

Original in colors (oils) by LEROY H. APPLETON

Copper Engraving

as used in THE POSITIO

ST. FRANCIS MISSION

THE ROSEBUD EDUCATIONAL SOCIETY

ST. FRANCIS, SOUTH DAKOTA

57572

Jan 11, 1974

Dear Father Bechard,

This comes with a wish that 1974 will prove a year of His special blessings for you.

Enclosed is the article you requested. As per your suggestion, I've tried to give a brief historical review as well as a view of our present work. I hope it's OK.

In our Lord,
Bernard W. Fagan, M.

Nov. 9, 1973

Dear Father,

Enclosed is a check for \$10.00 for my subscription, and my mother's too, and for a copy of Kateri to be sent to

Mrs. Scott McKean

1100 Berkshire Road

Grosse Pointe, Michigan 48230, U.S.A.

I've never met Mrs. McKean, but on Monday an envelope addressed to me arrived in the mail. It had her address as return address and contained an appeal for funds from the Planned Parenthood League. I immediately wrote and asked to be removed from their mailing list as soon as possible.

AND, since she felt that she could send me mail of a type that I'd never in any manner shown an interest in, I was claiming the same privilege and would send her a subscription to "Kateri." The next day

she telephoned to say that my name was removed from the mailing list.

One dollar is for her subscription but if you feel that just one copy would be sufficient, that will be alright!

Can you please send two of the "touch relics"?

The rest of the money is at your disposal as you please.

Ruth O'Parke
16849 Grand River
Detroit, Mi. 48227
U.S.A.

My pledge was sent in a long time ago - still praying.

R.O.P.

1 year subscription recorded. *Refused*

48

6472

COLORADO SPRINGS, COLORADO

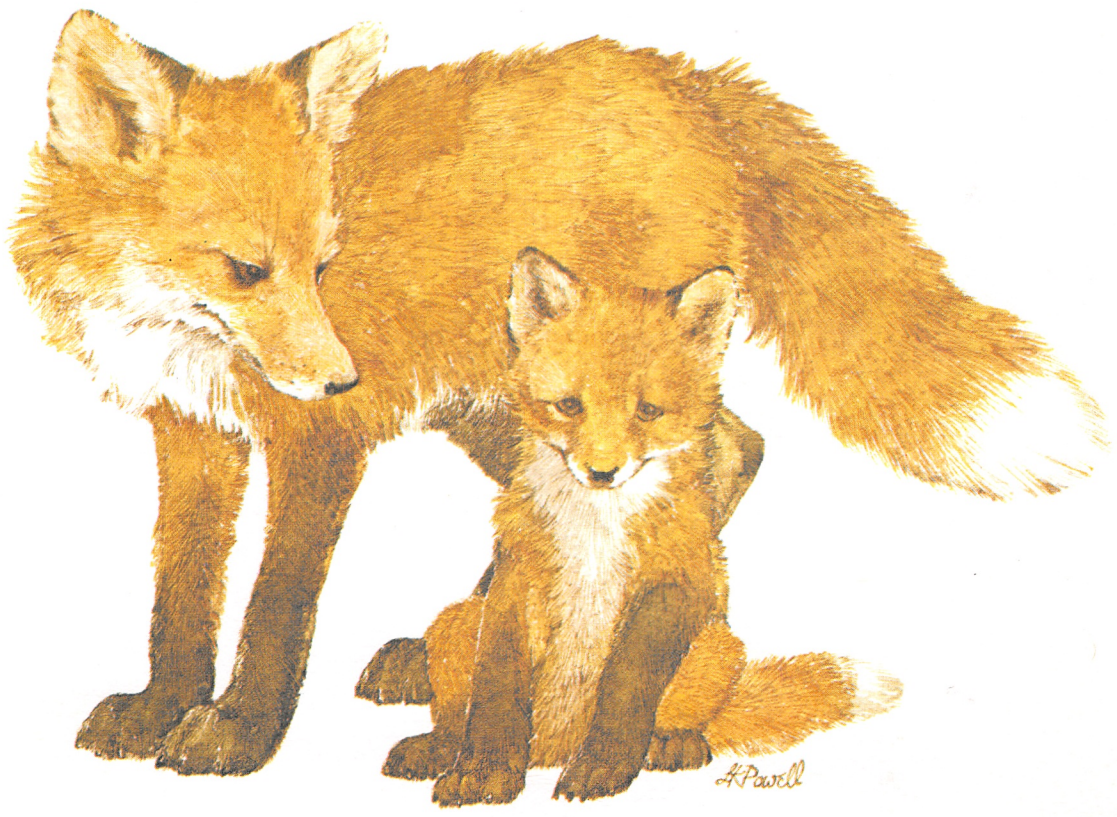
Ginn, Inc.

AMERICAN WILDLIFE ECOLOGY CARDS
100% RECYCLED PAPER

The handsome, wily Red Fox is one of the most intelligent animals in America. Often the object of hunting sport, this slender animal outruns and outwits most hounds. A past master at eluding his pursuers, he doubles back, side tracks, skips along fence tops, splashes through streams and dashes over thin ice.

The litter of four to ten pups is raised by both parents. The male will risk death to divert enemies from his pups. Feeding mostly on field mice, cottontails, insects, berries and fruit, the Red Fox will occasionally raid a hen house. These animals prefer farm land to the wilderness, and may even dwell in the suburbs.

Red Fox



10 ft
Garamand
25 pica

13/4
2 1/2
Clida

St. Francis Mission Relies on Kateri's Intercession

22 lignes 14 pica bal. 25

In the heart of Sioux country midst the plains of South Dakota at St. Francis Mission on the Rosebud Reservation stands a statue of the Mohawk maiden, Kateri Tekakwitha.

At first blush, it might seem strange that this child of the Iroquois, of which the Mohawks were a band, should be found among the children of Red Cloud, Sitting Bull, Crazy Horse, and Spotted Tail. But, on reflection, it seems not at all far-fetched. Centuries ago, when the Iroquois first heard the Good News of Christ, they responded by sending some of their Christian men to carry the Word to western tribes even as far as the present State of Montana. Moreover, when shortly before her death Kateri had said: "I will love you in heaven. I will pray for you. I will help you," she likely wanted to include her Sioux brothers and sisters. It was with this hope of blessings through Kateri's prayers that the Jesuits at St. Francis Mission have erected a shrine in her honor.

St. Francis Mission was founded in 1886. The Rosebud or Brule (Burnt-Thigh) Sioux had experienced earlier contact with Black Robes, notably Father De Smet in the mid 1800's. When towards the end of that century they were located on the Rosebud Reservation, the Brule (~~Burnt-Thigh~~) Chief Spotted Tail and other sub-chiefs requested Black Robes to educate their children. It happened that a group of Jesuits, as well as Franciscan Sisters, who had been expelled from Germany, were in Buffalo, on apostolic assignment. They answered New York awaiting the call of Bishop Martin Marty, first Catholic Bishop of Dakota Territory, and began work on the Pine Ridge and Rosebud Reservations.

K,

Through the generosity of Katherine Drexel, wealthy Philadelphia socialite who was later to found the order of Blessed Sacrament Sisters, a school was built. It wasn't long until the school became one of the largest Indian schools in the nation with over 400 students. Along with work in the school, the Jesuits carried on pastoral work throughout the Reservation. The Sioux seemed to recognize in the message of Christ a fulfillment of their traditional religious aspirations. Soon there were over twenty chapels dotting the Rosebud landscape and over half of the Burnt-Thigh people embraced the Catholic Faith. Admirable religious leadership was exerted by "Indian Catechists" and a number of Sioux girls dedicated their lives to Christ as nuns.

Today the school, St. Francis Indian School, has close to 500 students. Through a school board elected by parents, the Indian people have assumed control of the education of their children. Sixty per cent of the staff are Sioux, including the Executive Director and the High School Principal. A definite effort is made to acquaint students with their own culture and heritage. There are programs in Lakota language, history, arts and crafts, music and dancing, tribal government. Not only do the young Sioux learn an appreciation for their past but they see in many of their teachers examples of persons who have found a satisfying role in today's world.

The Indian school board has shown a strong desire to have Jesuits and Franciscan nuns play an important part in the school. The priority function of the modern Black Robes and Holy Women is to provide a religious formation program for the students.

The Jesuits and Franciscans also provide boarding facilities for over 100 students whose family situation demands this type of service.

In addition to religious personnel, the school is also served ^{by} about twenty five lay volunteers. These young men and women, qualified by college degrees, work in the school, asking in return only room, board, and spending money.

The pastoral work at St. Francis Mission is also strong and expanding. There is an increasing amount of Sioux participation. Besides the formation of parish councils, two recent developments have been encouraging.

A Lay Ministry program has been inaugurated to open the door for a sharing in the ministry of Christ to Sioux men who feel such a call from the Spirit. The program includes three grades: Lay Leader, Catechist, and Lay Deacon. Through various degrees of sharing in the ministry, these men may advance to the grade of Lay Deacon where they will carry out many of the functions of the order of the diaconate. In present planning, they will receive a commission from the Bishop instead of ordination. It is hoped, however, that some of these men will feel a call to the ordained diaconate and some to the priesthood. Already about a dozen men on the Rosebud and Pine Ridge Reservations are participating in the program. It is hoped that the significant religious leadership exerted by the early Catechists will be renewed in these Sioux.

The second encouraging development is the formation of parish service teams.

26-29

b + e

These are composed of the Jesuit pastor and several other persons - a combination of sisters, brothers, lay ministers, and volunteers. These teams strive to share their faith life together and ~~and~~ to support the faith life of all segments of a parish. Visits to families are emphasized since the Sioux have often expressed their need and appreciation of such. The results of the activities of these parish service teams have been a source of hope to all in the pastoral apostolate.

The Jesuits are acutely aware of the drastic economic conditions on the Rosebud Reservation. These First Americans are among the poorest in the nation. Unemployment, for example, is over 50%. In recent years, the Jesuits have been able to assist local leaders in efforts for economic development: housing programs, introduction of small industry, formation of a credit union. They realize that there still remains a tremendous need of more social justice and are determined to assist the Sioux in every possible way to find a better road.

For its financial support, St. Francis Mission depends mainly upon the gifts of many interested friends. Under the title of "Little Sioux", a mail campaign is carried on and informational material along with a news-letter is circulated. The response to this appeal for the support of work among these First Americans has been another source of encouragement.

Today there are eleven Franciscan Sisters and twenty six Jesuits serving at St. Francis Mission; sixteen priests, four scholastics, six brothers. Fr. Bernard D. Fagan, S.J. is the Superior. The Jesuits and Franciscans consider it a privilege to be of service in Christ to the Indian people and, in their work, they rely much upon the heavenly intercession of the wonderful Mohawk girl, Kateri Tekakwitha.

26-27
 J
 42



ST. FRANCIS MISSION

THE ROSEBUD EDUCATIONAL SOCIETY

ST. FRANCIS, SOUTH DAKOTA

57572



April 4, 1974

Rev. Henri Bechard, S.J.
Kateri Center
Caughnawaga, Quebec
CANADA

Dear Father Bechard:

The copies of Kateri arrived the same day as your welcome letter-even one in French!

It is a lovely issue and we appreciate the publicity. We do depend greatly upon benefactors who are interested in our work and the story on SFM in Kateri may stir up quite a bit of interest. Thanks also for the gift of \$25.00. Much appreciated.

Rich Lundstrom's Open Letter to Fr. Ted Zuern had already come to my attention but I had not heard of Father Bowe's article.

My first reaction to such articles is usually for the fur to rise on the back of my neck and to begin planning my counter-attack. But, after a little prayer and reflection, I usually decide that the Spirit is leading us, not to engage in polemics, but to listen to what persons say and to try to discern if there is any meaningful message for us. I guess that I feel this way, especially, toward Rich Lundstrom since I know of his deep respect for and great expectations from the Church and the Society. I don't know Father Bowe but suspect the same might be said of him. In both cases, I detect a meaningful message.

I feel we Jesuits, corporately, have not been sufficiently concerned about the large issues of social justice for the Indian people. It's probably been due not to a lack of interest but to a lack of understanding that we do have a call from the Lord to work vigorously for justice in the world and specifically for justice for the American Indian. I don't fault our wonderful predecessors but feel we today must try to respond to this call.

Not having read Father Bowe's article, I nevertheless suspect he has something to say to us. Most of us feel our traditional approach has had too many White, Western European overtones. Vatican II's missiology more or less says the same thing. We have been prayerfully addressing ourselves to this challenge here, for example, by carrying on dialogues with a group of local medicine men and by developing a native ministry program.



ST. FRANCIS MISSION

THE ROSEBUD EDUCATIONAL SOCIETY

ST. FRANCIS, SOUTH DAKOTA

57572



While I don't agree often with the tenor of such articles, I guess I feel the best answer is a sincere attempt, with reliance upon the Spirit's guidance, to seek to implement in a positive way whatever meaningful word such articles say to us. Whatever they may be worth, Father, these are my thoughts on the matter.

Thanks again for the opportunity to publish the article.

Sincerely yours,

Bernard D. Fagan, V.

(Rev.) Bernard D. Fagan, S.J.
Superior

IROQUOIAN MYTHOLOGY - THE "CREATION" STORY

Francis X. Weiser, S.J.)

18 Edm Bald
10 Mar 1911
25 pica

1 column

PREFACE

The following articles give a short account of Iroquoian traditions concerning the origin of the earth and of humanity. As with all ancient peoples who did not have a system of formal writing, such verbal tradition produced a number of additions and variations; the original content and meaning, however, remains clearly recognizable. There also appeared elements occasioned by outside events and influences. They joined the primary tradition like rivers flowing into a mighty stream and becoming united with it. One example of such later acculturation is the charming report on the creation of White Man. This detail was, of course, inserted only after the Europeans had arrived. The Iroquois, with their high intelligence and keen powers of reasoning, soon discovered logical answers to some of their puzzling problems in the accounts of Christian teachings. During the 17th and 18th centuries they gradually molded various incidents of the Bible story very skillfully into their ancient tradition, without, however, abandoning their own ancient beliefs and convictions (except for those tribal members who became Christians).

The old Iroquoian cosmology (explanation of the world) is a fascinating attempt at presenting in the language of mythology desired and satisfying answers to the problems of man's existence, of nature's manifestations, of good and evil, etc. This attempt produced a keenly intelligent and logical structure of narration that is far superior to the crude, often irrational and incoherent mythologies of many other primitive cultures.

Our report is based on scientific editions of [redacted] Mohawk, Onondaga and Seneca texts, published with interlinear verbatim translation and an accurate version in the modern English idiom. (See the bibliography at the end of the series).

~~14~~ 13

The following account gives but a short survey of the essential and most interesting details of the Iroquoian creation story. A complete presentation of all available textual versions, with their innumerable narrative details and variations, would fill several volumes. Still, it is hoped that even this modest survey will accomplish the purpose for which it was written: to inspire the reader with respect and sincere admiration for the splendid cultural heritage of the great people who form the famous confederation of the Six Nations of the Iroquois.

Page 1

Petit comment
 (Explanatory notes and comments of the author are placed in brackets).

AS FATH had just his visit to perior entrus

PART I: BEGINNINGS OF THE EARTH

- 12 pts main
10th Aster Dite
25 pieces

P. Mission

THE ANCIENTS

22 lignes 12 picas
hal, 25 picas

Before the earth came into existence there was only the sky in the heavens, and far below it an immense expanse of water. On the upper side of the firmament lived the "Ancients." They were person-beings [onkwe] of human shape and character, endowed with marvellous gifts of life, knowledge, power and magic faculties. Actually, whatever we men are and do is but a communication of their orenda [life-force] and a modest imitation of their customary behavior. However, sickness, death and other evils were as yet unknown in the upper world.

The Ancients had houses and villages. Beans and Indian corn grew in abundance. Grass, trees and flowers covered the land. Sun, moon and stars did not yet exist. Light came from a magic tree that stood beside the house of the Great Chief. Its radiant white blossoms illumined the whole upper world. At certain intervals these blossoms closed, so it grew dark, and the Ancients lay down to sleep.

Besides the man-persons there also were animal-persons up there. [The Indians attributed to all living things a "personality" according to their respective orenda]. The chiefs of the animals were: the Great Beaver, the

Great Moose, the Great Bear, the Great Squirrel - and so on. They still are the Great Chiefs of all animals on earth who belong to their species. They gladly consented to have some of their children killed by the Ancients, to be used for food, clothing and medicine. There was, however, no vicious, ugly or harmful animal in the upper world.

THE SPOUSE OF THE CHIEF.

10 liqnee 18 picas bal. 25

1 1/8
1 1/8

One day it happened that the great chief of the Ancients summoned a girl-person from a distant village. When she arrived he forthwith made her work. She had to shell corn, pound it, and stir the meal in boiling water. The hot mush splattered her body and burned her skin, but she endured the pain without flinching. Thereupon he said: "Verily, it is true that thou desirest to marry me. So, now, thou and I do marry."

They lived together in his house, and she performed all the chores that customarily a married woman must do. However, they did not sleep together, but separately, each on his own mat. After some time the chief noticed that the life of his spouse had changed. [Among the Iroquois the phrase "a woman's life is changed" indicated her pregnancy]. He did not know what had caused her condition, and he marvelled about it. Soon it became quite evident that the girl would give birth to a child. Neither of them knew how this had come to pass. [The myth makes it quite clear: pregnancy was caused by a mysterious influence of the chief's orenda upon her. The Onondaga version ascribes the conception to his breath when they talked together].

Soon afterwards the chief fell ill. He had never been miserable before. When he grew worse, all the Ancients gathered in order to find out what kind of thing his soul desired. [The Iroquoian tribes ascribed illness to subconscious cravings which had to be divined by dreams or questioning. Once these cravings were recognized and fulfilled, the affliction would cease. This belief represents a startling anticipation of our modern psychoanalytical practice. - The chief's illness was obviously brought on by feelings of jealousy and suspicion concerning his wife].

For three days many Ancient-persons guessed and questioned, but without success. Finally, a medicine man whispered to him: "Your soul desires that this woman-person, your spouse, must leave the upper world and never return." He also advised him how this should be carried out. The chief answered: "You have divined it! I am grateful; for now, verily, the whole matter has become clear."

Thereupon he ordered the man-beings to pull the light-giving tree out of the ground. They labored with great effort, each man grasping one of the roots, until it was lifted up and laid on the grass. A large, deep hole gaped where the tree had stood. In the presence of all the Ancients the chief had himself carried out, and his wife went with him. He reclined on his mat at the rim of the hole and looked down into it. Then he said to the girl: "Now do thou look down into the abyss." She obeyed; and as she knelt there, bending forward to stare into the opening, he quickly raised himself and pushed her down.

She had hardly disappeared when he gave orders to lower the tree back into the hole. While this was being done he rose and said: "Now, verily, I have become myself again; I am well again." And immediately the illness left him.

THE GREAT TURTLE

The girl was frightened as she fell through the long, dark tunnel of the hole. But when she reached its end, it suddenly grew light; she had left the underside of the firmament and found herself in the wide, open space underneath the sky. Far below lay an immense expanse of blue water [the ocean]. Soon she saw many little things that moved around like tiny canoes - all kinds of water animals.

A duck, looking up at the sky, saw her. He quickly called a meeting of all animal-persons living in the water, to consider how they could help this female man-being that came falling down from heaven. "We must save her from drowning," they all agreed.

"She needs some ground on which she can stand," said the loon. Thereupon the turtle suggested: "I think I shall float on the surface, and on my back she will be secure."

Next, they decided to meet her in the air and bring her safely down to the turtle. At once hundreds of them - ducks, geese, herons, cranes, and many other birds - rose up and flew toward her. They spread out their wings and skillfully caught her, slowing the rapid fall. Thus, reclining on their bodies, she pleasantly floated through the clouds.

Meanwhile the otter said: "We must put some soil on the back of the turtle, so she will not slide down into the water." Immediately many water animals started diving to bring up some earth [mud] from the bottom of the great water. However, none of them was able to reach the ground. At last the muskrat dove. When he appeared again after a long while, he was dead from drowning; but he had reached the bottom, and there was some mud in his paws and inside his mouth. The other animals spread it over the back of the turtle; it quickly dried and became fertile soil.

And so the water-fowl set her gently down upon the turtle. Now, through the magic power of the Ancients in the maiden's orenda, the turtle suddenly grew and grew to a marvellous size in every direction, until it lay ^{the} amidst of the great water as firm land, on which we now live. Grass and plants and trees appeared on the vast plains. However, humans or animals did not yet exist in this lower world [except, of course, the water animals].

Verily, this is how the earth came to be. And for this reason we still call it the Great Turtle [Raniate gowa].

THE TWINS

The woman-being from the upper world lived in a hut that was thatched with grasses. Every day she found her food ready - meat, corn and vegetables - sent through the magic power of the Ancients from above.

Finally the day arrived that she should give birth. Her child was a girl-being, cheerful, happy and healthy; she had, of course, the orenda of

the upper world. For this reason she grew very quickly and achieved in a short time what [redacted] it takes humans many years to attain. Soon she was a grown maiden. One day a male-being approached her at the rim of the forest. He was young and handsome. "Will you marry me?" he asked.

"I'll have to ask my mother first," she answered. So she ran home and reported what had happened to her, describing the appearance of the stranger. Thereupon the mother said: "Yes, I think he is the one you should marry." She went back and gave him the message. He stayed with her that evening; but they did not sleep together. He laid an arrow down beside her. After a while he took it up again and left her, saying: "I shall not return." Indeed, she never saw him again.

Then, verily, the life of the maiden was changed. It did not last long, and she gave birth to male twins. The man who had put the arrow at her side, was no other than the person-being of the Great Turtle [the earth]. Thus the twins had a twofold orenda: the magic powers of the upper world [through their mother], and magic power over the earth [through their father].

Now it happened that these two boy children were utterly different in body and spirit. One - the first to be born - was a beautiful child with warm, tender flesh and a cheerful, friendly and noble character. The other was ugly, harsh and unpleasant. His flesh was cold and hard like stone. On his head he wore a ridge of horrible flint like the comb of a cock. His heart was vicious, deceitful and selfish. He started quarrelling even before he was born. Despite his brother's well-meant admonition he insisted on leaving the mother's body by a way of his own choice. Thus the good son was born the natural way, like all children, and his mother did not suffer. The evil brother, however, climbed upwards in the mother's body, until he came out in her armpit. The ^{flint} [redacted] on his head tore her flesh and ruptured her heart. Having killed his mother, he emerged laughing with malicious glee.

As the twins lay in the grass beside their dead mother, the spouse of the great Chief of the Ancients came out of the hut and stared with amazement at them. Then she squatted down to awaken her daughter from sleep; but gradually she realized that the young woman was dead. She rose and faced the twins. "I am your grandmother, the Ancient One," she said. "Which one of you has destroyed her orenda?"

At this the ugly twin cried: "I am Tawiskaron [Ice, Flint]; and it was not I who killed her." His brother said: "I am called Oterontonia [the Sprouting One, the Sapling]. Truly, I did not destroy her life, but he did it." Thus they contradicted each other. The grandmother believed Tawiskaron because he shouted more violently. She seized Oterontonia and with all her might threw him far away over the land. Then she took Tawiskaron into her arms, entered the house and fed him. It was wonderful, indeed, how much she loved him.

Later she went out again to the place where her dead daughter lay. The corpse glowed brightly from the light of the upper world; she had brought it down in the womb of the mother. Now^w the Ancient One cut off her head. Then she took the body and placed it high up on the tree next to her lodge; the head, too, she tied to a branch lower down. "Now, verily," she said, "the body shall illuminate the surroundings of my house by day, and the head similarly during the night. We two, my grandson and I, shall ██████ ever be supplied with this light. No other persons shall use it, only the two of us." And so it came to pass; the body cast its bright light over the place by day; then it faded away, and the head illuminated the darkness with its mild shine.

THARONHIAWAGON

Oterontonia, the good and noble twin, was not dead. After flying a long time through the air he gently dropped on a heavy patch of soft moss without being injured in any way. In that place he stayed. Every morning he found a bark dish with tasty food next to where he slept. He drank water

from a nearby well. And so he quickly grew strong, tall and powerful.

Soon he was a young man and began to wander across the land.

Meanwhile Tawiskaron, too, had grown very quickly into a big and strong youth. His body of stone was exceedingly hard. Despite his bad manners and selfish ways his grandmother never scolded or corrected him. She spoiled him continuously and fulfilled all his wishes.

One day it happened that Oterontonia came to the house of his brother and grandmother. She was amazed and shocked when she saw him, for she had considered him dead and feared his revenge. But he felt no hatred; indeed, he was happy to see her again. He hoped she would receive him with kindness and love.

The Ancient One disguised her feelings; she greeted him and said: "You shall eat with us this evening and sleep in our lodge. However, tomorrow you will have to leave again, because there is not enough food for the three of us." Her word made him sad, but he said nothing and remained friendly.

Before going to sleep the twin brothers sat near the fire conversing, as men customarily do in the evening. Oterontonia said: "I shall undertake a great task that has been given to me. The orenda of the upper world will be communicated, in various and lesser degrees, to the person-beings that are to inhabit the lower world. First, however, I must prepare the earth for them. Everything will be made ready in goodness and perfect order. When I shall have accomplished all things I shall ascend to the Ancients from where our mother had come down in the womb of the grandmother. With both hands I hold on to the upper world."

Smiling maliciously, Tawiskaron answered: "Thou hast no sense. Why not stay here? This lower world is good enough for me. I do not think of great and good deeds. On the contrary, I shall do whatever pleases me, especially if it harms and hurts the beings that are going to live here. Verily, I have no desire to go up to the Ancients. The peace and harmony that reigns up there does not suit me."

And so it came that Oterontonnia, the noble brother, received ████ the name Tharonhiawakon [He grasps the sky]. By this name we still customarily honor and venerate him.

[The figures of the Twins are mythological personifications of good and evil in the world. Tharonhiawakon represents life, light, summer, warmth, growth, fertility, health and order in nature, also kindness, love and goodness among humans. He is inspired from above to perform the great task, in which his 'father', the Great Turtle - personification of the earth - helps him. - Tawiskaron, the ugly and evil one, has no commission from above but carries out his harmful plans on account of his own free will. For this malicious purpose he uses the magic powers of his descent from the Ancients. In all things he represents the very opposite of his brother's work and intentions: death, darkness, winter, cold, destruction, disease, hatred, malice and fear. But he ^{cannot} ████ entirely prevail over his brother. Tharonhiawakon is the stronger one; he produces everything that is good on earth and wards off, restricts, corrects Tawiskaron's harmful activity. Hence, for instance, the recurring victory of summer, warmth, light and growth over winter, cold, ice, darkness and autumnal death in nature. 20

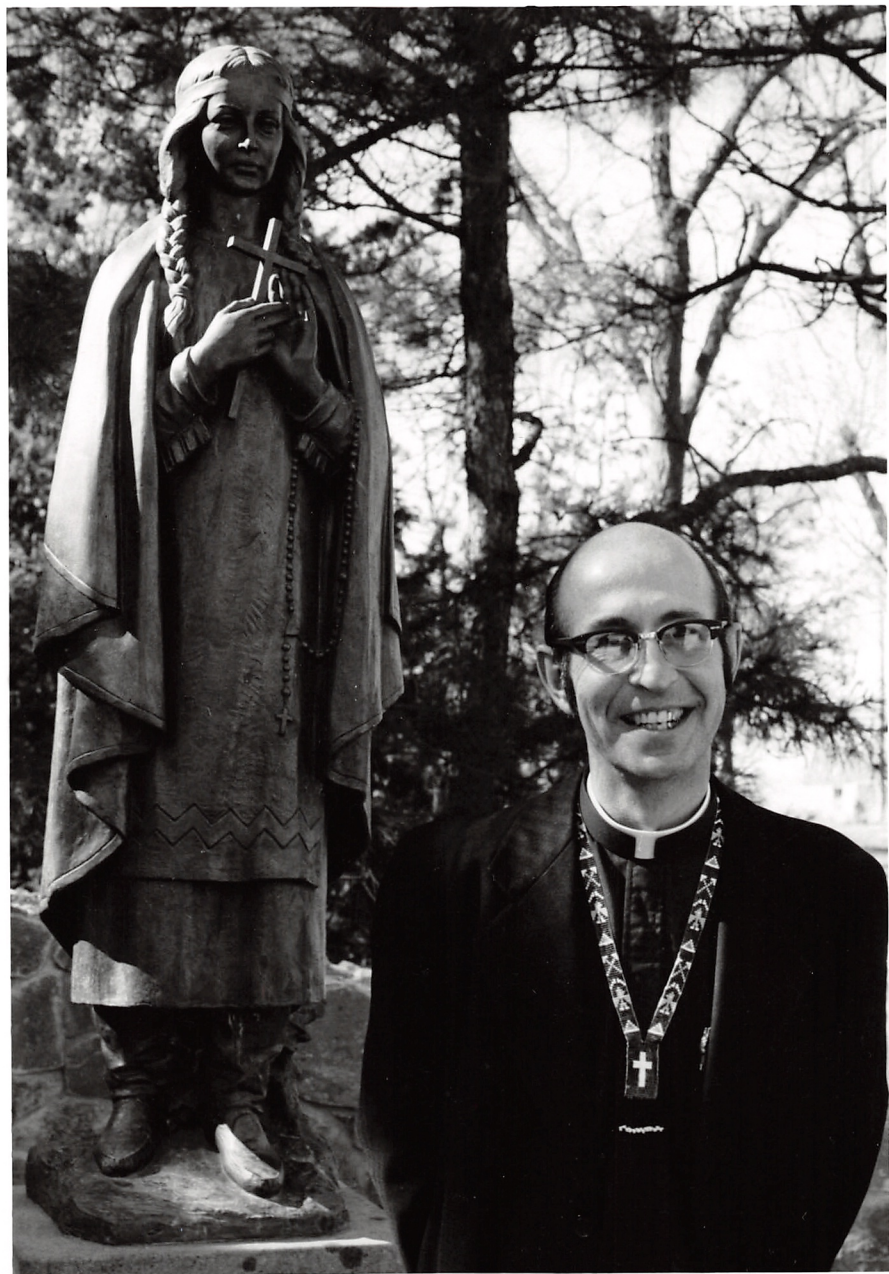
The interplay of these two elementary forces, with their resulting consequences, constitute the main subject of the Iroquoian myth. It is a dramatic narrative that reveals many startling insights, not only into smaller details of human conditions, but above all into the deepest problems that humanity has pondered throughout its whole existence.]

(To be continued)

Two sons,
the first
the second page 21



6. Tiny human feet at ten weeks, perfectly formed.
(With permission Handbook on Abortion, Willke, Hiltz
Pub. Co.)





KATERI
TEKAKWITHA
1656 ~ 1680
GLORY OF THE
INDIAN RACE.



St. Francis Mission School
Senior Graduating Class

25

2

1-1



25





Indian children
taught by a
Day Volunteer

All Frances Mason before

25

5

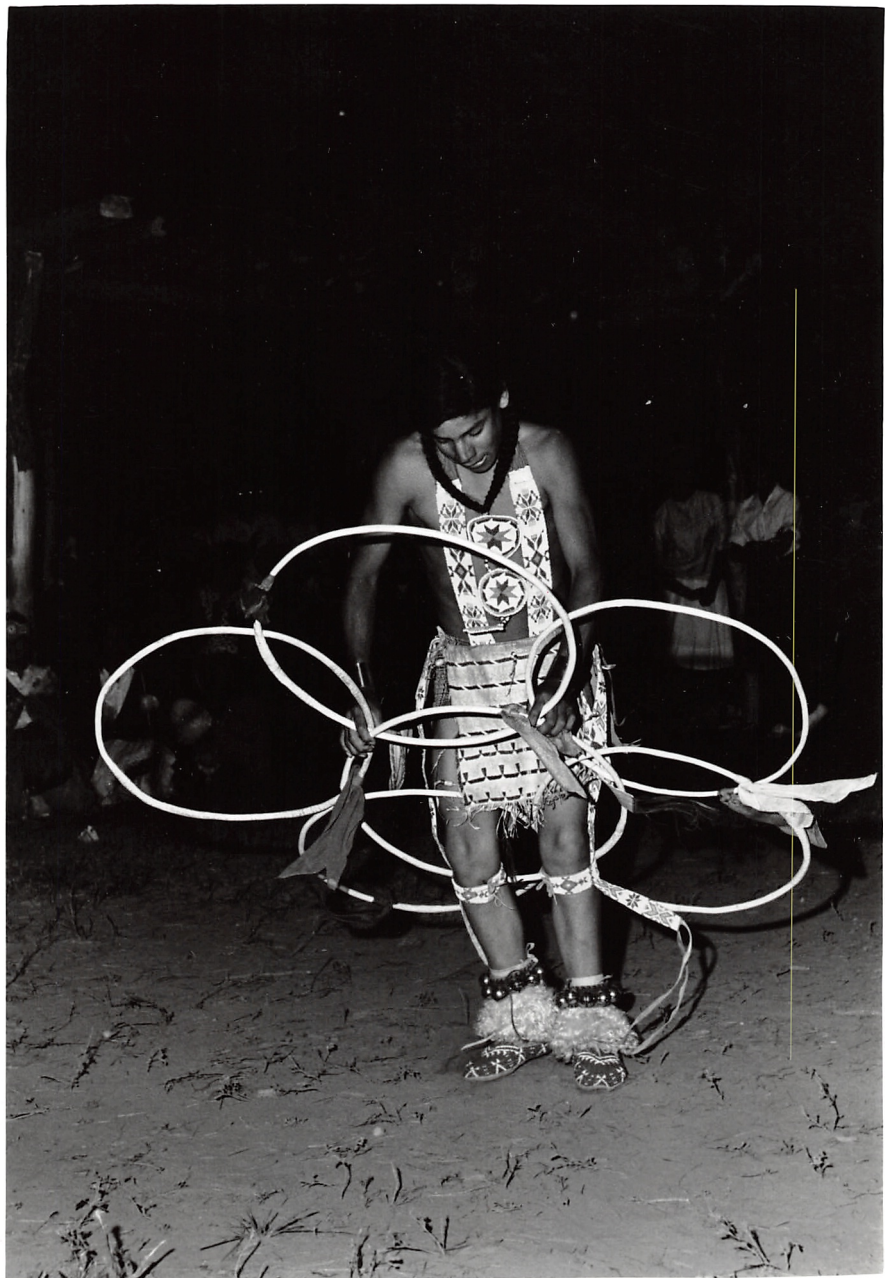
~~4/11~~

2/11

4

—

43



Rosebud Trout
Hoop dancer

4 1/2 X 5

- 24 -



↓ Chapel Hall
(Ruel's Building)
St Francis Museum

2"

~~4/4~~

①



②5



St. Joseph Hall

(Boys' Building)

St. Francis Mission

~~St. Joseph~~
St. Joseph S.F.X.
Dakota Sand



St Francis Mission
Church

25

1
2
3

2^{3/4} →

De la ACLU à notre Ligue des droits de l'homme

Monsieur le Directeur,

Déjà, dans le numéro de mars 1974, de la revue *Kateri* (C.P. 70, Caughnawaga, Québec) j'écrivais: "Qu'on se défie de la Ligue des droits de l'homme". J'ajoutais: "Aux Etats-Unis, le pendant de cette association, **The American Civil Liberties Union**, fait vigoureusement campagne pour forcer les hôpitaux catholiques à avorter et stériliser les patients sur demande. Cette organisation:

1. traduit en justice les hôpitaux

publics qui refusent de pratiquer l'avortement;

2. traduit en justice les hôpitaux privés qui refusent de permettre l'avortement;

3. conteste le droit à chaque Etat de restreindre les avortements;

4. veut dicter au Congrès américain sa façon de voir, par une campagne fort bien organisée auprès du peuple."

D'après les déclarations de la Ligue des droits de l'homme contenues dans l'ouvrage *La Société qué-*

bécoise (*LE DEVOIR*, 9 mai) face à l'avortement, ses membres semblent vouloir suivre les laissées de leurs congénères étatsuniens. Qu'au dire des journaux, un moraliste, professeur de théologie, ait prêté son nom à cette option en faveur de ce que tous les évêques du monde, lors de Vatican II, ont appelé "un crime abominable", ne valorise pas, à mon avis, ce document destructif.

Henri BECHARD, s.j.

Caughnawaga, le 10 mai 1974.

Forced Abortions

The Remnant, Oct. 1, 1973

The American Civil Liberties Union (ACLU) is waging a "four-pronged" attack against restrictions on abortion and sterilization, including a campaign to force Catholic hospitals to provide abortion and sterilization services. Mrs. Brenda Feigen Fasteau, coordinator of ACLU's Women's Rights Project in New York, told NC News that the ACLU is:

1. Suing public hospitals that refuse to perform abortions.
2. Suing private hospitals, religious and non-religious, that refuse to allow or perform abortions.
3. Challenging state laws restricting abortions.
4. Challenging Congress by a "grassroots campaign" to influence legislators and by fighting existing laws such as the "conscience clause" amendment to the 1974 Public Health Act.

March 1974

to the convent. . . .
pensive - only eight dollars per day for a room and three
meals, if you bring your own soap and towels. But one
should make a reservation in advance, which I didn't do
When my cab pulled up at the entrance, a sign said "Com-
plet!" - no vacancies. What was I to do? I had never
stayed anywhere else in Lisieux. I turned to the cab driver
and told him that I didn't have a reservation. He said
"Wait! I'll go inside and talk to them." I leaned back
in my seat and said an Ave, trusting that the saint o
confidence would not let me down. She didn't. The driver
came back and said that they would make a place for me.
For clients of St. Therese there is no end of inter-
esting places to visit in the city where she lived the greater
part of her life. One begins, of course, at the convent
chapel, which is open to the public and many Masses are
celebrated daily. Unfortunately, it has been stripped an





Fr. Eugene Buckley, S.J.
Famous front

Monahan and
Lafayette Lyngnes,

and front

P. 27

5/5



Ranch Wagon



CANADA

L'ADMINISTRATION DE LA VOIE
MARITIME DU SAINT-LAURENT

N. 4

