

THE LILY OF

Fairest flower that ever



THE MOHAWKS

bloomed among true men

1936, No. 3

DECEMBER

Most Important

On November 23 Monsignor Joseph A. Breslin cabled that the Reverend Charles Miccinelli, of the Society of Jesus, has been chosen to succeed him as Postulator in Rome for the beatification and canonization of Kateri Tekakwitha.

Fortunately, Father Miccinelli is intimately familiar with the Cause. Indeed, he was prepared to assume the duties of Postulator, but could not as he was overtaxed with his work as Postulator-General for the Causes of the Servants of God, Venerable and Blessed of his Order. It was he who recommended Monsignor Breslin for Postulator, and the choice was a happy one, for the Monsignor has given zealous attention to his charge,

with the result that the Cause has been advanced with rare rapidity. He now returns the compliment.

Monsignor Breslin has been Vice-Rector of the North-American College, Rome, for twelve years. Previously he had served with distinction as Chaplain in the World War.

Father Miccinelli will receive his mandate to act as Postulator on the petition of the Most Reverend Edmund F. Gibbons, Bishop of Albany, in whose diocese the Cause of Tekakwitha was instituted.

Monsignor Breslin will present to Pius XI a de luxe copy of *The Saint in the Wilderness* (Jogues) by Dr. Birch, one of the Saint's many Protestant admirers.

Romance in Indian History

Writers of Lives of Saints do well to stress their origin, as a rule, from God-fearing parents. What predispositions children acquire before birth are by such parents, and particularly by mothers, corrected, if there be any even slightly vicious tendency in them, but developed and cultivated when, as most frequently happens, they tend towards what is good. Heredity has to do not only with bringing forth, but also with bringing them up properly. It is easy to see how Tekakwitha's mother would do this and provide for others continuing it when she was called to her reward.

Like so many of her Algonquin people, she grew up in surroundings in circumstance very much like those of the early Christians.

The guardian of her faith was the man who from 1634 to 1652 towered above all the settlers of the mission of Three Rivers, just about the time she was growing from child to womanhood. He had a special grace for imbuing the Indians with sentiments of piety and a steadfast spirit of faith. To adopt "the Prayer" as they called religion, they had to encounter opposition from their own and fear persecution by their enemies. Naturally they kept together almost as a class apart and they grew to love the Church which had emancipated them from superstition and evil ways.

Buteux was not the only good influence. The French men and women of the settlement were edifying. Even before the arrival

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of the missionaries they had prepared the way for them by instructing and baptizing hundreds of Indians. Other Indian Christians near them, among the Montaignais and Attikamegues, lived up to their beliefs, and constantly they were visited by heroic missionaries, several now canonized, like Saints Isaac Jogues, John de Brebeuf, Anthony Daniel, Charles Garnier, Gabriel Lalemant, whom Buteux followed in martyrdom, and Bressani and Poncet, who were imprisoned and tortured by the Iroquois.

Even when deprived in captivity of the ministrations of the Missionaries, they remained constant and they were often strong enough in numbers to encourage one another and increase in the faith instead of abandoning it. They had with them such vivid memories of scenes illustrating the power of

religion that its doctrines quickly grew into a tradition, supplanting the fables they had fed on before. That was a memorable morning when Jogues and some of their people left the banks of their river to meet captivity, torture and slavery. Those were solemn spectacles when the Governor of Canada, Jogues, Vimont and Bressani, with Algonquin, Montaignais and Attikamegues, met the Iroquois to agree on terms of peace.

We can imagine the Christian captives, Tekakwitha's mother among them, numbering 80 of the 400 inhabitants of the Mohawk village at Ossernenon, confirming one another in their belief and devotion and all of them interested in the little orphan not yet baptized nor even named until she manifested the traits that won for her the name: "She moveth all before her."

The Court of Holiness (II)

It would be difficult to match anywhere the array of learned and exemplary ecclesiastics and laymen who compose this Court. Though well known to specialists in their several fields, it is seldom their names appear in English as members of this high tribunal. As promised in the Message for November, we give them here.

It is presided over by the eminent Cardinals Laurenti (Prefect), Granito di Belmonte, Gasparri, Bisleti, Faulhaber, Dougherty, Hayes, Ilundain, Verde, Hlond, Segura, Schuster, Cerejeira, Minoretti, Rossi, Dolci, Salotti, Baudrillart; Msgr. Carinci, Secretary, and Msgr. Dante, Substitute.

The third section, which has to do with historical causes, such as that of Tekakwitha, is so called because under its consideration come the Servants of God who lived too long ago to have any eye-witnesses of their lives, virtues and reputed miracles. It was instituted by Pius XI, 6 February, 1930.

The Recorder of this Section is Rev. Ferdi-

nand Antonelli, O.F.M., and the Vice-Recorder, Rev. Joseph Low.

The Consultors are Msgrs. Ravanat, Carusi, Kirsch, Paschini, and until recently Msgrs., now Cardinals, Tisserant and Mercati.

The priests of this Section are Callacy, F.M.Cap.; Delahaye, S.J.; Dom Mguanez, O.S.B.; Dom Mohlberg, O.S.B.; Newdigate, S.J.; Peeters, S.J.; Pouy Mart, O.F.M.; Silva Taronca, S.J.; Tacchi-Venturi, S.J.; Thery, O.P.

With these renowned churchmen are the laymen quite as renowned, Dr. Franchi de' Cavalieri, of the Vatican Library, and Georges Goyau of the French Academy.

The Assistant is Msgr. Rius y Serra.

The constitution of this Court impresses on one the sacredness of the cases they are called upon to decide, and their eminent qualification for dealing with them. It accounts for the labor with which a Cause must be prepared and the patience with which even trifling details must be considered.

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To Keep in Mind

Christmas was an extraordinary day in the life of Catherine. She was accorded the great privilege of receiving Holy Communion. In fact that December of 1677 was a foretaste of paradise for her. Most of November she had spent on the trail in flight from the Mohawk to the St. Lawrence. Immediately she was invited to prepare for the Bread of Angels and every day was spent in a rhapsody of expectation. The Tekakwitha Christmas cards (see page 4) are very attractive.

The Tekakwitha leaflets have gone everywhere by hundreds of thousands. Now they are to take on a new form and style of type. The new issues will be ready December 1, and there will be three (see page 4):

1. Reports of cures in answer to prayer.
2. Of money aid, relief in various ways.
3. Tekakwitha Novena for private use.

This Novena gives for each of the nine days some distinguishing trait of Kateri: her names, prayer, grace, innocence, holiness, intercession, devotion to the Blessed Sacrament, the Cross and Passion, and the Blessed Virgin.

So many who are asking for favors write: "A little child gave me the leaflet"; "my boy (or girl) brought the leaflet home from school." Tekakwitha is a favorite with every child who hears of her. One writes: "She cured my cat and now I want her to cure me"; another: "I prayed to her and my lost dog came back." It is remarkable how the message carries and remarkable also are the blessings it brings.

Those who benefit by invoking the aid of "The Lily of the Mohawks" have different ways of showing their gratitude. Thus, one inquires for some Indian mission that needs assistance; another engages to put ten cents in the poor-box every month, and fast once a week until death; another sends a Mass offering. Many send for Tekakwitha leaflets,

pictures, medals and the brief Life of Tekakwitha which they distribute in order to make her known, while others send offerings so that we may distribute these, or in general to promote her Cause.

Strange how so many want to write a Life of the Lily of the Mohawks! As a rule, they request us to review their manuscripts. Within a few weeks we have read one intended for children, another by a missionary sister of Maryknoll, who by experience knows how to tell what Tekakwitha must have lived through; and still another in Italian for circulation specially in Rome, where there was already a translation of Cholenec's *Life of Kateri* by a religious of the Sacred Heart.

And now, strangest of all, come the rolls of a Tekakwitha film for which I am requested to do the talking, though, to my regret, I have never had time to see a "talkie." Still, I know the merit of this film and can safely predict that, whoever may do the talking, it will be a moving picture of distinction. More about it later.

Dear Father: At the last meeting of our Tekakwitha Club, a motion was made that we have pins for our members, and it was suggested that we write to you. Have you any pins that we could adopt? Perhaps the Tekakwitha medals could be made into pins. The price should not exceed twenty-five cents.

Simply hook a pin to the medal.—V. P.

Many holy men and women have consecrated the soil of North America by their labors and frequently by shedding their blood for the Faith. Only eight thus far have been declared saints. They are the Jesuit Martyrs Isaac Jogues, John de Brebeuf and their Companions. To them and their saintly fellow missionaries we owe the holi-

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ness of a host of heroic Indian Christians, notably "The Lily of the Mohawks," Kateri Tekakwitha. To them also we may look prayerfully to bring about soon the canonization of our other Servants of God.

A new, entirely new, novena in honor of the eight Martyrs stresses this point. It is

entirely new because it brings out the saintly character of each of the eight by the manner in which he exemplifies one of the eight beatitudes and devotes the ninth beatitude to their holy associates still uncanonized. It has also other new features which must be seen to be appreciated.

AMONG FAVORS REPORTED ARE

I made a novena to Blessed Catherine and my prayers were answered.
—Algiers, La.

Have received wonderful help through the Novena in honor of Catherine, Lily of the Mohawks.
—Cleveland.

After obtaining aid from Kateri Tekakwitha, I would like to spread devotion to her also.
—New York City.

I promised Kateri Tekakwitha that I would distribute her leaflets if she would obtain for me some money which I needed very badly. It came very unexpectedly.
—Pittsburgh.

I promised to distribute her leaflets if little Kateri would obtain employment for my husband who had been without work for several months. I feel most grateful for her intercession.
—Dallas.

Enclosed is an offering in thanksgiving for the employment I've received from St. Kateri. A friend of mine gave me a leaflet about this Kateri. I started to pray to her and in a few days I received work.
—Verona, Pa.

The brother of a friend had been out of work for almost two years. I advised her to make a novena to Tekakwitha; about the fourth or fifth day, her brother secured work and attributes his success to Kateri.
—San Antonio.

Speedy cure and return of health, and a fine promotion in business came to us the day of ending of Novena in her honor.
—Havre, Montana.

I promised little Kateri an offering and publication for her intercession to obtain the restoration of a salary reduction which had worked a great hardship on a group of nurses. Thanks to Kateri's prayers, we are receiving our full salary.
—New York City.

Through a visit to the Auriesville Shrine and prayers to Kateri Tekakwitha, the Little Indian Maid, our family has received the following favors: Sold property in August, and purchase of land for new home; conversion of a non-Catholic in the family; more money than needed on a certain day; health and work for members of family, especially those almost discouraged; successful operation in July; safe deliveries of children born in the family this year.
—Albany.

My sister has just returned cured from the Mayo Clinic in Rochester, Minn. As only ten per cent. of the patients sent to Mayo's with her disease are cured, we feel that our prayers to the "Lily of the Mohawks" were answered. We are of "The Lily's" race. Her speedy canonization would be very beneficial to all Indian tribes. I intend to distribute the articles among Indians, in the fervent hope that those who are "fallen away" may return to their Faith.
—Pawhuska, Okla.

MAKE TEKAKWITHA KNOWN

The Lily of the Mohawks Monthly Message Subscribe at 60c. a year; 2 copies, \$1.00
Leaflets—I, remarkable cures—II, money aid, employment, etc.—III, The Tekakwitha Novena 5c. each; 25c. a doz.
Life, by Wynne, 64 pages, 3 illustrations. 25c. a copy; 5 for \$1.00; discount on quantities
Picture, colored. 5 x 3 in., each 5c.; 10 x 13 1/2 in., each 40c.; discount on quantities
Medals Oxidized silver, 15c.; \$1.50 per doz.; aluminum, 50c. a doz.
Tekakwitha Christmas Cards with envelopes. 5c.; 50c. a doz.

(Prices include postage)

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