

## THE LILY OF

*Fairest flower that ever*



## THE MOHAWKS

*bloomed among true men*

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JULY

### Heroic Aspiration

Tekakwitha was no longer a favorite in her uncle's cabin. Her declination of marriage embittered him and her aunts. She must continue as before, doing most of the chores of the cabin and, as her strength was growing, assume more difficult and laborious tasks in the field, on the hunt and fishing expeditions; but there would be no response from her elders to her affectionate disposition.

There were, however, many new and stirring occurrences to engage her lively attention. Father Pierron was stationed at her village as missionary in 1669, and he threw himself into the life of her people, encouraging all that was good among them, laboring patiently also to overcome their prejudices, superstitions, fierce passions, ill-regulated marriages, and craze for the strong drink they could obtain from the neighboring colony, until lately under the Dutch and now governed by the English.

Gradually under his direction the Christian Indians became more free in the practice of their religion, and those who were still pagan began to take more interest in his instructions and in the chapel services to which they were admitted. He had a zealous catechist, Mary Tsiaouentes, who attracted many to her lessons. Nor was it lessons alone that affected his proud and cruel people. Example was not wanting, often of heroic sort. One convert, shortly after baptism, was afflicted by the illness of her son, the death of a faithful husband and an eye trouble that disfigured her countenance.

Her tribespeople taunted her that all this was because of her baptism and challenged her to forswear her religion. She stood firm and soon had the reward of her son's health and of her own restored vision.

Tekakwitha could observe such evidence of the power of faith now that her years permitted her to move about more freely. She could go into the chapel at Christmas-tide and see the crib which Father Pierron had fabricated, study his pictures, listen to his choir of Indian children. If she was not present she would hear of his unyielding struggle for the soul of the tortured captive woman whose baptism a sorceress was striving to prevent and his triumph over her evil influences. She avoided scenes of torture, but she would know that the missionary had gone about among the captives, consoling, instructing and finally baptizing them before death.

All this made religion appear to her as the supreme thing in life. Never would one of the Mohawk braves exert himself in war or on the hunt as much as the priest-warrior of Christ who sacrificed rest, comfort, and even health in order to gain souls. Besides the converts at Caughnawaga whom Pierron found there, he could report in his last year thirty adult baptisms, not to mention the children and dying persons who were baptized.

Father Boniface succeeded Father Pierron. For a time Tekakwitha's uncle had been more friendly with the missionaries and their

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converts, partly because they had helped to some extent in checking the habit of drunkenness that was ruining the men of the tribe. As a consequence, she could indulge her desire to learn more about the Faith and to mix with those who professed it. Indeed, it is certain that she would have sought baptism, but her natural shyness, her fear of making her uncle unfriendly to the missionaries, her absorption in household and other duties prevented her. Unwittingly, Father Boniface was the cause of further delay. In his great concern for his converts he actually led many of them off to the Christian village in Canada and that, of course, the Mohawk chieftain could not forgive. No one could blame the missionary; the uncle resented the disappearance of his people; for a time the innocent niece must be the victim of untoward circumstances.

Father James de Lamberville will ever be associated with the memory of "The Lily of the Mohawks." He was thirty years old when he came to Caughnawaga on the Mohawk to succeed Father Boniface, who died in December, 1674. The Mohawks were now more settled in their habits after many

years of peace, and the missionary could regulate his ministrations in the chapel and visit them in their cabins. He was like a present-day pastor taking his census. As it was spring, the women were in the fields planting the corn. Passing Tekakwitha's cabin, he did not enter, knowing how keen she was for outdoor work and knowing also her uncle's unfriendly manner. Something, however, led him to look in and to his surprise the Indian maiden was there with two friends. The girl's eyes were troubling her and she had hurt her leg when felling a tree.

Tekakwitha lost not a moment in telling the missionary of her pious thoughts and desires and begging for baptism. Lamberville reminded her of the obstacles her family would raise against her. She told him she was not afraid. She would even leave her home, her people and her country and go anywhere, even far away, to receive this great favor. Lamberville was deeply impressed. He perceived more in her character than words could express. He bade her to continue her instructions and encouraged her to hope in due time for her soul's great desire.

### In the Court of Holiness — IX

What is holiness? What, in other words, is under trial in the Court so named? Holiness is something so different, so much apart from everything ordinary in human life that it is considered as a soul's highest tribute to Almighty God, the mark of a soul's consecration to Him. It is religion at its best and highest. Since religion is union with God, holiness is the link of this union.

When we speak of holiness we think of virtue, not of virtue in any ordinary degree, but in its perfection, when practiced under great difficulty and opposition, when it is really heroic.

Now the Congregation of Rites, as the Court of Holiness, has very definite criteria

or tests of the holiness of any Servant of God who is recommended for beatification and canonization. First of all, there are the virtues which are called theological, or godly, because they unite us directly with God. They are the virtues of faith, hope and charity; and these should be practiced in an heroic degree.

Faith has every element of heroism. It is spoken of as the great adventure, because it leads the mind to mystery, to believe in truths beyond man's natural or ordinary mental powers, revealed by a higher power or intelligence, and to shape the course of his entire existence on these truths. It is heroic when it inspires one to make sacrifices even

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unto death for these truths, as Martyrs do.

Hope rises to heroism when it lifts our thoughts and aspirations above the visible and perishable things that lure us in this life and centres them on things unseen and everlasting.

Charity is heroic when it rises to the maximum: Greater love no man hath than that a man lay down his life for his friends." (John 15, 13.) Should a man not lay down his life by martyrdom, he can do so by devotion and self-sacrifice.

Then come the cardinal virtues, cardinal meaning hinge, because they are the virtues on which all the others depend: justice, prudence, temperance and fortitude. Fortunately,

these virtues, in some degree, are common in the world even among pagans, but only few comparatively practice them according to Christian standards and fewer still, the Saints only, practice them heroically.

The Court of Holiness examines these virtues by squaring them with the facts of the life of any Servant of God and by scrutinizing in detail outward evidences of them, such as appear in devotion to Our Lord in the Holy Eucharist, on the Cross, the Blessed Virgin Mary and the Angels and Saints, and in the virtues of obedience, humility, penance, purity of heart, and patience under persecution suffered for justice sake.

### The Lily of the Mohawks

REV. J. B. CROWE

The Lily of the Mohawks,  
The Forest Flow'r we sing;  
Kateri Tekakwitha,  
Who loved Our Lord and King.

An Iroquois—Algonquin,  
Who prayed the Prince of Peace;  
Salvation, for her people,  
And cruel strife to cease.

She prayed and toiled and suffered,  
A saintly child was she,  
And what a sweet example  
She set for you and me.

Near Auriesville, New Yorkland,  
This child of grace was born,  
Baptized at age of twenty,  
One lovely Eastern morn.

At Christmas, First Communion  
She made and in her face  
There shone the joy of gladness,  
Of light and love of grace.

She made the Vow of Virgins,  
And virtue's trail she trod;  
The spouse of Christ Our Saviour,  
She glory gave to God.

She loved our Blessed Mother,  
Whose Son for us hath died,  
Through grace this Indian maiden  
Became our Indian Guide.

In Canada, the Northland,  
At four and twenty years,  
She died, and then of wonders  
She wrought, the World, it hears.

The Lily of the Mohawks,  
A saint, may she be styled,  
Of Auriesville, the Flower,  
On whom the Heavens smiled.

Alike Saint Rose of Lima,  
Whose grace in glory flowers;  
We pray the Church may crown her,  
A patroness of ours.

(*"The Western Catholic," June 4, 1937.*)

### Reaping the Fruits

Auriesville, the birthplace of Tekakwitha, is at last to become the home of a permanent Jesuit Community, and it will be open for pilgrims the year round. On the hill to the east of the Shrine a house will be erected for Jesuit priests who have finished their studies and are to spend a year training for their

life's work. It is known as the Third Year because it crowns the work of the Novitiate which takes two years. This house will be large enough to accommodate priests and laymen who may wish to make retreats. His Excellency Edmund F. Gibbons, Bishop of Albany, will lay the corner-stone on the



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Feast of the North-American Martyr Saints, September 26.

With this Third Year Community and the Conventual house of studies only five miles to the west, the Mohawk Valley will have one of the strongest Catholic centres in the United States—all due to the martyrdom of St. Isaac Jogues and his companions, and the "Lily of the Mohawks," flower of the soil bedewed with their blood.

On May 28, Governor Lehman of New York signed the bill authorizing the Father Jogues Memorial Commission, which he had appointed in 1936, to continue its work and select a design for the memorial to be erected on the shore of Lake George which the Saint discovered on the eve of Corpus Christi, 1646, and named Holy Sacrament. The V. Postulator for the beatification of Tekakwitha is a member of the Commission.

## THROUGH THE INTERCESSION OF TEKAKWITHA

Two remarkable cures are reported as following the application of the relic of Tekakwitha: one of a lady of 86 years old who fell downstairs and was afterward paralyzed; the other of a child who was accidentally shot, the bullet resting in or on the spine. Both are now going about, many others with them thanking the "Good Catherine." —Malden, Mass.

"We owe to her intercession a favor, obtaining unexpectedly a loan to build a house on very easy terms." —Mexico City.

"Three of these favors granted to a friend are: health, employment, and the averting of a severe financial loss." —Weston, Mass.

"We made the novena for the canonization of the 'Lily of the Mohawks,' asking what seemed an impossible request and—thanks be to God—our prayers were answered." —Castle Martyr, Ireland.

"Through her intercession, I overcame a most serious streptococcus infection. As a nurse I realized my plight and prayed to her unceasingly." —Chicago, Ill.

"Being a country pastor, was in great need of electric light. I tried for two years: all I received was promise. When I gave this case into the hands of Tekakwitha, I received it without any difficulties." —Rev. Joseph Zielinski, Rolling Prairie, Ind.

"My brother—newly-ordained a priest in Rome, has great devotion to Katherine Tekakwitha and feels that she had a great deal to do in providing so beautiful a trip for our family of six to attend his ordination." —New York, N. Y.

"I made a novena that an insurance disability claim would be settled. It was in doubt, as my husband has been mentally disabled for nine months. The check was received about ten days after ending the novena." —Buffalo, N. Y.

"Our home was on the verge of breaking up, but thanks to dear little Catherine, everything is just perfect again." —Brooklyn, N. Y.

"I suffered from a serious infection of the nasal bone. It was necessary to consult several doctors before a proper diagnosis of the case could be given. One of the Sisters gave me a leaflet of little Tekakwitha to apply to the affected part. At the end of the week the specialist found nothing but two red spots. Too, she helped us last year when we were seriously threatened by flood waters." —Renovo, Pa.

### PETITIONS REQUESTED THROUGH THE INTERCESSION OF CATHERINE TEKAKWITHA

Cures .....	75	Conversions .....	3
Positions .....	36	Spiritual Aid .....	9
Financial .....	40	Not Specified .....	81
Relief in Distress .....	14	Sell Property .....	7
Examinations .....	3		

### ADDITIONAL FAVORS RECEIVED THROUGH THE INTERCESSION OF TEKAKWITHA

Cures .....	31	Relief in Distress .....	6
Positions .....	20	Spiritual Aid .....	3
Financial Aid .....	12	Not Specified .....	38
Examinations .....	3		

## Make Tekakwitha Known

**The Lily of the Mohawks**, Monthly Message... Subscribe at 60c. a year; 2 copies, \$1.00  
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