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COMPLIMENTS

of the

Caughnawaga

KNIGHTS OF COLUMBUS CLUB



KATERI

NO. 111

THE MARY OF ONONDAGA ROLL

OUR SUBSCRIPTION CAMPAIGN: 19

JESUS GLORIOUSLY RESURRECTED
INTERCEDES FOR US

EACH NEW MOON

PERSECUTION: 2

JESUIT ATTRIBUTES RESTORATION OF
EYESIGHT TO AN INDIAN MAIDEN

INDIANS HONOR THEIR MARTYRS

HOMILY BY INDIAN DEACON CANDIDATE

GENOCIDE?

MARY'S SPIRITUAL MATERNITY

CORRESPONDENCE

**LILY OF
THE MOHAWKS**

Spring • 1977

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 J0L 1B0

Medals

Aluminum: 5¢ each — 50¢ per dozen.
Mat silver-plated: 50¢ each.

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1. Sepia picture of Kateri's statue by Sculptor E. Brunet, with prayer, 5¢
2. Colored picture by Sister M. Fides Glass, with the prayer in Spanish only. 5¢ for two.
3. Mother Nealis' colored picture of Kateri (9¼" x 13¾") for framing. 75¢.

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Books

In English — *Kateri Tekakwitha*, With a Prefatory Note of John Cardinal Wright, by Francis X. Weiser, S.J., (Paperback) \$2.25.

In English — *I am Indian* by Gualbert Brunsman, O.S.B. 60¢.

In English — *Treasure of the Mohawks* by Teri Martini, a book for boys and girls. \$3.25.

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.

In French — *Catherine Tekakwitha*, by Edouard Lecompte, S.J. Published in 1930. 300 pp. (Paperback) \$3.00.

In German — *Das Mädchen der Mohawks*, by Franz Weiser, (Hardcover) \$6.00.

In Italian — *Caterina Tekakwitha*, by Dr. Fernando Bea, 176 pp. \$3.00.

In Spanish — *¿ Una India en los Altares? Kateri Tekakwitha de los Mohawks*, by Maria Cecilia Buehrle: \$2.25.

Special

In English — *The Visions of Bernard Francis de Hoyos, S.J.*, by Henri Béchar, S.J., 178 pp., profusely illustrated. \$8.00.

In English — *In the Early Dawn*, The story of the Indian People in the days of the first Missionaries, Editor James S. McGivern, S.J., \$1.75 postpaid.

Kateri Seals

A sheet of 36 seals. \$1.00.

Sympathy Cards

You will find the Kateri Sympathy Cards in perfect taste, beautifully printed and very convenient to have at hand. Try them and see. To the family of the bereaved, the Vice-Postulator will be happy to send a personal note of sympathy.

One box of twelve cards: \$2.00. Each yearly enrollment in the Kateri Guild: \$1.00.

Subscription to "Kateri"

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

N. B. As the postal rates increase, the postal service worsens correspondingly. When you order material, allow for a delay over which we have no control.



KATERI, No. 111

Vol. 28, No. 2

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 one 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 native peoples of America, with special reference to the Caughnawagas and their friends.

BENEFITS

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 the Society of Jesus is opened;
5. Extra graces are merited by working for Kateri's Beatification.

MARCH 1977

Published with Approbation of the Ordinary and Permission of Superiors
Second Class Mail Registration Number 0854

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THE MARY OF ONONDAGA ROLL

Mary the Penitent was born at Onondaga, one of the five Iroquois Cantons. At the Mission of St. Francis Xavier, she became a close friend of Kateri Tekakwitha.

Now that the Mary of Onondaga Roll of 200 names is completed, in my capacity as Vice-Postulator, I will offer 100 Masses for the souls of these people. For every clutch of five subscriptions to Kateri, you may inscribe at no extra cost the name of one of your beloved ones on the new Francis Tsonnatoüian Roll.

1. Mr. Patrick Kennedy
2. Mrs. Rose Brunet
3. Mrs. Zélia Rousseau
4. Mr. André LeBlanc
5. Mr. William Busch
6. Mr. Mieczyslaw Zawistowski
7. Mrs. Christine Gilmoor
8. Sister Marie Angelina
9. Mrs. Edith Strube
10. Mr. Omer Fontaine
11. Mr. Gérard Rheume
12. Mr. Josephat Clément
13. Mr. Edouard Roy
14. Mrs. Rosemary Jordan
15. Mr. Edwin P. Jones
16. Miss Maria LaFona
17. Mr. Robert Stears, Jr.
18. Miss Claire L. Donegan
19. Miss Anna Kerwin
20. A Soul in Purgatory
21. Mr. Hector Rainville
22. Mr. Napoleon Dupont
23. Mr. Pierre Desbiens
24. Msgr. J. Albert Vachon
25. Mrs. Sarah Goupil
26. Mr. Osias Savoie
27. Mr. Edmond Lebrun
28. Mrs. Ildege Dumais
29. Mr. François Alain Poirier
30. Mr. Aurèle Caron
31. Mrs. Amanda Leclerc
32. Mr. Arthur Leclerc, Sr.
33. Mr. Arthur Leclerc, Jr.
34. Miss Olive Mallet
35. Miss Irene Leous
36. A Soul in Purgatory
37. Mrs. Mary Catherine Clarke
38. Miss Marie Schneider
39. Miss Louise Sutcliffe
40. Rev. J. Saenzo Arriasa

41. Mrs. Angelina Dashney
42. Mr. Robert Dashney
43. Mrs. Emma Gauthier
44. Mr. Abraham Gauthier
45. Mrs. Adele Dashney
46. Mr. Louis Dashney
47. A Soul in Purgatory
48. A Soul in Purgatory
49. A Soul in Purgatory
50. A Soul in Purgatory
51. Mr. Georges Turgeon
52. A Soul in Purgatory
53. Mr. Arsene Beauregard
54. Mrs. Jean Baptiste Lampron
55. Mrs. Alfred DesOrmeaux
56. Mr. Wilfrid Martel
57. Mr. Guy Cannity
58. Mrs. M. Scannel
59. Mrs. Joseph Ste Marie
60. Mrs. Louise Wells
61. Mr. Jean Paul Periard
62. The Most Abandoned Soul in Purgatory
63. Mr. Joseph Janowski
64. Mr. Thomas Formby, Sr.
65. Miss Mary A. Clarke
66. Mr. Charles Momber, Sr.
67. Sr. F. Midelis Dill
68. A Suffering Soul in Purgatory
69. A Suffering Soul in Purgatory
70. A Suffering Soul in Purgatory
71. A Suffering Soul in Purgatory
72. A Suffering Soul in Purgatory
73. A Suffering Soul in Purgatory
74. A Friend
75. Mrs. B. Gervais
76. Mr. Floriant Asselin
77. Mr. Marcel Dionne
78. Mr. Désiré Lavigne
79. Mrs. Chumar
80. Mr. Joseph Henri Rollet
81. Mrs. Yvonne Lampron
82. Mr. Fortunat Gaudreau
83. Mr. Joseph Gaudreau
84. Mr. Célestin Dieumegarde
85. Mr. Amedee J. Richard
86. Mr. Casper Wesoloski
87. Mrs. Caroline La Cost
88. A Soul in Purgatory
89. A Soul in Purgatory
90. Mr. Edward Soulard
91. Mr. E. Picard
92. Mr. Roméo Jeansonne
93. Mrs. Clérilda Paiement
94. Mrs. Germaine St. Pierre
95. Mr. Joseph L. Deslandes
96. A Soul in Purgatory
97. A Soul in Purgatory
98. A Soul in Purgatory
99. A Soul in Purgatory
100. A Soul in Purgatory
101. A Soul in Purgatory
102. A Soul in Purgatory
103. Mr. Roger Parent
104. Mr. Albert Lavoie
105. Mr. Peter Sala
106. Miss Germaine Syrie
107. Miss Charlotte Comeau
108. A Soul in Purgatory
109. A Soul in Purgatory

110. Mr. Daniel Piché
111. Mr. Sylvio Pilote
112. Mr. Germain Pilote
113. A Soul in Purgatory
114. Mrs. Emile Aubin
115. A Soul in Purgatory
116. Miss Yvonne Lachance
117. Mr. Archille Boissenneault
118. Mr. Paul Dupuis
119. Mrs. Marie Louise Poudrier
120. Mrs. Marie Louise Beland
121. Mrs. Hélène Racette
122. Mr. Wilfrid Desjardins
123. Mr. Leopold Périard
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125. A Soul in Purgatory
126. Mr. Ovila Arsenault
127. Mrs. Délia Beauregard
128. Mrs. Florence Syrette
129. Mrs. Cornelia Dombrowski
130. Mr. Victor Dombrowski
131. Miss Irene Martyn
132. Mr. Paulo Gagne
133. Mrs. Alma Laplante
134. Mr. Paul Emile Paré
135. Mr. James J. Casey
136. Mr. Ron Lee
137. Mr. Osborn Dashney
138. Mrs. Anna Pothén
139. Mr. Arthur Davis
140. Mr. Guy Laflamme
141. Mr. Seraphin Giroux
142. Mrs. Lise Leclerc-Galarneau
143. Miss Lois Walsh
144. Mrs. Alice Larivière
145. Mr. David Herlehy
146. Mr. Henri Bernatchez
147. Mr. Leandre Bernatchez
148. Mr. Paul Mannix
149. Mr. Omer Fontaine
150. Miss Louisita M. Tully
151. Mrs. Albert Joncas
152. Mr. Henri Brazeau
153. Mr. Ernest Poulin
154. Mr. Arthur Langlois
155. A Soul in Purgatory
156. Mr. André Langlois
157. Mrs. Anne-Marie Cabana

158. Mr. Armand Charette
159. Msgr. Henri Belleau
160. Mr. Arthur Otis
161. Mr. Adélien Des Launais
162. Miss Prima Asselin
163. Mrs. Delina Ruest
164. Mrs. Mathilde Chevrete
165. Mr. Thomas Moynahan
166. A Soul in Purgatory
167. Mr. Aldéric Robillard
168. Mr. Leandre Routhier
169. Mr. Joseph Nadeau
170. A Soul in Purgatory
171. Mr. Paddy Commanda
172. Mrs. Lucille Masse
173. A Soul in Purgatory
174. Mrs. Elodie LeBlanc
175. Mrs. Jeanita Le Blanc
176. Miss Virginia Penbleton
177. Mrs. Uldégonde P. Lussier
178. Dr. H. Stanislas Allard
179. Mrs. Mary Dumont
180. Mrs. Abel Sansfaçon
181. Mr. Marcel Lamarche
182. Mr. Joseph Robin Lanthier
183. Mrs. Aldéa Descoteaux
184. Mr. Milton Carter
185. A Soul in Purgatory
186. Mrs. Veronique N. Robert
187. Mrs. Agnes Pitsch
188. Mr. Joseph Pitsch
189. Miss Carrie Pitsch
190. Mrs. Ernestine Brien
191. Mrs. Josephine Racicot
192. Mr. Oscar Larose
193. Mr. Joe King
194. Mr. Duncan Hunter
195. A Soul in Purgatory
196. A Soul in Purgatory
197. Miss Bernice Thouin
198. A Soul in Purgatory
199. Mrs. Catherine Formby
200. Mr. Alain Gendron

N. B.: New names that have come in shall be listed in the Francis Tsonnatoüian Roll. See June issue of *Kateri*.

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OUR SUBSCRIPTION CAMPAIGN

For this one hundredth and eleventh issue of *Kateri*, I appeal to our friends for help in spreading devotion to the Iroquois Maiden by attaining our objective of 10,000 new subscribers to the *Kateri* quarterly. If each subscriber found from three to five new subscriptions, our aim would be achieved. The subscription rates have not changed since 1949, and I do not intend to change them: \$1.00 a year, which, obviously, only covers the addressing and mailing costs.

Nineteenth Quarterly Instalment

Forward.....	4683	M. Lanthier, Sault Ste. Marie, Ont.	2
Sr. A. Parenteau, West Warwick, R.I.	1	M. Shepp, Cleveland, Oh.	1
M. Katelye, Racine, Wi.	10	C. Gobeille, Williamstown, Ma.	5
E. W. Martyn, Oxon Hill, Md.	5	A. Kramer, Leavenworth, Ka.	15
E. Harte, London, Ont.	1	J. Seezzie, Erie, Pa.	3
L. Shaw, Ottawa, Ont.	1	E. Simpson, Winnipeg, Man.	11
T. Gauthier, Windsor, Ont.	1	J. A. Bouse, Birmingham, Mi.	1
J. Perron, Naicam, Sask.	1	H. Watt, Toronto, Ont.	2
W. Brade, Cheektowaga, N.Y.	3	L. Zettler, Hanover, Ont.	5
Rev. Nye, S.J., Willowdale, Ont.	1	E. Garrison, Edgewater, Md.	4
Sr. Winifred, Rochester, Mi.	2	W. Hanna, Cleveland, Oh.	1
L. Beecher, Toronto, Ont.	5	D. Magiera, West Warwick, R.I.	5
G. R. Zielke, Ottawa, Ont.	1	M. Elvish, Stratford, Ont.	1
M. Muscarella, Walkill, N.Y.	2	H. S. Denis, Rouyn, P.Q.	5
A. Tremblay, Chelmsford, Ont.	4	H. Boudrias, Val D'Or, P.Q.	5
M. Philip, Montreal, P.Q.	20	Sr. J. Frances, Aberdeen, S.D.	2
H. Dashney, Pierrefonds, P.Q.	1	T. Bourque, Ottawa, Ont.	1
B. Kimber, Potsdam, N.Y.	1	J. Frazier, Wellsboro, Pa.	1
J. Legere, Ottawa, Ont.	1	E. Martyn, Oxon Hill, Md.	1
Rev. R. McKeon, S.J., Syracuse, N.Y.	5	M. Thoun, Schenectady, N.Y.	5
M. Lemieux, Kingston, Ont.	1	The Hinschberger, North Bay, Ont.	5
T. Baldochi, San Francisco, Ca.	1	H. Hassam, Montreal, P.Q.	1
M. Lazare, Caughnawaga, P.Q.	1	Sr. Leona, Colterman, Regina, Sask.	5
D. J. Herlehy, Elmhurst, Il.	5	J. Soboslay, Ambridge, Pa.	5
F. Cassidy, Brooklyn, N.Y.	3	Sr. N. Brown, Chicopee, Ma.	5
M. Kronwetter, St. Marys, Pa.	2	Sr. M. Eugenia, Detroit, Mi.	5
R. Myers, New York, N.Y.	5		
J. Bargo, Grand Rapids, Mi.	3	Total	4,966
M. MacLaren, Thunder Bay, Ont.	1		
J. O. Theoret, North Bay, Ont.	1		
Rev. I. Kakumanv, Guntur, India	1		
Rev. A. Felix-Adoor, Kerala, India	1		
G. Borduas, Biddeford, Me.	6		
L. Heffman, St. Marys, Pa.	2		
Sr. Vitelle, Cleveland, Oh.	1		
L. Kelly, Lucan, Ont.	2		
T. Burns, Scarborough, Ont.	1		
S. Goodfellow, Montreal, P.Q.	1		
P. Sieber, Hoboken, N.J.	1		
J. Nestor, Quebec, P.Q.	3		
Sr. Cullen, Pittsburgh, Pa.	2		
W. McWeeney, Nassau, Bahamas	1		
G. Kelly, Port Chester, N.Y.	5		
C. Ingoldsby, Altoona, Pa.	5		
G. Bourcier, Verdun, P.Q.	1		
Sr. J. Fortin, Montreal, P.Q.	2		
M. Boushel, Oakville, Ont.	5		
Sr. Yvette, London, Ont.	5		
P. Commanda, Maniwaki, P.Q.	5		
M. Danahy, Barre, Ma.	5		
Sr. Benedicta, Mount Currie, B.C.	10		
K. Hoey, Rochester, N.Y.	5		
R. Fritz, St. Marys, Pa.	1		
G. Tainter, San Francisco, Ca.	2		
A. Berube, St. Dorothee, P.Q.	1		
D. Magiera, West Warwick, R.I.	1		
G. Landry, Las Vegas, Ne.	5		

Please help the Kateri Center to find 5034 more subscribers. May Kateri love you !

Forward pledges to:
The Kateri Center
Box 70
Caughnawaga, P.Q.
Canada J0L 1B0

Prayer pledges since 1969:
13, 334
Our aim: one million.
Beatification delayed? Not
enough prayers.

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 Code

Country Telephone



JESUS GLORIOUSLY RESURRECTED INTERCEDES
FOR YOU AND ME

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

Please find enclosed my check for ten dollars in thanking for Kateri's cause. Through her intercession, my daughter's shoulder blade was suddenly healed after suffering from a break when she fell last March. Her own family doctor, an orthopedist, and another one treated her without helping her, so my daughter and myself feel this is a miracle. Thank you and Kateri. (Ottawa, Ont.)

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

Enclosed is a check for ten dollars in thanksgiving. I have been asking Kateri for quite a while to cure my knee after undergoing surgery for removal of cartilage and chipped bones. The surgeon has pronounced it a complete success. Now therapy will do the rest. I am most grateful to Kateri for this favor. (Laval West, P.Q.)

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

I am sorry it took me so long to write to you about all the wonderful favors that Kateri has done for me. First of all, sixteen months ago, I gave birth to our son, healthy and perfect. I prayed to Kateri all day during my work or enjoyment; she was in my mind always and still is. Then we made a safe trip to Europe to show the baby to his grandmother in Belgium. She also prays to Kateri and is a believer in her. Now I am praying to Kateri that we sell our home in Florida so we can move out West as the job here for my husband is too rough on him. He can transfer out West, but the only problem here is we must sell the house before we leave. I trust that Kateri hears my prayers and is helping us every day. Please say a little prayer for us that we can sell the house and try to make a better life in another state. You are doing such a wonderful job in trying to get Kateri's Beatification. I hope and pray for it every day. Please send me a medal of Kateri and a touch relic. Enclosed is a small offering of five dollars. (Miami, FL.)

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

Please accept this contribution which was promised if two favors were received. We are keeping Kateri busy and she is working hard for us. (Bombay, N. Y.)

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

EACH NEW MOON



THE JOY OF EASTER

MAY THE JOY of the Resurrection fill the hearts of all Kateri's friends and overflow upon the whole world!

In 1677, for the first time as a Christian, the Lily of the Mohawks took part in the Lenten devotions in the humble bark chapel at St. Peter's Mission (Fonda, N. Y.), and rejoiced with her baptized compatriots at the heaven-shattering bliss of Christ gloriously resurrected. The Divine Trinity inhabited in her, and she wanted all her people to share in her blessing. Today she intercedes before the Throne of God for all the Amerindians of the three Americas, but, also, for you, if you turn to her in your need. Ask her to mention you to her Master, as the the Greek pilgrims requested Philip and Andrew to introduce them to Him. She will hear your plea, and joy will fill your heart.

A SLOVAK TRANSLATION



Father F. X. Weiser's excellent biography *Kateri Tekakwitha* was recently translated into Slovak. An attractively presented paperback of 157 pages, it will certainly be appreciated by its readers. I heartily recommend it to all Slovaks. Price \$3.75 postpaid: Slovak Fathers, P.O. Box 600, Cambridge, Ontario, Canada, N1R 5W3.

A CHRISTMAS STAMP AT LAST!



Did you notice that, for the first time in many years, if ever, following from afar the example of the United States, Ireland, New Zealand, and many other countries, the Post Master General issued a Christmas stamp, which Kateri would have recognized as a token of homage to the Nativity of our Lord? Congratulations to the Post Master General! Our friends would do well to send a note of appreciation to the Postmaster

General, Ottawa, Ontario, inviting him at the same time to continue giving the Canadian public the Christmas stamp it wants.

KNIGHTHOOD FOR MR. JOSEPH T. O'BRIEN



Heartfelt congratulations from the Vice-Postulator and the Kateri Staff to Mr. Joseph T. O'Brien of Cleveland, Ohio, signal benefactor of Kateri's Cause, on the occasion of his solemn investiture in the Association of the Master Knights of the Sovereign Order of Malta in the United States! The ceremony took place on Monday morning, January 17, 1977, at St. Patrick's Cathedral during the Eucharistic Celebration celebrated by His Eminence, Terence Cardinal Cooke, Archbishop of New York, Bailiff Grand Cross of Honor and Devotion, Grand Protector and Spiritual Advisor. The Mass commemorated the church and hospice in Jerusalem, which were home to the Knights before and during the crusades. Both church and hospice were dedicated to St. John the Baptist, whose prophetic role was stressed in the Gospel of the

investiture. Mr. O'Brien promised to be faithful to the noble purposes of the Order, to participate in its services, and to live as an exemplary Catholic and a true Knight. His past life as a true, down-to-earth Catholic will make it easy for him to keep his promises.

MRS. A. SCHEUERMAN IN WHO'S WHO



Congratulations, also, to Mrs. A. Scheuerman, Associate Professor of Health, Physical Education, and Recreation Leadership at Monroe Community College, Rochester, New York, who will be included in the tenth edition of *Who's Who of American Women*, a companion volume to *Who's Who in America* published by Marquis Who's Who, Inc., and America's leading biographical reference. Mrs. Scheuerman has been on the Monroe Community College Faculty since 1942. She received her B.S. degree at the State University of Cortland, and a Master's in Education at the University of Rochester. She was awarded the National Kateri Indian Award in 1974 for her numerous activities in behalf of the Kateri Tekakwitha Indian League.

GENOCIDE ?

In 1975, Canada's Catholic Bishops warned in their annual Labor Day message that exploitation usually associated with colonialism and injustice in the Third World was emerging in the Canadian North as government and industry searched for more energy sources to the detriment of native peoples. In this issue of *Kateri*, beginning on page 26, Father Robert Lechat, O.M.I., vividly shows how this exploitation of the Innuite or Eskimo is taking place. Labor Union Marcel Pépin recently spoke out against apartheid in South Africa. He would do well to pay attention to the rank injustices being perpetrated in his own country. In the eighteenth century, Kateri was universally known as "the protectress of Canada." Though this title restricts nowise the Lily of the Mohawks' intercessory powers, it is sufficient to explain why repeated attacks on the

fundamental rights of the Innuite should be aired in this quarterly and prayers be offered for them to the Venerable Kateri Tekakwitha.

THE TEKAKWITHA WICKIUP

On December 19, His Grace, Most Reverend Charles A. Halpin, blessed the Tekakwitha Wickiup on 1279 Retallack Street, in Regina. The objectives of the new foundation is to provide "a place for spiritual growth, a place for information regarding services available in the city, a place for counselling, and a place for socializing and for meeting one another in joy and friendship." Our congratulations to the directors of the wickiup, Sister Leona Colterman, C.S.J., and Brother Henri Bisson, O.M.I., and also to the steering committee. May lovely Kateri watch over the wickiup that was named after her and all the native people who frequent it!

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

Please find a check enclosed to cover ten new subscriptions, some in English and some in French. . . I'm most thankful to Kateri for a favor received: our only tenant of nine years passed away in August. He was like part of the family. I prayed Kateri that an equally nice person would take the apartment, and I truly believe we have found someone with Kateri's help. (Chelmsford, Ont.)

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

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

I am sending you this little donation for favors received through dear Kateri. First, a few months ago, my husband got a weekly salary, when it seemed impossible for almost anyone to find a job. I prayed to Kateri and she heard our prayer. Also, I went to her for help for a little vacation with my family. They live at the other end of this big country of ours. It was beautiful. I was with them for two weeks. Thanks to her again. I know now that she is always here with me when loneliness puts a shadow on my life and I'm very grateful. (Tignish, P. E. I.)

✿ Kateri's smile upon you, Mr. F. R. !

Once again, I am tremendously happy and very grateful for a wonderful answer to a request to the Venerable Kateri. Recently, I visited my family Doctor for a complete checkup, which included all the usual tests, electrocardiogram and X-rays. I was called back several days later for another X-ray, as the first one indicated either a tubercular or worse condition in my right lung. This was very distressing news, and I immediately promised fifty dollars for the cause of little Kateri, should the second X-ray show a clear reading. I cannot express how delighted I was, when my Doctor advised me that the second X-ray was entirely clear, and the only explanation he could offer was that I must have had pneumonia at the time of the first X-ray, but if I did, it was entirely cleared up. As promised, I am happy to enclose my check for fifty dollars to be used for the promotion of Kateri's beatification, as I really believe this to be a miracle. (Renfrew, Ont.)

✿ Kateri's smile upon you, Fr. I. K. !

You will be pleased to learn that the life story (unabridged) of Kateri Tekakwitha of holy memory has been published in the regional language, Telugu, a direct offshoot of Sanskrit and the sweetest of our national dialects spoken by fifty million people! Would you believe it? Needless to repeat there is something of that indefinable, oriental charm about her mystic way of life and deep spirituality which move the heart of a devout Hindu or an Oriental for that matter. May our dear Lord raise her to the altars, as a model to her kith and kin! Juan Diego is another whom we love and admire for his utterly beautiful self-effacement! (Guntur, India.)

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

IN 1677 ...

PERSECUTION

(Continued.)



KATERI'S STRENGTH of mind profoundly irritated her non-Christian kin. When she made her way to the chapel, they had her followed by drunks or by men simulating drunkenness, who amused themselves by pelting her with stones. She was obliged to take the most roundabout paths to avoid their obnoxious presence.

Like waves forming round a pebble thrown into a pond, the bitterness of her family spread to the whole village. It extended even to the children, who pointed their fingers at her, hooted at her, and derisively called her "The Christian." According to Father Chauchetière, this was no better than calling her a cur. The new name became so popular that her old one was completely forgotten. She was very proud of it and did her utmost to live up to being a disciple of Christ.

The scoffers, the sorcerers, the drunkards, and the enemies of prayer joined in the persecution. Her uncle bribed a young warrior to rush into his longhouse with a tomahawk to bash his niece's head in, or, perhaps, simply to frighten her. He may have thought it was the only way to keep her from following more than thirty of his subjects, whom the Great Mohawk had led to Laprairie that very year.

The youth went on to carry out his strange task. His eyes darting with rage, he ran into the lodge and raised his weapon as if to strike Kateri. Unperturbed, she modestly bent her head. Her courage so disconcerted the aggressor that he immediately took to his heels as if some invisible power had shown him the door.



The office of the Joe O'Brien Chevrolet Co. in Lyndhurst, Ohio, is built round the beautiful, large, hand-carved statue of the Venerable Kateri Tekakwitha, pictured above.

When the winter ice and snow lay heavily upon the ground, Kateri found a little peace and quiet, which made the feasts of Christmas, the Circumcision, and the Epiphany more joyful. For the first time, as a Christian, she fully participated in the liturgy of this time of year. Lent and Easter of 1677, the first anniversary of her baptism followed. How she would have liked to go to communion, to receive the Lord Jesus into her heart! Was He not the center of her life? The Blackrobes did not allow the new converts to receive Holy Communion before four or five years had passed after their reception into the Church. They wanted to be reasonably sure that the neophytes thoroughly understood what the Eucharist was.

Winter finally drew to a close, although the Mohawk was still frozen over. Kateri's virtue now shone forth publicly. Her disposition was such that it led her to seek perfection in all her thoughts and deeds. In a few months she surpassed the other Christian Indians, and became a model of humility, devotion, gentleness, and charity. The widespread esteem in which she was held soon blossomed into admiration. At the sight of this extraordinary progress, one of Kateri's aunts, a two-faced and dangerous person, bristled. She constantly found fault with everything her niece said and did. During the spring hunt in the vicinity of the Dutch habitations, an Iroquois custom furnished her with an hoped-for pretext to viciously slander Kateri Tekakwitha.

Ordinarily uncles called their nieces daughters, and conversely nieces called their uncles fathers; similarly first cousins called one another brothers. Once or twice, she inadvertently addressed her uncle, the husband of this objectionable woman, by his given name rather than by the customary appellation. The aunt hurried to Father de Lamberville. She believed that at last she had the necessary proof to convince the missionary that his youthful convert was not the miracle of sanctity everyone thought.

"Now then," she said on accosting him, "Kateri, whose virtue you have such a high opinion of, is nonetheless a hypocrite, who is deceiving you; in my presence she did tempt my husband to sin."

Father de Lamberville, who did not lack discretion, questioned the matriarch concerning her accusation, and after a brief investigation, gave her a good talking to and sent her away crestfallen.

He then spoke to Kateri, explaining the failings to which mankind is exposed, and the pains of hell prepared by God in

punishment for them. To all his questions, the convert answered without reticence. On this occasion, she revealed what would otherwise have remained unknown: thanks to God, she had not ever had any incestuous relations with her uncle then, or at any other time; she did not remember either having ever sullied the purity of her body; furthermore, she did not at all fear to be damned on this account. She did fear, however, not to have the courage to let her head be split open rather than to labor in the fields on Sundays and on holy days of obligation.

The example of a good Christian from the Mission of Lorette must have strengthened her resolution to be faithful to our Lord. This visitor to Anie refused to associate with a band of heavy drinkers. Angered by her refusal, they decided to force her to swallow hard liquor by throwing her to the ground and by pouring it down her throat. This plucky woman did not admit herself beaten, and spat at them in the face until they released her. Kateri never felt any yearning for Dutch gin or any other spirits; she did, however, resist other temptations by means of persevering prayer.

Meanwhile, the aunt with the razor-sharp lips had not improved. When she harassed her niece, the unfortunate girl went to the priest, to whom she confided all her troubles. He was delighted with her frankness, her obedience, her profound humility, and the simplicity with which she went to God. He finally made her two suggestions: first, to flee from the Mohawk country, where it was impossible for her to practise her religion in peace; secondly, to constantly have recourse to prayer, a habit which she had already acquired.

(To be continued.)

✿ **Kateri's smile upon you, Mr. G. K. !**

I hope that all is well with you. I did not go to Canada, last summer. I went to the hospital instead for surgery on my left leg varicose veins. Shortly before going, I had a letter from you, enclosing two pictures of Kateri. I took one of them to the hospital with me and kept touching it to my leg. Well, I'm back to work, and in a few months I should be as active as ever. Kateri, I'm sure, knows that I'm a friend of the Indians. . . (Port Chester, N. Y.)

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

Fr. Abbott Prayed to Kateri Tekakwitha

Jesuit Attributes Restoration Of Eyesight to Indian Maiden¹



JESUIT BIBLE SCHOLAR Father Walter M. Abbott, S.J., attributes restoration of sight in left eye to Kateri.

MEMPHIS, Tenn. (RNS) — An American Jesuit Bible scholar attributes restoration of sight in one eye which has a destroyed optic nerve to the miraculous intercession of a Mohawk Indian girl who is a candidate for sainthood.

Father Walter M. Abbott said he suddenly regained sight in his left eye after he and friends had prayed for the miracle for more than a year to Kateri Tekakwitha, who died in 1680 and whose cause as

the first native American saint is being promoted.

The 53-year-old priest, who works in Rome as Pope Paul's representative in all common Bible work, said that he had letters from two leading eye specialists who claim that the return of his sight was "medically impossible and beyond explanation."

The letters are being turned over to the Sacred Congregation for the Causes of Saints as soon as he returns to Rome, Father Abbott told Robert R. Holton, editor-in-chief of *Common Sense*, newspaper of the Diocese of Memphis.

Mr. Holton reported that Father Abbott, a native of Boston, lost sight in his eye when he fell down a marble staircase in his Rome

1. My good friend Father Joseph S. McBride, S.J., who is also Vice-Postulator for Kateri at Auriesville, N.Y., sent me this clipping, which appeared in *The Catholic News*, Thursday, January 27. On New Year's Day, with his mother and sister, Father Abbott drove from Boston to the Mission of St. Francis Xavier at Caughnawaga, P.Q., where Kateri's remains are honored. He concelebrated with Father Paul Emile Beaudoin, S.J., at the 12:00 A.M. Mass, and in his homily explained to the Indian faithful the remarkable cure he had obtained through the intercession of the Venerable Kateri Tekakwitha.

residence on June 24, 1975. The priest fractured his skull and wrist and dislocated his jaw. Physicians said head damage caused a hemorrhage which eventually destroyed the optic nerve in the left eye.

The priest related that he returned to the United States for further medical attention in September 1975, and at that time three eye specialists determined that the optic nerve had been destroyed.

"They said there was nothing left of the optic nerve but dead matter," the priest said. "They also told me, individually, that once the optic nerve is gone, there is no way for sight to ever return."

Father Abbott said it was while he was recuperating at Campion Renewal Center, a Jesuit health complex in Weston, Mass., last year that he met Father Henri Bechard, S.J., who is vice-postulator in the cause of sainthood for the "Lily of the Mohawks."

"He said they had one confirmed first class miracle² in connection with Kateri and that there is a possible miracle on record in Arizona but they still needed a second confirmed miracle to go ahead with the cause of beatification and eventual canonization," Father Abbott recalled. "He was interested in my case and asked if I would go to the grave of the girl and begin praying to her for a miracle."

Father Abbott continued that in October 1975, accompanied by his mother, sister and several others, he visited the Indian girl's tomb in Caughnawaga, south of Montreal on an Indian reservation.

2. The cure was finally recused.

"Father Bechard explained to me that in 1682 a formula of prayer to the 'Lily of the Mohawks' had been established for the intention of her beatification," Father Abbott related. "It consists of one Our Father, one Hail Mary, and three Glory be to the Father's each day and I began saying the prayers for the miracle intention."

The priest added that many others, including a cardinal and a Jesuit expert on the life of Kateri, joined in the prayer crusade.

The expert on Kateri's life, Father Francis X. Weiser,³ professor-emeritus of theology at Boston College, was quoted by *Common Sense* as saying that the Church is cautious in accepting miracles.

"Father Abbott is personally convinced that his sight restoration was a miracle," Father Weiser commented. "Of course there is subjective assurance there. What the Church must have is pure objective assurances. I have not yet seen the letters he got from the two doctors. Perhaps they will provide the objective assurances to move things along. I hope so."

Father Abbott, saying that the loss of one eye did not interfere with his work as head of the common Bible section of the Vatican Secretariat for Christian Unity, gave this account of how he regained his sight:

"I began to hope for sight to return in my eye when I realized

3. Father Weiser is the author of a German biography of the Iroquois Maiden, *Das Mädchen der Mohawks*, and of an English version, *Kateri Tekakwitha*.

that I might be the instrument of a miracle that could help make this wonderful Indian girl the first native North American saint.

"With that hope, I had gotten into the habit of opening my left eye when I awoke each morning to see if there had been any change. One morning in mid-November I opened my left eye and I saw the ceiling clearly. I looked around the room and I could see things. I stood up and found that I could see the bottom half of the room perfectly. It was a strange feeling."

This past Christmas Father Abbott returned to the United States to be with his family in Boston, and took the occasion for re-examination by two of the doctors who had said he had had no chance of ever regaining sight in the left eye.

"There was a Catholic specialist in New York and a Jewish expert in Boston and they both came to the same conclusion: the optic nerve was still nothing but dead tissue and yet I had better than 50 percent vision in the eye," Father Abbott said.

He added that the two physicians wrote letters attesting to their findings that the sight return was "medically impossible and beyond explanation." He said that the physicians have asked that their names not yet be disclosed.

In a letter to a ranking cardinal whose name he also declined to disclose at this time, Father Abbott stated:

"I wish to put something on the record—the striking testimony of faith which you made when you were last in Rome, not long ago.

You phoned me as you always do to find out when we might meet, but first you asked how my left eye was.

"When I replied I had no change in its condition to report, you said immediately and simply 'I'm sure it will come,' meaning my sight would one day return even though three eye specialists had said the damage was permanent."

Father Abbott said he is "convinced beyond any doubt in my mind, that the return of my sight in the left eye is a first-class miracle."

The one who Father Abbott is convinced interceded for him, Kateri Tekakwitha, was born in 1656 of a Christian Algonquin mother and a pagan Iroquois father in a village on the Mohawk River now known as Auriesville, N.Y. She was baptized on Easter Sunday, April 18, 1676, by Jesuit missionary Father James de Lamberville, and a year later ran away to the mission of St. Francis Xavier of Sault St. Louis in Quebec. She took a vow of perpetual virginity and in 1680 died after being ill for many months.

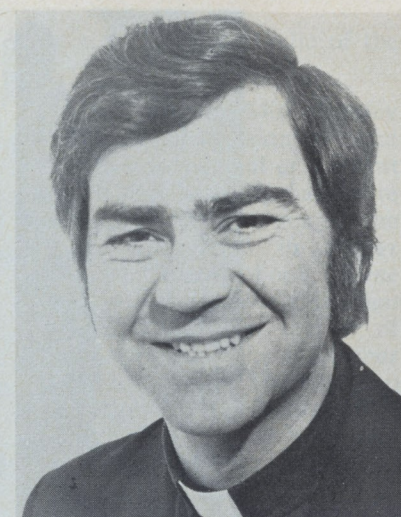
Reflecting on the Indian girl's life, Father Abbott said that as a child she had smallpox which left her face pocked and eyes weak.

"This might be the connection with the eye," he said. "Also, Kateri had wanted very desperately to become a nun but because she was an Indian she never made it.

"Perhaps now, in this day of a vocations shortage, God caused this miracle through Kateri as a sign that religious vocations are needed and will begin to flower in abundance again."



Rev. James J. Farrell, S.J., Director of the Canadian Jesuit Missions, Toronto, Ontario.



Rev. Winston J. Rye, S.J., Director of the Martyrs' Shrine, Midland, Ontario.

Indians Honor Their Martyrs

LAST AUGUST, I received a letter, from Father James J. Farrell, S.J., Director General of the Missions of the Upper Canada Province of the Society of Jesus. It was an invitation to join in a pilgrimage.

"On Sunday August 29, wrote Father Farrell," we plan an Indian Pilgrimage to the Martyrs' Shrine, Midland, to honor the Indian people... We invite you and any others from Caughnawaga who might like to attend."

On the Saturday before the event, I flew to Toronto and took the Grey Coach bus for the ninety-five-mile ride northward to Midland. The scenery is beautiful, especially from Lake Simcoe on. The occupant of the seat next to

me was an Englishwoman, who had immigrated to Canada a dozen of years ago. She is a god-fearing Anglican and we got along very well together. She has a son in Ontario, whom she was on her way to visit. She has another son in England, and still another one in Australia with whom she had recently spent four months. My fellow-traveler admitted she enjoyed life in Canada and had settled down here for good.

The bus arrived in Midland in the late afternoon, and soon I found myself among my Jesuit confrères at the Shrine of the Canadian Martyrs, particularly Fathers Farrell, Winston Rye, Director of the Shrine, and Father Alexander F. X. Rolland, whose



Kateri at the Martyr's Shrine

ancestor was cured by Kateri in 1689.

On this hallowed ground and in the near vicinity died Saints John de Brébeuf, Anthony Daniel, Gabriel Lalemant, Noël Chabanel, and Charles Garnier. According to Father Claude Chauchetière, a contemporary of the Venerable Kateri Tekakwitha, she is spiritually linked with Father de Brébeuf.

In the course of the evening, I had the privilege of offering the Holy Sacrifice at the Shrine for Kateri's beatification and for all her friends everywhere.

Sunday morning, August 29, dawned cold and bleak. Even so the weather did not deter the Indians from honoring their forefathers. According to Miss Annette writing in *The Catholic Register* of September 25, "thirteen

buses and many cars rolled in, some from Heron Bay and Mo-ber, 600 miles away, bringing over 500 native people from twenty missions to the Shrine in Midland to honor the Indian Martyrs of Canada." Some had traveled for thirteen hours or more.

All morning long they came in, young and old, among them two recently ordained deacons, Sam Debassige and Angus Neganigijig as well as several deacon candidates. My good friend, Father Michael Kaharienton Jacobs, first Iroquois Jesuit, had arrived on the previous day. Many Jesuit missionaries accompanied their flock.

At half past one, Auxiliary Bishop Thomas B. Fulton, D.D., J.C.D., of Toronto, presided the Eucharistic Celebration with ap-

proximately twenty priests concelebrating. The choir from Wikwe-mikong sang at Mass in Objib-way. Mr. Peter Johnson, Indian deacon candidate, was the homilist. (His homily, quite in point, appears on page 24.)

After the Mass, the entire congregation, with Bishop Fulton, the priests, deacons, and deacons to be, made its way up the incline to the cairn with its bronze plaque on which were inscribed in embossed letters:

"In memory of the native people who accepted the faith, lived it and died for it, August 1776. 'Many other native people became so fervent that we shall never be able to thank God sufficiently for leading these chosen souls, in life and in death, with such loving Providence.' Paul Ragueneau."

A few feet away the statue of the Venerable Kateri Tekakwitha, recently regilded, gazed serenely down upon the throng of faithful of her race.

Bishop Fulton spoke movingly of the native people who so resembled St. John de Brébeuf and his Companions. The Martyrs, he stated, were proud to suffer and to shed their blood as Christ did, and, following His example, forgave their enemies. Father Michael Jacobs, S.J., then slowly and distinctly read the complete inscription, and Bishop Fulton solemnly blessed it.

At the close of the ceremony, pictures of the Venerable Kateri Tekakwitha were distributed to those who came forward to

venerate a first-class relic of the Lily of the Mohawks.

In her article, Miss Wesley noted that the decision to erect the cairn was made after a recent research emphasized that there were Huron Indians among the Martyrs as related in Father James McGivern's book, *Some Hidden Glories of the Canadian Mission Church*, a review of which appeared in the December *Kateri* on page 33. The first step was taken in November 1975 during the Indian Holy Year celebration at Sault Ste. Marie, at which time a collection of \$321.00 was turned over to a Cairn erection fund. The total cost is estimated to be \$2000.00, which will be raised on Indian missions.

On Monday morning, Father Farrell invited Father Rolland and me to drive back to Toronto with him. Sunshine, which we had hoped for on the previous day, brightened up the return trip to the capital of Ontario or more exactly to the Manresa Retreat House at Pickering with its beautiful grounds and stately elms. After lunch, Father Farrell, who is the superior of Manresa, offered to take me to the airport and graciously consented to stop on the way at the home of Kateri's faithful friends, Miss Mary Gallagher and her two brothers, Frank and Joe on Fallingbrook Drive in Scarborough. An hour later, I was at the Dorval Airport and at home in Montreal for dinner after a rewarding trip to the land of the Martyrs, Indian as well as European-born.



The Cairn

HOMILY FOR SUNDAY, AUGUST 29, 1976

Martyrs Shrine, Midland

"In honor of the Native people who accepted the faith, lived it, and died for it". In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

I am sure you must agonize, as I do, when you hear, see on T.V., or read the comments of Indian spokesmen who condemn Christianity and

the efforts of those who would seek to live their faith by trying to make available to everyone, the message of the Good News.

People who harbor such feelings, while often attempting to appear courageous defenders of their views, must surely be afraid. Afraid of the truth. Afraid of Jesus really. For wasn't this the man who said "I am the Way, the Truth, and the Life"?

To believe in Jesus Christ and all the truths which he has revealed, is to acknowledge the gift of faith. And to live this faith is to abandon all that we might consider to be easy, soft, and secure.

We are all aware that the gift of faith comes from God. What we do with it once we have it, we are someday going to answer for. For although faith is a personal relationship with God, and each one of us is on a different level in that relationship, we would do well to remember the words of St. John: "No one has ever seen God, but as long as we love one another, God will live in us".

We look around us today and we are apt to say "Boy, this world is really in a mess". It is so easy for us to see the evil which pervades so many situations. And out of this climate has come an expression of hopelessness: "God is dead". It is really a sobering indictment of us who call ourselves Christians. It is a challenge for us to dare to live our faith in such a way that our actions confirm the reality of Christ in our love for one another. There is no need for me to tell you how difficult this sometimes can be. As a matter of fact it is absolutely impossible to do any good without the strength of Him who is the source of all goodness.

Today we honor the Indian people who died for their faith. "Rejoice and be glad, for this is the day that the Lord has made". There can be no doubt that this is the time, and this is the place for us to be made aware of the heroic faith of those whose memory we honor. It was only very recently that I had the opportunity of reading some of the details of the lives of some of these saints. I say saints, although there has never been an Indian person declared a saint by the church. Hopefully, that will be accomplished in the case of Venerable Kateri Tekakwitha very soon. I thank God for providing this opportunity for me to urge each one of you to read about the lives of the Indian people we honor today. Our heavenly Father blessed them during life with the power of his spirit and they accepted and responded by giving their lives to him.

As I read about these Indian Martyrs, I was amazed at the strength of their faith. The Indian Christians of their time were a small minority among their own people. The heroism they displayed in living, and more particularly, their commitment to Christ in the face of cruel deaths, must have been great factors in strengthening and increasing the numbers of the Christian community.

There is great concern and sadness today about the decline of faith

generally and more particularly, among our own Indian people. And when we read about the lives and deaths of Martyrs and Saints, we often see in our own lives a stark contrast between their obvious virtues and our lack of them. I believe that our Creator would have us give thanks and praise to Him for the people we are, with faith in the power of his Spirit to change our weaknesses into his own strength. Do not permit yourself to become so concerned with your unfaithfulness that it obscures the light of goodness in you.

Contrary to what those who are without hope would have us believe, Jesus Christ is not dead. He lives in each one of you. As I look out at you who have filled this church this afternoon and realize the effort you have made, many of you coming hundreds of miles: I say thank you heavenly Father for the faith of these, your people. And I say thank you to each one of you for the hope that is in my heart because of your presence. As the Indian Martyrs were a source of inspiration to the people of their day, I know that you are fulfilling the same role now.

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

PETER JOHNSTON,
Deacon candidate,
Cutler, Ontario.

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

Please find enclosed five dollars for one of Kateri's smiles I promised to publish in your magazine. Kateri helped us in our worries with the Halloweeners—pranks against our property. Kateri heard our prayers. Please pray to her, too, for a cure to my brother's deafness.

(Naicam, Sask.)

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



Rev. Robert Lechat, O.M.I.

GENOCIDE?

Intensive Sterilization for the Inuit: 23% of the women of Igloodik between 30 and 50 sterilized, thanks to the Canadian Government.

WHAT is the reasoning behind the Canadian Government's intensification of its sterilization policy among the Inuit? Though I would like to know, who will answer my question? Certainly, I have no trouble in anticipating the answer handed out by officialdom: "But we have no policy, no definite sterilization program." And, indeed, I would be inclined to believe them, for as far as concerns other matters, the Government policy in the North usually seems indecisive and groping, to put it mildly.

As a matter of fact, that was the answer given in the House of Commons in 1970, replying to a question from Mr. David Lewis, concerning a series of sterilization operations performed on the Inuit women of Holman Island.

One of the reasons I speak of a sterilization program is the almost certain fact that practically no sterilizations are made due to the previous request of the sterilized, but mainly as proposed by, and even insisted upon by the Health Services. Policy or not, program or not, one fact is

undeniable: sterilizations are multiplying. The invitations (I was going to say pressures) are becoming insistent to the point that recently, faced with the refusal of a woman to be sterilized, a vasectomy was considered and will be performed on the husband. I suppose it will be a "big first" for Igloodik, but as far as I know, not for the Frobisher Bay Hospital.

Sterilization is usually being performed on women between 30 and 50 years of age. Here are the figures for Igloodik: 11 cases of sterilization out of a total of 49 women in that category which gives the rather high percentage of 23%, which is almost one fourth. (There is a twelfth case of a woman under 30 not counted in the above total which would raise the percentage even higher.) Add to that the insertion of some IUD devices plus about twenty married women on the pill and you can measure the scope of the Federal Medical Services' efforts to bring down a natality rate judged intolerably high in our modern era. The "primitives", who know no better, must at all costs fall into line with the rules of life of "civilized" people. The next step which will certainly soon come—through it will be difficult to make the Inuit accept it—is abortion at will. If there is no precise policy for sterilization, there is at least a very definite will to reduce the number of Inuit in the Canadian North.

Under the pretext of health improvement, there is a desire to firmly control the birth rate of the Inuit. Following the methods applied in all colonized countries the colonizer ends up imposing his viewpoint and

his laws. However, I wonder if those in authority would be frank enough to tell us what birth rate they consider acceptable. There is no doubt about the efficiency of sterilization as a means of birth control with people who through "atavism" could be tempted towards recidivism. Everything inclines me to believe that the high percentage of sterilizations in Igloodik is representative of the Northwest Territories as a whole, but I strongly doubt that Medical Services would be willing to submit to public scrutiny the total number of sterilizations—male and female—performed on Inuit. That's probably a "professional secret".

I wouldn't go so far as to think they could propose the danger of the overpopulation of Canada, like India, as justification for these mass sterilizations. After all, that would be too hard to swallow. Eugenics is a more easily admitted pretext: the one used by Hitler.

Another probable official answer is: "The procedure is carried out in the interests of the patients' health and welfare." (I draw this formula from a circular from Camshell Hospital, Edmonton, putting forth directives about sterilization for the region of the North served by that hospital.) Therefore, for their good and of course, in spite of everything, with their consent.

Allow me to make a few remarks about the matter of consent, at least on the manner in which it is sometimes obtained. About two years ago, I happened to attend a regional health conference for the Keewatin District at Churchill (a conference

where there were some Inuit and Indian delegates). With my own ears I heard two Inuit women declare publicly and quite openly that "if we had known exactly what the operation we were made to undergo meant, we would never have accepted it." In plain language, I would call that an extorted consent. Maybe more by failure of communication than by malice, but the result is there: those women could no longer have children and they wanted to. Without a doubt if the doctor insists to the man and woman that her health will be gravely endangered by new births, the couple will sign the consent forms. Without the possibility of consulting other experts, they must put their trust in the pronouncement of the doctor at hand. However, let us remember that as regards the traditionally educated Inuit, it is not fear of a too numerous family that causes them to turn away from a new birth, since most of the time the sterilized women will later hasten to adopt babies. For the Inuk woman—and I speak again of the traditionally educated Inuk—, there is no danger of upsetting the psychological equilibrium by too many births: on the contrary, it would be more easily upset by her not being able to bear children. She does not feel that she is a real woman unless she has a baby in her hood or a child to hold her hand; that is why you see women past the menopause and already grandmothers, adopting children.

After all, their idea of life differs from ours and we might ask ourselves just how far we can push persuasion to make them adopt ours. I admit that we can succeed fairly quickly in changing their traditional

viewpoint on this score. (Welfare workers are working hard at it by circulating pamphlets boasting of the advantages of a family with only 2 or 3 children and the numerous inconveniences of large families). We know that the Inuit are a gentle people used to accepting what good Daddy Government tells him is best.

Far be it from me to contest the fact that certain sterilizations are justified for valid medical reasons, but I would be a lot more reluctant to admit that all are. Of course, Doctors will object saying I know nothing about it, that only the medical staff can judge, that I am motivated by obsolete and befuddling moral considerations, which carry no weight. All right. I will not go into moral or religious considerations viewed as *passé* and I will content myself with merely a few insidious reflections, which may even be considered pernicious by some people.

We are told that the Inuit are being sterilized for their own good. But is it really for their own good in their actual situation? Having lived in Quebec a number of years and having been very much interested in its problems,¹ I always have a tendency to see the problems of the Inuit minority as similar to that of the Quebec minority. And so it occurred to me that if this same program of sterilization had been applied in Quebec (for its own good, of course) a few hundred years ago, the Canadian Confederation would have far fewer problems now: only a few hundred thousand Quebecois would be easier to manage than the actual popula-

1. Father Lechat is a citizen of France.

tion. Too bad they didn't think of it, or rather that they didn't dare. The harm has already been done. It is too late to correct it and the rest of Canada finds itself with six million French Canadians on its hands, which causes it numerous headaches. We saw it recently with the question of French in the skies... But with the Inuit it is not too late and we can probably dare... It would just be a matter of intensifying even more the sterilization process. An ounce of prevention is worth a pound of cure says the proverb.

Sterilization we are told—and I insist on this—is practised in the best interests of the health and welfare of the populations concerned. This amounts to saying that without sterilization, health and welfare are dangerously compromised. Here again, I return to the case of Quebec. Everyone knows that the "overproduction" of children was practised there on a great scale (there was even a name for it: the revenge of the cradles, and in a certain sense I am inclined to believe they have their revenge). Since there was no one at that time to worry very much about the health and welfare of these poor Quebecois, rashly engaged in a natalist program, with sound logic, we must expect that this gave birth to a race of degenerates, of puny and sickly people, weighted down with all sorts of problems, since quality cannot be maintained with quantity. But what really happened? Maybe the Medical Services have an opinion on this subject to enlighten us. In any case the majority of Quebecois that I knew were solid fellows against whom I had no desire to try my

strength, I, who by comparison, come from a relatively small family (5) compared to theirs.

In any case let us be thankful to the Canadian government who, not wanting the Inuit community to run such a risk, chooses quality for it in preference to quantity. Good Daddy Government... so preoccupied about all his children... even those so far away! ... It moves one to tears. Even so, another perfidious thought comes to my mind. Decidedly! I wonder what demon possesses me! Doesn't it happen now and again that a more powerful nation, a group in the majority, while pretending to promote the interests of a weaker, underdeveloped nation, of a minority group, thinks first of its own interests, impartiality being a rare and precious pearl. Take, for example, the relationships of colonizer-colonized; Western World-Third World; U.S.A.-Latin America: should we add Canada-Inuit? After all, think about it for a moment. There are barely 20,000 Inuit and look at their land claims. What could we expect if they were a million strong? In spite of their small number they cost the Federal Treasury a pretty penny. Too many, under present conditions, would cause serious financial problems. Luckily there are a few small compensations: a bit of natural gas, some oil, a few minerals. All of which is not to be sniffed at. Give and take...

To conclude this overlong article: two wishes. The first, that the Government of Canada would have the courage and honesty to tell those concerned, clearly and even brutally if necessary, the aim of its sterilization policy and its limits, if

it has fixed some limits. In other words, let it play fair and square. Certainly we know that first and foremost the Government always acts in the best interests of the Inuit (as it sees them). Take for instance the education policy, which is no doubt crammed full of good intentions; whether or not it has to date lived up to what was expected of it is another story. And in other domains? ... we at least have the right to be sceptical.

The second: that the Inuit as a group, with or without the help of ITC, (Inuit Tapirisat Canada)² seriously think over all the present and

2. The Inuit Association of Canada.

future implications of the policy of sterilization "benefiting" them. Let them see if all that is really in their best interests. It is their future as a people that is at stake. For my part, if I may be permitted to say so, I would be tempted to tell a minority threatened by a voracious majority: put your trust in life if you want it to trust you: for the time being be reasonably but firmly natalist, for in our modern world where the majority rules, numbers are strength and only the strong are not crushed.

Rev. Robert Lechat, O.M.I.,
Catholic Mission,
Igloodik
XOA 0LO, N.W.T.

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

You have been in my thoughts and prayers. I hope you are getting along all right. I have had bad news today and need your prayers. Pray to Kateri and ask her help for me. The Doctors at Hanover, N. H., have found a recurrence of cancer. I am to go to the hospital soon. Because of my age and past cancer surgery, they will resort to radiation instead of radical surgery. This will mean my being alone in Hanover at a guest house for about four weeks. I do not fear death. I always asked God to let me live until Bill could take care of himself. Now he has his lovely family and is able to be without me. I feel God has been good to keep me well this long. Than, too, I have been away from my dear husband for eleven years and I long for reunion with my parents as well. I know God will give me the strength to bear this cross. I only pray not be a burden to Bill and Mary. Thank you for all your past help. You have no idea how much your prayers and your letters have helped me. The enclosed is to use where needed.

(Berlin, N. H.)

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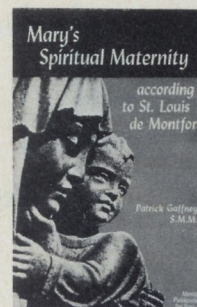
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