's smile upon all those who sign the prayer pledge!



A SINCERE "THANK YOU" TO  
OUR SUBSCRIBERS WHO SPON-  
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