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Caughnawaga

KNIGHTS OF COLUMBUS CLUB



KATERI

NO. 88

THE ANASTASIA ROLL

A THOUGHT FOR JUNE

EACH NEW MOON

KATERI'S SMILE UPON YOU!

FOUR UNPUBLISHED LETTERS
BY FR. JACQUES BRUYAS, S.J.

FATHER CARON LOOKS BACK...

LILY OF
THE MOHAWKS

Summer • 1971

Caughnawaga, P.Q., Canada



The Venerable Kateri Tekakwitha

Kateriana obtainable from the

**Office of the Vice Postulation
(The Kateri Center)**

Box 70, Caughnawaga, P. Q., Canada

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

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One dollar a year. Please renew your subscription each year.

THE ANASTASIA ROLL

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KATERI No. 88

Vol. 22, 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 Caughnawagas and their friends.

PRIVILEGES

Your contribution (\$1.00 a year, or more, if possible) enrolls you among "Kateri's Friends" for whom:

1. A weekly Mass is offered;
2. The Vice-Postulator prays at 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 35,000 Jesuits is opened;
5. Extra graces are merited by working for Kateri's Beatification.

JUNE, 1971

Published with Approbation of the Ordinary and Permission of Superiors

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CAUGHNAWAGA, P. Q., CANADA



**How many copies
of Leonard Cohen's
obscene book on Kateri
have been sold?
More than 500,000!**

**How many written promises
of one daily Our Father
and or/one daily Hail Mary
to hasten Kateri's Beatification
has the Kateri Center received?
Exactly 3504.**

Fill out the following form
and rush it to:
The Kateri Center
Box 70
Caughnawaga, P.Q., Canada

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

Country Telephone.....

The Sisters of Charity of Quebec (Grey Nuns)

Mother House, Quebec.

March 15, 1971

Reverend Father,

I am very happy to send you the names of the Sisters who promised to pray for Kateri's Beatification.

Each sick-room that I had the pleasure to enter, I was well received; I was deeply touched by willingness of the Sisters who so generously answered my plea.

All ardently hope for Kateri's Beatification; many knew about her and enjoyed telling me edifying details about her life.

I have become richer spiritually through these visits to the Sisters in our infirmary, thanks to you. Let me tell you, Father, that you gave me the occasion "to kill two birds with one stone": I served the Church and my own spiritual interests...

If you have the chance, in your retreats, to mention this subject, I believe this could enlighten many...

Sister Graziella Blanchet

WE, THE UNDERSIGNED, PROMISE TO OFFER DAILY ONE OUR FATHER AND/OR ONE HAIL MARY UNTIL THE SECOND DULY VERIFIED MIRACLE NEEDED FOR KATERI'S BEATIFICATION IS OBTAINED:

Sr. Se-Marguerite-de-la-Croix; Sr. Marie-Médiatrice; Sr. Marie-Jeanne Marquis; Sr. Ste-Marie-Vianney; Sr. St-Gontran; Sr. St-Sylvius; Sr. St-Joseph-Labre; Sr. St-Jean-de-la-Croix; Sr. Ste-Léonie; Sr. St-Godefroy; Sr. Ste-Denise; Sr. Ste Marie-Antoinette; Sr. Sainte-Croix; Sr. Ste-Adeline; Sr. Jeanne Audet; Sr. Ste-Chrétienne; Sr. Ste-Zélia (one rosary); Sr. Germaine Parent; Sr. Ste-Claire-de-Rimini; Sr. St-Jean-Marcel; Sr. St-Pascal; Sr. Marie-de-Bon-Se-cours; Sr. Ste-Elisabeth-du-Portugal; Sr. Ste-Elise; Sr. Ste-Maximilienne; Sr. St-Darius; Sr. St-Césaire; Sr. St-Dulcide; Sr. St-Rolland; Sr. St-Emmanuel; Sr. Ste-Sylvie; Sr. St-Mallet; Sr. Ste-Delphine; Sr. St-Paschalis (one rosary plus one Hail Mary); r. St-Louis-de-Gonzague (three Hail Marys); Sr. St-Pierre-Canisius; Sr. Marie-Jeanne Pelletier; Sr. St-Christophe; Sr. Marie St-Amant; Sr. St-Diodore; Sr. St-Antonin; Sr. Hélène Bonneau; Sr. St-Gervule; Sr. Ste-Rose; Sr. Ste-Humiliane; Sr. Yolande Demers; Sr. Jeanne Roberge; Sr. Antonia Gosselin; Sr. Marthe Boucher; Sr. Set-Marie-Berthe; Sr. St-Evangéliste; Sr. Gilberte Royer; Sr. Jeanne-d'Arc Bélanger; Sr. Bertrande Bérubé; Sr. Yvette Jutras; Sr. St-Daniel; Sr. Irène Brousseau; Sr. Marie-Reine Gagnon; Sr. Ste-Fabiola; Sr. Angéline Leclerc; Sr. Doris Bérubé; Sr. Laurette Lachance; Sr. Lucienne Bernier; Sr. Ste-Cécillienne; Sr. St-Cyr; Sr. Marguerite Trudel; Sr. Georgette Lamontagne; Sr. Madeleine Marcoux; Sr. Dorine Mallet; Sr. Ste-Louisa; Sr. Annette Guertin; Sr. Fernande Vézina; Sr. Lucienne LeBel; Sr. Jeanne Guertin; Sr. Marie-Ange-de-l'Eucharistie; Sr. Ste Marie-Aline; Sr. Annette Gagnon; Sr. St-Eloi; Sr. Marie-des-Chérubins; Sr. Antoinette Laforest; Sr. St-Pierre Thomas; Sr. A. Harrison; Sr. Marie-Thérèse Dionne; Sr. Clémentine Roy; Sr. Ste Flora; Sr. St-Fulbert; Sr. St-Loyola; Sr. St-Théodore; Sr. Ste-Rose-de-Viterbe; Sr. St-Nizier; Sr. St. Marie de la Com-

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(Continued on page 12)

A Thought for June

MORE THAN ONCE, Pope Paul VI has strongly urged that love for the Heart of Christ be sparked anew among the faithful. Has the disdainful pursing of lips of certain theologians disintegrated your love for the Heart of our Savior gloriously beating for all eternity in heaven? Headlines in diocesan weeklies read: "Theologians Bid Pope Do This or That!" Theologians have no business whatsoever *bidding* the Holy Father to do this or that any more than I have the right to bid the scientists down at Houston, Texas, to turn the moon around. A hundred theologians packed tight in an enormous Bathurst container do not add up to one Holy Father.

In his Encyclical *Haurietis Aquas*, Pope Pius XII took the trouble to explain that the cult and devotion concerning the Heart of Christ are not a novelty invented by St. Margaret Mary Alacoque and later accepted by the Church, but that she had received a special mission, which she accomplished perfectly, to popularize among Christians the Heart of Jesus and its human and divine love for mankind. Consequently it is a serious error to think that Margaret Mary was the discoverer of devotion to the Sacred Heart of Jesus. Indeed, she was the 313th personage, in the history of the Church, to have written at some length about the Heart of our Savior.

Last year, in Rome, Father Joseph Ledit, S.J., published in French: *The Wound of the Side*, a collection of prayers from the Byzantine Liturgy, many of them composed before the seventh century. One of the hymns, the second Canto of the Eighth Ode from Wednesday Matins prays:

Oh, Most High, you humbled the very proud serpent through the humility of your Heart, when you were lifted up on the Cross: you lifted up Adam whose passions had abased him, oh, Merciful One!

A popular Eastern icon represents Christ carrying an open book with these words: "Learn of me for I am meek and humble of Heart."

Devotion to the divine Heart is as old as the Church. Now June is still the month of the Heart of Jesus. If it needs new life, stimulate your Pastor to revive love for the Heart of Love in your parish; ask your priests to take as the subject of their homilies, each First Friday of the month, the biblical texts



Interior of the Basilica of Montmartre
The Heart of Jesus Glorified

which make up the beautiful M. I immediately wrote the following note to the editor of the Gazette:
forget, as laymen, you now have on such subjects. You could also Friday into a day of examination subject be? None other than y during the past month; it goes h the Sacred Heart. Finally, offer Father, requesting, at the same Venerable Kateri Tekakwitha in

I immediately wrote the following note to the editor of the Gazette:

Dear Sir:

There appeared an article in this morning's *Gazette*, p. 40, pertaining to L. Cohen's *Beautiful Losers*. Mr. Justice Muir, we are informed, of the New South Wales district court in Sydney, Australia, ruled that *Beautiful Losers* is in part plain dirt for the sake of being Enclosed you will find two dollars in thanksgiving to Kateri. I underwent an operation on February 3, which was most successful. This offering is a part of what I promised to Kateri. Please pray to Kateri for me...

(Sarnia, Ont.)

✿ **Kateri's smile upon you, Mr. A. R.**

I misplaced money I was holding for my son. After a week of worry, I prayed to Kateri and found it within an hour. Thank you, wonderful Kateri!

(White Plains, N.Y.)

✿ **Kateri's smile upon you, Miss C. L. !**

I am enclosing a check to the amount of five dollars, one of which is to renew my subscription to **Kateri**, and the remaining four dollars are for the Cause of Kateri in thanksgiving for a partially obtained cure. Thank you to Kateri! I am praying to her to complete the cure she has already begun and to continue to help me. (Gentilly, P.Q.)

✿ **Kateri's smile upon you and your dear one, Mrs. J. S. !**

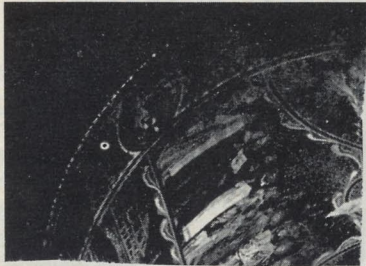
Enclosed is an offering of ten dollars for Kateri. This is for the safe delivery of our last three babies that were born in two years. This brings our family to twelve. My health was poor during the last pregnancy; I couldn't have gotten along without Kateri... (Arlington, Mass.)

✿ **Kateri's smile upon you, Mrs. J. P. !**

Here is a six dollar check in thanksgiving to Kateri for having successfully settled an important business problem. I trust that she will help my two sons with their studies at the University and with good results at the end of the year. May she intercede before God for my husband's health and mine. Use this offering as you see fit for Kateri's cause...

(Montreal, P.Q.)

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



LAST JANUARY, the Vatican Secretariat of State sent papal representatives around the world a document prepared to help them counter the ever-widening spread of artificial birth-control. According to *Time* magazine, in its February 1 issue, the letter is said to have criticized the United Nations, particularly the United Nations' Children Fund (UNICEF) for supporting population-control programs.

Do you know that UNICEF renders no direct services to children or mothers, that Communist countries require that their donations be used in their own countries, whereas, if I am correctly informed, this is not true of Canada and the United States? As early as 1960, Castro received \$123,000 through the UNICEF Hallowe'en "trick or treat" — mostly trick! — drive or through the sale of Christless Christmas cards.

My suggestion is that you refrain from buying UNICEF Hallowe'en and Christmas cards. Instead, spend your money on Kateri seals (\$1.00 a sheet) using them on your mail all through the year.

An S.O.S. comes to us from Florida. It's sender, a very good friend of Kateri, is the Academic Dean of a Catholic College. He is badly in need of a kind, understanding competent middle-aged woman to take over the care of his household: seven children and their mother, who is ill, but could help at times. This would truly be a work of mercy. Are you interested? Please contact *Kateri*, Box 70, Caughnawaga, Quebec, Canada.

When will Kateri be beatified? Money cannot buy the miracles needed for her beatification and canonization. Only prayer and sacrifice (these terms may be pre-conciliar but they represent something definitely post-conciliar!) can do this. For over a year I have been gently prodding and even needling her friends to send in to me their written promises of a daily Our Father and/or Haily Mary. More than 3000 promises have been received. Perhaps with all the snow we had this winter, the 3000 promises will snowball into many thousands more. An enormous snowball bigger than Mount Royal, the hub of Montreal!

My aim is 100,000 prayers daily to hasten the Lily of the Mohawks' beatification. *You are the one who will make the difference.* Address *Kateri* your signed pledge to pray daily — at least one Our Father — for this intention. Urge your friends to do the same. Your promise faithfully accomplished will certainly hasten the great day we owe to the Amerinds of the three Americas.

Of course, God's ways are not our ways, but if this tidal wave of prayers beats each day at the throne of God, quite possibly Kateri Tekakwitha would be beatified in 1976, on the anniversary of her Baptism, April 17, 1676, in the Mohawk valley. Don't forget: *You are the one who will make the difference!*

A few years ago, a Montreal author wrote an obscene novel about the Lily of the Mohawks. Criticisms of this work, in several well known magazines and reviews, were given an airing in the last issue of *Kateri*. In the *Montreal Gazette* (Wednesday, September 2, 1970), the following item appeared:

Cohen's novel said 'dirty'

SYDNEY, Australia — (Reuters) — Canadian poet Leonard Cohen's novel *Beautiful Losers* is, in parts, "plain dirt written for the sake of being dirty," a judge ruled yesterday.

"Various incidents are spelled out to the last dirty detail with painstaking care," Mr. Justice Muir said in a reserved judgment in the New South Wales district court.

He rejected a suit by a Sydney architect and painter, Rollin Schlicht, to recover a copy of the novel seized from him 15 months ago by customs officers at Sydney's Kingsford Smith Airport.

I immediately wrote the following note to the editor of the *Gazette*:

Dear Sir:

There appeared an article in this morning's *Gazette*, p. 40, pertaining to L. Cohen's *Beautiful Losers*. Mr. Justice Muir, we are informed, of the New South Wales district court in Sydney, Australia, ruled that *Beautiful Losers* is in parts "plain dirt for the sake of being dirty", and that "various incidents are spelled out to the last dirty detail with painstaking care." Furthermore, all the filth thrown at the Venerable Kateri Tekakwitha's reputation is an affront to humanity in general, and to the Church which has officially proclaimed her virtues, among them her purity of mind and body, as heroic.

In my capacity as Vice-Postulator for the Cause of the Venerable Kateri Tekakwitha and Editor of the *Kateri* quarterly, it is my duty to have full knowledge of all the writings relative to this Cause. *Beautiful Losers* contains passages that are unquestionably among the most repulsive and repugnant ever printed about Kateri Tekakwitha, and which leave one with deep feelings of disgust and horror.

I applaud, endorse and congratulate Mr. Justice Muir on his ruling, and while I join him in his use of the word "dirty", I feel it fails to properly describe such despicable filth.

Sincerely yours, etc.

Of course, the *Gazette* did not publish my letter. Cohen's coterie

is too powerful in Montreal even for such an influential newspaper.

To top it off, I have been informed lately that a professor of one of our French language universities is now using *Beautiful Losers* as a textbook to teach the meaning of beauty and lofty ideals to his students!

Kateri was known as Canada's protectress as far back as the first half of the eighteenth century. Today we need her help more than it was ever needed before. From as early as 1681, the year following her death, she cured many sick children: René Fortin, aged three, Francis Joseph Le Noir Rolland, aged three, James Paré, aged seven, Louis Nepveu, aged three months, Francis Dubois, aged thirteen months, Charles Cardinal, aged one year, Marie Matour aged five, John Matour aged five and several others. She was never asked to prevent abortions. In those days the Indians as well as the French would have shaken their heads in disbelief at such an idea. Times have changed and we must ask the Lily of the Mohawks to wake up the public — that means you — in order to save the lives of countless children, perhaps the very ones humanity needs to save it. St. Catherine of Siena was the twenty-second child her mother bore — had her parents stifled her in the womb, the history of Christendom would have been undoubtedly for worse.

Last year 1,804 children were accidentally killed in Canada. These deaths were tragic enough, but what was even more heart-rending was the

murder of 11, 200 unborn Canadian children. How hard and selfish can people become? Nero and Caracalla would undoubtedly approve.

But such is not your mentality. So make your influence felt by writing letters to your newspapers, to your deputies, representatives and senators. State clearly your stand:

Strict abortion laws should not be repealed in provinces or states where they now exist;

Less restrictive laws should be tightened;

Laws condoning legal murder of the unborn must be repealed despite the shrill squeaks and loud squawks of the Women's Liberation Movement.

Don't think your letter will go by unheeded. Politicians are well aware that one letter represents the opinions of sixty or seventy other people who never get around to writing to them but who do vote.

The Sisters of Charity of Quebec

(Concluded from p. 6)

Marie-Thérèse Dionne; Sr. Graziella Blanchet; Sr. Ste-Etiana; Miss Béatrice Bernatchez; Miss Emélie Bernier; Miss M.-Blanche Fortier; Miss Marie Josephine Gamache; Mrs. Philéas Moreau; Miss Berthe Roy; Mrs. Adélaré Chagnon; Mr. and Mrs. Joseph Siméon Caron; Miss Anne-Marie Cloutier; Mrs. Adélaré Couture; Miss Gabrielle Couture; Mr. and Mrs. Arthur Boudreau; Miss Aurore Caron; Sr. Aline Adam; Miss Yvonne Lagacé; Mrs. Eugène Richard; Mrs. W. Lemieux; Miss Germaine Bernier; Miss Rose-de-Lima Bélanger; Miss Jeanne Auclair; Mrs. Amédée Robin; Mrs. Adélaré Bélanger; Mrs. Fortunat Morin; Mrs. Paul Couillard; Mrs. Elzéar Methot; Miss Antoinette Leclerc; Miss Gracia Como; Mrs. Lauréat Lord; Mrs. Arthur Morin; Miss Josephine Pelletier; Sr. Aurore Bonneau; Sr. St-Armand (ten Hail Marys); Sr. St-Odelard; Sr. Ste-Rosula; Sr. Ste-Flavienne; Sr. St-Jean-d'Avila; Sr. Alexina Baillargeon; Sr. St-Léonis; Sr. Hélène Caneau.



KATERI

Madeleine Tremblay
Syntax, Esther-Blondin

✿ **Kateri's smile upon you, Mrs. G. M. !**

In thanksgiving to Kateri, I am forwarding fifteen dollars: five are to be used for the publication of the following favor in **Kateri** — she obtained a position for my son [Editor's note: no fee is required for publication]. The remaining ten are a third of what I promised Kateri for a complete cure of the brain damage I suffered as a result of a cerebral hemorrhage. I am not completely cured, but the progress is so great and the subsidizing of Kateri's Cause is so drastically needed that I believe I'm doing the right thing by contributing now and then. I am counting on her to intercede for a complete cure, though the doctors claim that it is impossible for me to recuperate one hundred per cent. However, I am sure the Creator can refuse nothing to my dear Lily of the Mohawks and I am still hoping for the best. I pray daily for you, Father, so that God will grant you the health and the necessary strength to succeed in having Kateri beatified.

(Montreal, P.Q.)

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

I am sending you herewith the sum of fifteen dollars to fulfil a promise I made to Kateri, because she saved me from the grippe: I promised I would subscribe to **Kateri** for a year. Would you kindly publish this favor?

(Montreal, P.Q.)

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

Several months ago, I promised Kateri that I would send a donation to you if I received a return on my income tax. On Saturday, May 16, the same day as your acknowledgement for my subscription renewal arrived, a check from the Internal Revenue was delivered to me. Isn't Kateri clever? You will find a check enclosed for twenty-five dollars to use as you wish.

(Cleveland, Ohio)

✿ **Kateri's smile upon you, Mrs. J. H. !**

As a young girl of ten years, back in 1935, I remember reading a very inspiring book on the Life of Kateri Tekakwitha. I wonder if this same book is available in English today. If so, please advise me since I have a seventeen year old son, who plans on entering the priesthood this year after graduation, and I would like very much to have him read this book. (Jacksonville, Fla.)

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

✿ **Kateri's smile upon you, Miss J. E. M. !**

Kateri has obtained many favors for me. A few months ago, my father lost his wallet on a busy city street. It didn't contain much money, but many pictures and things of sentimental value and also a charge plate and credit cards. We prayed to Kateri that someone honest would find and return the wallet. That same evening a man had found my father's wallet and called to let us know.

I'm very grateful to Kateri for favors she has obtained for me; but the following is one favor I'll thank her for every day of my life. I've known my fiancé for about five years and have been engaged to him for two. We are going to be married with a Nuptial Mass in less than two months. Since I've known him, I've prayed he would be blessed with the Catholic faith. Even though he liked to attend Mass and other devotions with me, he never mentioned any desire of becoming a Catholic. I never asked him this question but only prayed very hard for him. I had prayed to so many saints and it seemed I would never be heard. I love my faith and wanted so much to share it. About five months ago, I was inspired to pray to Kateri. Every day I prayed to her and went to Mass and Communion in her honor for this intention. Kateri is truly a saint, for just ten weeks before our wedding, my fiancé wanted to see a priest and decided to take instructions. In a few weeks, he will receive his First Communion. Kateri obtained this miracle and I am most grateful to her.

Please accept this offering to say a Mass in thanksgiving for Kateri's answer to my prayer. As soon as possible, I will send an offering in her honor. I know this letter is long, Father, but if possible, please publish a part of it. I want everyone to know how wonderful Kateri has been to me. . . . I will pray each day for Kateri's cause.

(Pennsauken, N.J.)

✿ **Kateri's smile upon you, Mr. L. C. !**

The Venerable Kateri Tekakwitha has been on a number of occasions very helpful to me. She has, I am sure, answered my prayers to her many times; when things looked bad, something came about to change for the better. She has been to me a friend in need for over thirty years. I carry at all times a piece of linen which has touched her relic. She surely is the Lily of the Mohawks. (Belleville, Ont.)

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

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

I am forwarding you herewith five dollars which I promised Kateri if one of my grandsons got a job last summer during the holidays. Kateri granted me this favor.

(St. Jerome, P.Q.)

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

You will find enclosed a two-dollar check for Kateri in thanksgiving for a favor she obtained for me. She certainly is a mother to me. She always helps me, always finds a solution to my problems. I am a widow and alone. Problems and sorrows come galore; fortunately good Kateri is there to help me. My married son obtained an increase in salary and my daughter-in-law, a good job, which will allow them to bring up their son as he should be. This young couple is on its way to happiness. With all my heart, I thank Kateri for her help.

(Montreal, P.Q.)

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

My husband and I have so much to be thankful for. God has been so good to us within our immediate family. One of the main and very important things that we can be thankful for, is that through all the "experiments" and changes that swept through Christianity during the past ten years, none of our nine children left the church or became what we call a "far out liberal." They weather the storm like true Christians — one of the reasons for this is the very wonderful and powerful Venerable Kateri Tekakwitha. She has been so good to us by helping us with our children. I know that it is because of her intercession and prayers that we are so very blessed.

It is very difficult for me to put into words all the ways she has helped us. I would have to tell you about each one of our children and that would take too long in a letter. I pray every day that Kateri will be proclaimed a saint very soon. Our country has gone through some very difficult times in the course of her history, but never before has she needed a saint like now, and especially a young saint — and a powerful saint such as she is. Also, technically speaking, the American Indians have been living in occupied captivity for four hundred years. They, at least, deserve a saint who can help guide them to heaven and freedom. (I do not understand why she is not a saint already!) ... Here is a little for the cause (ten dollars); I know it takes a certain amount of money too, so perhaps I can send you more later and periodically.

(Glendale, Calif.)

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

✧ **Kateri's smile upon you, Sister M. C., S.P. !**

Kateri must certainly be interceding for me. I passed my fifth course at college with a "B", and believe me, I know it isn't me. I'm getting help from somewhere! And the first semester of teaching is now behind me. It certainly was a struggle, and there are many, many struggles still ahead of me. I don't mind this for myself, as long as the students are not getting short-changed... May Kateri send the right people along to help us with this new work, entered into for the love of God...

(Holyoke, Mass.)

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

My Mother is not too well. She's not so young as she used to be; and, of course, this means problems. In the course of a day, she says the Rosary many times, especially for priests. She can neither see nor hear very well. Several weeks ago, she had a very bad night, and I promised Kateri a donation if my Mother got through the night. Relief came, and I wish to keep my promise. A check is enclosed...

(Montreal, Pa.)

✧ **Kateri's smile upon you, Miss L. W. !**

A former classmate of mine developed severe kidney trouble last spring. It got so bad that she had to have a kidney transplant. Her dad was the donor. After a month of having her kidneys removed and some artificial ones keeping her alive, she went through the operation. This was about two or three weeks ago. Today, thanks to a lot of help from Kateri both she and her dad are coming home in great shape. I trust that Kateri will continue to keep them that way.

(Neenah, Wisc.)

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

I'm carrying out my promise made to Kateri. If I could take a trip without being ill, I told her I would contribute five dollars to help with the cause of her beatification. Here is my offering.

(Montreal, P.Q.)

✧ **Kateri's smile upon you, Mrs. G. Van H. !**

Please find enclosed one dollar to ask Kateri for yet another favor. She has answered many of my prayers in the past, this one especially: our friend, who was seriously hurt in a car accident has nearly recovered and this, our priest claims, is a miracle. I feel it is a result of Kateri's intercession...

(Kelowna, B.C.)

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

*The Interior
of the
Mission Church
of
St. Francis Xavier
at
Caughnawaga, P.Q.
Come to visit and
better still
to pray
this summer.
The Sunday
High Mass
is sung in
the vernacular —
in Iroquois —
at half past ten.*

PHOTO BOB ACCIARD PHOTOGRAPHY, LACHINE, P.Q.



✿ **Kateri's smile upon you, Mrs. J. K. !**

I enclose a check for five dollars in thanksgiving to Kateri for having helped my daughter during a nervous breakdown. Kindly publish this favor.

(E. Elmhurst L. I., N. Y.)

✿ **Kateri's smile upon you, Mrs. R. C. !**

Enclosed you will find my check for six dollars, five for the cause and one for the renewal of my subscription. Thanks to Kateri, I obtained, in great part, the solution of a family problem and promised to have this favor published.

(Sainte Anne du Bout de l'Ile, Quebec.)

✿ **Kateri's smile upon you, Miss A. W. !**

Enclosed, please find a check in the amount of five dollars. I received an increase in salary and want to share part of it with Kateri. Please pray that I will be successful in my work as I only have fourteen months more to go before I will be on pension. . .

(Wilmington, Delaware.)

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

I am forwarding you four dollars to be used to hasten Kateri's beatification. I work in an office where we make out income tax returns for the general public. At the beginning of last week, we lost one of the returns. We looked everywhere in the office for it without finding it. Thursday evening I read the **Kateri** review and saw all the favors obtained with her help. I said to Kateri, "If you find this paper for me, I will send you a donation." Friday morning, on arriving at the office, my co-worker Mrs. F., began once again to look for it. She immediately found it — and we had been looking for it for more than a week! I told her that it was Kateri who had heard my prayer. Mrs. F. joins her offering to mine. Though it is modest, I hope it will be acceptable. . .

(Biddeford, Me.)

✿ **Kateri's smile upon you, Mr. T. M. !**

I am sending you five dollars to keep my promise to Kateri which I made while I was sick. She helped me considerably. I am now praying that she cure me completely.

(Cornwall, Ont.)

✿ **Kateri's smile upon you, Miss T. C. !**

I had promised ten dollars to Kateri's Cause if my nephew obtained a job; he has had one for two months. I always have great confidence in Kateri. . .

(Cabano, Co. Temiscouata, P.Q.)

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

Four Unpublished Letters by Jacques Bruyas, S.J.

IN 1667, FATHER JACQUES BRUYAS was one of the first three Blackrobes that eleven-year-old Tekakwitha had ever seen. He was nominated Superior General of the Iroquois Missions in 1671, with headquarters in the Mohawk Valley. In later years, he was appointed Superior of the Mission of St. Francis Xavier on the St. Lawrence, where several of his manuscripts are still carefully kept. His knowledge and love of the Indians won him the post of Superior General of all the Jesuits of New France in 1693. In the autumn of the same year, through Kateri's intercession he obtained the cure of his right arm which had been paralyzed.

It is my privilege to present to Kateri's readers four hitherto unpublished letters by Father Jacques Bruyas, which Father Paul Legault, S.J., translated at my request. These papers, now conserved in the Roman Archives of the Society of Jesus, are quite informative for they show us his motivation in coming to the New World. As a matter of fact, they are requests to the Very Reverend John Paul Oliva, General of the Society of Jesus, concerning the permission for him to sail for Canada. These documents run from May 1663 to October 1665. They manifest his zeal, his determination, and his true spirit of obedience, not at all of the mild variety. Do not let his "tears" and "prostrations at the feet of Father General" fool you. This was simply seventeenth century rhetoric. Beneath the rhetoric was the mind of a true missionary — a man who hoped with all his heart to bring all the Amerinds to Christ, a man who was not afraid of martyrdom, who even desired it, such was his immense love for God and for his fellow men. Of such stuff are real missionaries made.¹ By his work in the Mohawk Valley, Father Jacques Bruyas helped Kateri identify herself with Christ.

1. For more information concerning Bruyas, consult "The Grasshopper" in *Kateri*, No. 80, Summer, 1969 (50¢ postpaid).



In 1671, Father Jacques Bruyas established his headquarters in the Mohawk Canton where the Venerable Kateri Tekakwitha lived...

Lyons, May 24, 1663

Very Reverend Father in Christ,
The Peace of Christ.

I recently asked Your Paternity the permission to proceed to Quebec, in New France, for my theology course; but circumstances promise us little or no hope concerning the establishment of a seminary for Ours over there. Your Paternity thereupon advised me to keep on nurturing my project so I would be ready should the opportunity arise after my theology. But a strong motion of the Holy Spirit made me see the difficulty and the danger of waiting so long, and I asked Reverend Father Provincial, under divine inspiration, the permission, without waiting any longer, not even until after my tertianship, to join those who, at the end of spring, would depart thither, for the little time as well as the approaching occasion to sail prevented me from revealing my desire to Your Paternity. Certain people also had informed me that Your Paternity had granted our Provincial the faculty to send those whom he judged the most apt to this mission. I then wrote to him, and

I found him so favorable and receptive that he immediately gave me his authorization to go. What particularly encouraged him to do so were letters from Father Ragueneau, Bursar for the Missions of New France, for which he also thought that Your Paternity had asked Father Provincial to search everywhere for recruits. But, while, for a few days, I had lived on this hope, I learned with great sorrow that neither Father Ragueneau nor Father Provincial could send anyone to the mission without Your Paternity's express authorization, and so with willing compliance, I throw myself at Your Paternity's feet and ask, with tears and sighs, to grant me this favor next year, and to postpone until after my biennium the promised occupation, seeing, especially, that such marked indications of a heaven-inspired vocation are noted in my letter of November 16, that I cannot wish for more striking ones.

What can I say about the fact that Father Provincial encourages me, and that he has affirmed many times that it is a pious and very strong inspiration that moved him to grant me this favor? And I do not believe that Your Paternity will show yourself less generous than you did to someone from the Toulouse Province, who was still in his second year of theology, and to whom you granted that same favor for which I am asking so eagerly. To what must be added the fact that this mission requires men not so well read in the sciences as inured to all sorts of labor, crucified and remarkable for their love of suffering. Although I am totally unprovided with these qualities, in my heart I am more inclined to assume them than to undertake higher studies, for which nature has left me, perhaps not unfit, but, at least, quite unprepared. Thus I could avoid doing my theology biennium. And so, since Christ Himself, in His goodness, inspired me with this preference, I once again insistently beg Your Paternity not to postpone my departure, and to think of me in his Holy Sacrifices, so that God will heap these virtues on me, which He knows are indispensable to carry such a heavy load.

Your Paternity's humble and respectful servant and son in God,

Jacques Bruyas

Lyons, September 20, 1663

Very Reverend Father in Christ,
The Peace of Christ.

After having received Your Paternity's letter, dated August 20, manifesting your kindness to me, I conveyed to the Reverend Father Provincial that Your Paternity approved my project of receiving Holy Orders even now, and of thus enabling me to come to the assistance of the soldiers who will sail for New France next spring. However, nearly three months have elapsed, and I am still awaiting an answer to my last letter, as well as to three others that I had sent him concerning this same matter; for I have received no letter from him, even though I have so often earnestly requested one and though he has not been kept from writing it either because of any occupation or sickness, and though he himself or his Socius could have alleviated somewhat my distress. That is why, for my part, I am really annoyed by such a lengthy silence, and fearing that if he put off a service of such little importance, he would show himself even slower in granting a more important one, and that, if he deferred my taking this initiative, he would also consider putting a stop to my departure, and I have above all set my heart once again on entreating Your Paternity, whose great kindness I have so often experienced. Indeed, I cannot help being quite astonished at such a sudden change of mind on the part of him, who, not later than four months ago had granted me complete liberty to leave, and who, orally and in writing, by word of mouth and by letter, had so often promised never to oppose my departure by delaying it.

But, finally, whatever may be the motive of this change of mind, I prostrate myself most humbly at the feet of Your Reverence, and I ask with all possible submissiveness, since the excellent occasion to start which offered itself previously has disappeared, that Your Reverence order Father Provincial to comply with my wishes as soon as the occasion presents itself, or, better still, that Your Reverence grant me this permission unconditionally and without awaiting Father Provincial's consent, as I wish to refer to Your Reverence this whole affair already approved by you.

If you judge otherwise, I shall willingly accept not only a delay of three or four months, but I do not refuse during the sea voyage and even during all my life to fulfill the humblest duties of the Temporal Coadjutors [Lay Brothers] on condition that I be sure to attain the object of my wishes next year: for I esteem all things as dung to gain Christ among these Canadian peoples. This one hope sustains me and the acceptance of this thought floods me with such joy that the narrow limits of my heart are unable to contain it; should I achieve this, I would

proclaim how very happy I am and declare myself eternally and indissolubly bound to Your Paternity.

I am, in Christ, your servant and very humble and very respectful son, who commends himself to the Holy Sacrifices of Your Paternity,

Jacques Bruyas

Lyons, January 24, 1664

Very Reverend Father in Christ,

After having received Your Paternity's letter, dated October 13, which rescinded my permission to go to New France next spring, I more than once had the idea of applying for my permission to go by more pressing entreaties. Thus my persistency might perhaps have got what my merits were unable to obtain. The which, especially because I was convinced I could refute the reasons that led Your Paternity to modify his decision. For I do not remember having asked for the Canadian missions because I did not believe, in the inmost recesses of my being, that my theology studies would be successful, but only because they could be harmful to my health, on account of the excessive application my modest mental capacity would demand; besides, I had written that these studies would not be very useful, or not at all, chiefly among those nations that demand men formed to all the virtues rather than to learning. What had mainly committed me to request this was the example of so many remarkable men that the Society has elsewhere, or even here and now. In this project, I was encouraged also and warmly, by Fathers and holy Martyrs of blessed memory, who watered these lands with their blood: they urged me to join them as soon as possible. Since, however, for the greater glory of God, it has seemed good to Your Paternity for me to finish my theology studies begun two years ago, I will abide by your decision, assured that such a delay would be more apt to promote the glory of God as well as my personal advantage, conscious also that I have omitted absolutely nothing of what would allow me to give myself wholly for the conversion of barbaric lands. Therefore, quite willingly, I offer myself as a victim of obedience at Lyons, among these barbarous treatises, before falling a victim to charity and faith; here I will pray for my executioners, and I will lay the foundations of such a difficult skill in the midst of a very gentle people. Like in a game, as it were, I shall try out my strength in view of martyrdom. However, should Your Paternity decide otherwise, and if you chose to extend the already lengthy delay of the biennium, I, seeing the great dearth of laborers and the waiting harvest,

take the oath and, if needs be, I affirm in the presence of the Divine Majesty, that I will be ready at the least gesture of Your Paternity, to abandon my theology studies, and my birth-place and my friends and France and everything, immediately to follow, deprived of all, Christ in New France. As the Divine Goodness, without any merit on my part, has inspired me with the zeal for souls, so do I pray that God may nourish and increase it constantly. I hope to obtain this grace if Your Paternity, deigns, in his Holy Sacrifices to remember me,

Who am Your Reverence's very humble and respectful servant and son in Christ,

Jacques Bruyas

Reverend Father in Christ,
The Peace of Christ.

On returning to my studies, it seemed advisable that I submit once again to Your Paternity my old wish with regard to the Canadian Mission; otherwise, my protracted silence could be interpreted as a change of mind. Far from cooling off, this initial zeal for souls, about which I already informed you three years ago, becomes more ardent day by day; so much so, that as my theological studies are reaching their end, I am coming quite close to the milestone of my desires. I certainly will reach it, if only Your Paternity shows himself responsive to Father Ragueneau's prayers and to those of other Fathers of New France, who ask for a great number of workers to labor in the new territory, which the French recently have taken from the most fearsome enemies of the Faith, the Iroquois, thoroughly defeated and scattered. So, since the possibility is now available of preaching the gospel, and a great hope appears of reaping abundant fruit, I come again to implore Your Paternity, and with tears I prostrate myself before you; I urgently entreat you to comply at last with my wishes, and to allow the short two month period, which would permit me to prepare my final examinations in theology, to be advanced so that I might organize my departure for next May. I am quite sure that the tertianship would be most useful to me, but there would probably be no less profit for me and there would certainly be much more for the Indians, if, as I hope, I could finish it in New France. I would like to talk about that, however, only inasmuch as it would please Your Paternity; otherwise I would not even wish to mention it.

I am quite convinced that God inspired me with this desire, and that, without showing myself most ungrateful, I could not change my mind, and that I could not do so even if I did not

risk my salvation. On the other hand, I am perfectly determined to depend in all things on a sign from Your Paternity and to be so submissive to your will that you may either command me to go, to wait, or even forbid me to leave. I will obey without resentment: I beg for one thing and earnestly: it is that after having weighed before God the motives that led me this far — I mean my health restored by God thanks to St. Francis Xavier, this purpose inspired to me four years ago, this much desired mission, recently designated for me by Your Paternity, even at the price of incomplete theological studies, and the obtaining, on my knees, of the consent of my Father Provincial — having so pondered at leisure these marks of my vocation, as well as many others which I have related in detail to Your Paternity, you may decide then in our Lord what you think most convenient. Meanwhile without making a choice of any sorts, I will await Your Paternity's decision.

I wholeheartedly recommend myself to Your Paternity's Holy Sacrifices as I am your very humble and very respectful son,

Jacques Bruyas

Lyons, October 29, 1665

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 a card and send it to the bereaved family. We confirm your sympathy offering with a personal letter, and enroll the departed one in the Kateri Guild, for whom,

1. A Weekly High Mass is offered at the Mission of St. Francis Xavier;

2. An Intention is included daily in the Memento of the Vice-Postulator's Mass;
3. The Treasury of the many Masses read each month for the benefactors of the Society of Jesus is opened;
4. A Share in the good works of the Jesuits throughout the world is assured;
5. Participation in the merits gained in helping the Cause of the Mohawks is guaranteed.

Write to the Kateri Center, Box 70, 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.



Father Martial Caron, S.J.

Father Martial Caron, S.J., Looks Back on the Years 1954-1961...

"The Usage of the Iroquois Tongue at Caughnawaga in the Chanting of Liturgical Services And some Consequences on the Possible Use of Gregorian Chant in the Vernacular. A Musicological and Critical Essay"

By
Clement James McNasky, S.J., M.A., Mus, L,
1947

Such is the impressive title of a thesis on liturgical chant in the Iroquois tongue at Caughnawaga. This thesis should be published, at least in part. For instance:

1. "The Origins of Liturgical Music at Caughnawaga."
 2. "An Excursus on the Privilege in Use at Caughnawaga."
- As to "A Critical Analysis of the

"Plain Chant at Caughnawaga," by the Reverend Martial Caron, S.J., appeared in the 1961 September issue of *Kateri*. At the last line, in italics, one could read, "To be continued." After ten years, Father Caron has consented, not to continue the same article, but to rewrite it completely. Despite the fact that, during his recent visit to the Mission, he spent most of his time preparing a new *Book of Church Music in Iroquois*, which will shortly come off the press, he kindly consented to revive for us the years he dedicated to Church music at Caughnawaga. These years now belong to the three century history of the Mission. Had Father Caron not written these pages, what would we know about this period in a decade or so? Our friends interested in the Mohawks and their language and in religious music, will enjoy, I am sure, Father Caron as he looks back on the years 1954-1961...

H. B.

Recent Iroquois Kyriale and Hymn Book," I take the liberty to make a few observations. As a matter of fact, I simply disagree.

By some unknown plan of Divine Providence, on August 5, 1954, I landed in Caughnawaga to become director of the renowned Iroquois Mixed Choir.

What I Found

At the beginning, I sensed a natural coyness among the singers but I also felt an unreserved collaboration which soon was spelling trust, ease, genuine friendliness. I did and I still do appreciate this attitude, the more so because it has lasted until today.

It has greatly helped me to overcome the difficulties inherent to all new situations from both the subjective and objective circumstances. May I mention a few?

1. Music has no tongue. But in church it serves one: the Iroquois tongue in this case. (And, lest I forget to say it, the Iroquois tongue is the most agreeable tongue for a singer.) At the start, I was nevertheless quite baffled, almost lost.

2. The vast repertory was written by hand on separate sheets, sometimes in small booklets. One piece to one sheet or booklet.

3. There was a volume of liturgical Gregorian music, all in Indian: the contents, the titles, the table of contents and even the name and address of the editor. This was and is still a very precious book, edited by the Rev. N. V. Burtin, O.M.I., and published by Sénécal et Fils, Montreal, 1890, with the imprimatur of Bishop Chs.-Ed. Fabre. The edition was then out of print. The few copies left were quite faded

and tattered. With a sense of humor, Mrs. Josephine Jacobs once said they looked more like "decks of cards" than books. These books now only serve as reference books. My predecessors, Father Conrad Hauser, S.J., and, in particular, Father Alfred Bernier, S.J., D. M. and Mr. Charles Edouard Piché, with more or less care and solicitude, had adapted to the Vatican Gregorian edition, the most commonly used parts of Father Burtin's work: the Ordinary, the Proper of the liturgical year and of the Saints, a number of hymns and motets, etc. This material, as I already said, was written by hand on individual sheets or booklets, and was considered the standard tool in the trade.

4. Among the booklets was the *Iroquois Kyriale and Hymn Book* mentioned by Father McNasky. More about it later.

5. Some manuscripts were excellent. Some were not so good regarding both the printing and the adaptation, for example, the booklet including the four Sundays after Pentecost, which I had to decipher at the very start, in August 1954.

6. I sometimes felt that I had discovered an unknown world with not much preparation and hardly anyone to steer me properly.

Among the Fathers at the Mission, there was Father Georges Brodeur, superior and pastor. He was an alumnus of St. Boniface College where I had met him as a student. There was Father Camille Drolet, known as "the magic priest", known also for his free-hand drawings, an old pal since the novitiate at Sault-au-Récollet. There were Father Henri Béchard and Father

Albert Burns teaching at Tekak-witha School.

They all had their load of work. Their personal field of activity and mine had no close connection. After the untimely death of Father Alfred Bernier, Father Jacques Bruyère had become interim director. But he was leaving for tertianship. Father Conrad Hauser, as retreat master, travelled quite a bit. It was not so easy to contact him for an interview. I knew none of the choir members. Fortunately, Mr. Bernardin Houle, the organist, was very patient. I owe him a lot. Later on, I was to meet Mrs. Annie Lahache, who is now in her fiftieth year of service as a choir member. For the time being, I felt alone and unprepared in a rather unknown field of work.

With deep appreciation and affection, I mention here some very sympathetic names of this initial period. First the departed: Mr. Peter Taylor, Mr. Joseph Beauvais and Attorney Norman Saylor, who caught my attention the day of the dedication of the new statue of Kateri. He was Master of Ceremonies, and a very efficient one. He introduced Father Michael Jacobs as the first Jesuit to become an Indian. Done on purpose or not, this slip of the tongue most certainly deserves to be remembered. Gone also is Mrs. Emma Rice. With Mrs. Mae Montour, she was my god-mother at an impromptu reception in the Gloversville Hotel during a trip to Auriesville in 1958, where I was given the name of "Rarennine". Gone also is Mrs. Mary-Josie Jacobs. For years and years she sang at weekday Masses, at Benedictions of the Blessed

Sacrament and at other ceremonies. If the truth is to be told, sometimes she was present as a singer, sometimes as an organist, sometimes as both, with a fidelity that neither rain, snow nor storm could overcome. Many manuscripts among the best are in her handwriting. Some are dated and initialled J.J., but unfortunately not all. With reference to the daily Mass singers, I also wish to mention Mrs. Agathe Foote, and later Mrs. Esther Phillips who took over successively. I add the names of the Mrs. Eileen LeFebvre, Josie Diabo, Mae Montour, Annie Lahache and those already mentioned who sang at the funerals and at the pilgrimages. Sometimes they had to show up on very short notice; for instance, a last minute phone call, even on a laundry day, would bring them to the church. They were in a way, the Fire Brigade in the liturgical service. No one will be surprised, and even less, be jealous, if I close this long but quite incomplete list by adding the name of Mrs. Montour "Kwawennawi." For those who know her, her very name is history. For the others, may I just say that she was a personality, almost an institution, very engaging and in many ways unique.

What I Did and Why

From the very start, two things impressed me: The music and mellowness in the Indian words, and the feeling that the singers used their colorful voices to express something they understood. (In those days, everywhere else in the Church, the liturgical singing was in the not-so-clear Latin vocabulary.) Doubts came to my mind. Were the

Indian words given their proper place, which is the first one? I think it was Dom Pothier who said: "*La parole est reine, la musique est servante*". Which means: "The word is king, the music is hand-maid." Was the music enhancing the musicalness of the Indian words, or were the Indian words used as a pretext to sing high caliber Gregorian, classical or modern compositions? Was the subtle and sometimes disconcerting accent given proper and even sufficient attention? Frankly, I thought that some of the manuscripts and parts of the printed *Kyriale* I had in hand, did not at all make the grade.

I knew that all this was in the realm of impression, being, in the matter, ignorant with a capital I. So I had to investigate, and I did. I consulted those who were patient enough to listen. I consulted on many items. I listened very attentively, with more and more pleasure, to the singers in the choir. One word of Father Conrad Hauser, S.J., confirmed my doubts. "Beware of what has been arranged after 1934." This was the year he left the mission. And he added reassuringly, as one who knows: "Contact Mrs. Annie Lahache; she can and will help you." She did. As the saying goes, "It is not what you give that matters but the way you give it." She gave very much, in a very

pleasant way and over a very long period of time.

But at that moment, my first question was: "Who is Mrs. Annie Lahache?" I soon learned that she was at the hospital off and on suffering from a bruised leg for more than twenty years. How was I to go about my work? Where was I to start? Would she listen to a newcomer with revisionary ideas, more or less pretentious, more or less utopian? She had something else to do than to answer my questions or discuss my viewpoints. Her general health was not too good. It was normal that she should use her rare leisure moments to rest rather than to tell me the meaning of some Indian words, explain their construction, indicate their subtle accentuation. Would she collaborate with my shaky efforts to put music at the service of the Indian words? Father Hauser had given me the right address. From the first interview through seven years, Mrs. Lahache, with unchanging kindness and patience, gave to the cause her time, her experience and her intelligence. Though some of her casual remarks, I felt I was on the right trail.



PHOTO BLACKHAM

"Kwawennawi"

In July 1955, after consultation with the singers and their acceptance, we sang a revised version of the *Asperges me Domine*. It is the first page of the *Kyriale* already mentioned. About this book published in 1945, Father McNaspy writes: "Thus the final product is a tribute to the unselfish competence of many collaborators." This is true and gratifying. Father McNaspy points out a few incorrections and adds: "However, one cannot minimize the unity and detailed accuracy of the new *Kyriale*. . . More, it can be said to be a definitive work, and subsequent editions of it will only need to correct the few oversights which we have indicated in our critique."

Frankly, I think Father McNaspy is overindulgent, even a bit superficial. It was my privilege — exactly, my job — to page through the *Kyriale* and to use it Sunday after Sunday, at Mass, at Benediction of the Blessed Sacrament and at funerals. I could never enjoy "the detailed accuracy" of it. The more I used it the less I could accept it as "a definitive work." The "few oversights" are rather many and most uncomfortable for the singers and for the director. Father McNaspy notes: "...the editor, whose name is not even printed in this *Kyriale*. . ." It is nobody's secret that Reverend Father Alfred Bernier, S.J., D.M., is the editor. He signed his thesis on *Bellarmin et la musique*. He signed his *Hymn to the Canadian Martyrs*, his *Hymn to Kateri* and other compositions. As much as I know Father Bernier, he had his reasons not to sign the *Kyriale*. He was a constant hard

worker, careful of details even almost meticulous in the best sense of the word. On this particular occasion, time and probably somebody else were urging. The year 1945 was the centenary year of the Church. I owe a lot to Father Bernier. I had plenty of friendly arguments with him over a period of thirty years, enough to know that he bore no grudge against his friends who did not accept all his viewpoints. And I frankly do not accept his *Kyriale*. But, and I insist, I am positive that he was not completely happy about it.

It would be too long, too technical and surely fastidious to go into a detailed analysis of the *Kyriale* and the other pages I had the nerve to rewrite.

Here are three remarks to close this long chapter:

1. I earnestly insist that I have consulted many persons about many items. I sincerely hope that I did not force my views on anyone. Moreover I do not at all believe that I have the last word, much less that "the definitive work" is here.

One evening I was apologizing to the choir for my bringing up a new revised version of some piece or other. Mr. Peter Taylor, a career member of the choir, who had seen many maestros, said bluntly but very casually: "Father, you are the boss!" This was a surprise. A very comforting surprise.

2. I am probably naïve. Perhaps I have been laboring under a delusion. But I believe that the late Peter Taylor was speaking the mind of a comfortable majority of the

members of the choir. At any rate, the singers volunteered to learn old pieces in a new way. This is less easy and much less interesting than studying new material. They sang them with more than polite cooperation. In a word they accepted me. I possess very few diplomas.¹ I prize this one over all the others.

3. Mr. Bernardin Houle, the organist, has written the accompaniment for the new version of the *Kyriale* and Proper including the Indian words. This gesture goes far beyond the range of "*la conscience professionnelle*." It is not overfrequent in choir lofts. One cannot exact such cooperation. It is priceless and really admirable.

Easter Music

When I came to Caughnawaga, there still remained quite a number of singers of the choir's golden age, let us say 1930-1950. Some had to leave, some died. I was surprised to note that the newcomers were scarce and not quite of the same caliber. The actual repertoire included masses, motets and other compositions much over the range of beginners and amateurs. The old members knew them by heart, sang them with ease and loved to repeat them. The newcomers felt the load was very heavy to shoulder. It was necessary to look for a repertoire of smaller range and of simpler style. With the help of Mrs. Lahache, always available, I impudently went ahead. By that time, I had revised old pieces. I had to test myself on new ones. I had in mind an easy collection built up for college boys at St. Boniface College. Some of these new pieces were enjoyed even

by the old members and are still in use.

Loose-Leaf Booklets

As I said at the beginning, the music here was handwritten on separate sheets except for the *Kyriale*. I soon found it an unpleasant job to carry upstairs an armful of folders every Sunday and at every rehearsal. It was an even less palatable business to sort the sheets after Mass and after rehearsals. The first compilation was that of the material for the new Holy Week, edited in 1956 by Pope Pius XII. Some eighty-eight pages, typed, printed, bound together with book rings. It is quite outdated now.

At the same time, three other booklets were in the making:

1. The Black Book: *Kyriale* and Proper;
2. The Black Book with the Blue Cover: a collection of hymns and motets;
3. The Book for Funerals: a selection comprising the Gregorian Mass for the Dead, the Reception of the Deceased, and the Absolution or Prayers of Intercession for the Dead at the end of the burial service, several polyphonic Masses for the Dead, some complete, others only in parts, and, finally, some Liberas and hymns for the Dead.

In 1959, I suffered paralysis of the left side, and in 1961, circumstances forced me to quit the Mission.

Kahnawake, April 1971

1. Father Caron is modest. Among other honors, he was granted the National Drama Award for outstanding service to the Arts and the Theater in Canada (Editor's note).

The Anastasia Roll

(See p. 3.)

The Anastasia Roll is named after Kateri's intimate friend, Anastasia Tegenhatsiongo (See Vol. 15, no. 3, pp. 20-24, 1963). 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 Anastasia 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.

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