



### Tekakwitha, A Child of God

There is a celebrated adage which applies in spiritual as well as in temporal matters: the less extensive the more intensive. So it was with the missionary who had begun to cultivate the virtues of Tekakwitha with special interest.

This James de Lamberville had, like other priests in the territory then known as New France, a brother John, whose field was among the Iroquois further west. So the Martyr Saint Charles Garnier had a brother in the western missions, Julien; and the Martyr Saint Gabriel Lalemant had a brother Jerome. Apparently though difficult and repulsive as these missions were, one brother would attract the other to them. Whether Martyrs or not they were, like all the other missionaries in the field, men of high character, lofty ideals, and of sufficient faith in human nature, even when it was not civilized, to have it become saintly under the influence of Divine grace.

The less extensive the more intensive. James De Lamberville's Mission was thirty miles long, but his people did not exceed in number 1,500 and of these not quite 500 were Christians. The more the others declined his approaches, the more he could devote his attention to his limited faithful and the more eagerly they responded to his devotion. This is why so many of them gave evidence of holiness.

After encouraging Tekakwitha to expect baptism, his first concern was to find how

she was regarded by her tribespeople, to inquire about her manners, habits, steadfastness. All was open life among the dwellers in an Indian village. They knew one another, and they were not slow to find fault; on the contrary, they were given to detraction, the evil-doers, as usual, assuming that all others were like themselves. Not a word, however, would, or could, they say about the candidate for baptism except to praise her in the highest terms. Thus confirmed in his estimate of the Indian Maiden, he promised to baptize her on Easter Sunday. This was in 1676. What follows is taken from the brief Life of Kateri by Father Wynne:

"It was a gala day in the Mohawk Caughnawaga. De Lamberville regarded it as the most beautiful day in his apostolic career. The Christian Indians saw in it a triumph, that one whom all revered as exceptionally modest, charitable, industrious and prayerful, should now be admitted to dignify their own ranks. The pagans for once forgot their animosity to the Faith and attended the ceremony. The chapel was a revel of decoration, the sanctuary carpeted with fur of beaver, bear, fox and wildcat, the walls hung with beaded necklaces, bracelets, wampum and trinkets used to adorn the hair. Catherine, as the missionary named her when pouring the saving waters, was the ornament that riveted the attention of all by her modesty, peace, piety and rapture. She had already won admiration and reverence. That

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day she won, as she walked to the chapel under the avenue of trees her tribesmen had planted purposely for the occasion, a veneration which has never ceased.

"Catherine did not need to go to the Christian village in Canada to live apart from the pagan practises of her people, their riotous festivals, superstitions, dances, and other assemblies of drunkenness, license and impiety. These she had instinctively avoided all along. Instead, she was frequently in the chapel and, when not engaged in errands of charity, diligently at work in her cabin, or, if need be, employed in the woods or fields, but always with her mind on divine things. Because her conduct was a rebuke to the dissipated young men and women of the village, they did not spare her. They even laid snares for her chastity, but only to their own confusion. Her cabin companions reproached her with idleness, and

deprived her of food. Opposition helped her to realize her dependence on God. When kept by illness in her cabin, the rosary was her constant companion.

"The persecution continued and grew violent. She became the marked woman of the village for drunkard and libertine to insult. Children taunted her and covered her with mud. Her uncle joined with her tormentors. A young brave followed her into her cabin threatening her with his hatchet if she would not renounce the Faith, to be told: 'You may take my life, but not my faith.' An aunt seized on a flimsy pretext to impugn her chastity. She even insinuated that Catherine had sacrificed her honor during the hunt. Fortunately, de Lamberville, to whom she complained, knew how commonly the guilty party is not the accused but the accuser. He could soon disprove the story and put the accuser to shame."

### In the Court of Holiness — X

"The Devil's Advocate" is not a flattering nickname, pardon the pun, but nickname is all it is. "Promoter of the Faith" is the real title of the official in the High Court of Holiness, as we style the Congregation of Rites, and in the lower courts of first instance which have to do with a Cause for beatifying and canonizing a Servant of God. Just because he has to test and, as far as he deems proper, oppose the statements of the Postulator of such a Cause, cross-examine the witnesses and scrutinize the documents, he is humorously regarded as doing what the devil would advocate in order to prevent the belief that anyone can be holy.

The part of a Promoter of the Faith is not an easy one. He must be familiar with the Life of the Servant of God in question, study the articles or statements mentioned in the June number, which the Postulator submits for proof by the witnesses, and prepare an

interrogatory, or series of questions which will enable the judges to test witnesses on the difficulties of establishing their proofs. He, or an assistant, must be present at every session of the tribunal, and it is his duty to press the inquiry further than the judges should he see fit.

The questions he prepares should not be known by the Postulator; in fact, they are to be kept secret from him. Nor are they to be suggestive to the witnesses, that is, to help the witness establish the proof of the articles submitted by the Postulator. His place is to bring out whether a witness has been coached, or whether he is speaking from knowledge either as an eye-witness or as properly acquainted with the documents.

One can imagine the labor required for all this. Everything the Postulator submits for proof about the facts in the Life of a Servant of God, the virtues and religious habits and

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practices, the renown for holiness, the general impression that prayers are answered through such Servant's intercession, even to the extent of obtaining miracles—all this the Promoter of the Faith must help the judges to test. Besides, he must question whether the veneration alleged has been spontaneous.

A difficult task indeed, yet not without its satisfactions. The Promoter of the Faith, instead of advocating what the devil seeks, is really confounding him by helping to safeguard the court against any mistake and by adding more lustre to the holiness of one who is beatified and canonized.

The nation-wide celebration of the tercentenary of the birth of the great missionary and explorer, Jacques Marquette, shows that the good which men do lives after them. Too often it has been said: "Of what use was all the labor and suffering of our early missionaries?" So stupendous were their achievements, it takes centuries for our smaller minds to appreciate them. It was Father Jogues, by the way, who blazed the trail for Marquette at Sault Ste. Marie. Who could have dreamed in their day that the regions covered by the discoverer of the Mississippi would now be the territory of five great archdioceses? By a happy coincidence, Detroit was created an archdiocese on June 1, the anniversary of his birth. Tekakwitha was still on the Mohawk when Marquette, after discovering the Mississippi, died in 1675, about a year before her baptism.

Since The Lily of the Mohawks is the most distinguished flower and fruit of the blood of the Martyr Saints Isaac Jogues and his companions, so far the only saints on our North-American calendar, all her devotees should invoke them to bring about speedily that she should share with them the honor of our altars. For this purpose a special novena in their honor has been prepared by the V. Postulator of her cause, which is now available at ten cents a copy.

All too often, clients of Tekakwitha mention extraordinary favors, remarkable cures received through her intercession. When requested for details they promise to report them, but unfortunately fail to do so. They remind one of the ten lepers made clean by Our Lord, only one returning to thank Him. Theirs is a half-hearted devotion.

### To a Woman of the Valley

At Laughing Waters green slopes rise,  
Old pines loom black against the skies,  
A day in crimson glory dies  
Upon a curving river

Where thou, the Mohawk Maid, didst kneel  
Apart from routish pagan reel,  
In faith of Jogues and young Goupil,  
Thou, saintly Tekakwitha.

Black Robes now teach the word of God  
In glades thy baby footsteps trod,  
Where martyrs' blood enshrined the sod,  
Ere thou wast of our valley.

Tribes Hill hath yielded to the spell  
Of Ossernenon's *sanctus* bell—  
Pray thou for us who also dwell  
By Mohawk's lovely river.

—BEATRICE SULLIVAN.



# THE LILY OF THE MOHAWKS

## THROUGH THE INTERCESSION OF TEKAKWITHA

"I was away from the sacraments for 30 years and I prayed to Kateri to help me back. I was back before very long."  
—N. C. R.

"My father was desirous of selling a piece of property. On the ninth day of my novena, the deal was closed for twice the amount he had hoped to receive."  
—Pittsburgh, Pa.

"I prayed to Catherine and promised public thanks and to distribute leaflets if she would help me pass a difficult examination. My prayers have been answered."  
—San Antonio, Tex.

"We asked her for a great favor nearly two years ago, promising publication. She obtained our favor in a manner excelling all our expectations."  
—Indianapolis, Ind.

"My husband obtained a fine position, which enabled him to live in comfort and have money left over to help other members of the family who were also out of work and in need of financial help."

"My two nephews were without employment, and their family was much embarrassed in consequence. I placed the solution of their difficulties in the care of Kateri, and sent copies of the novena to the young men, in order that we might unite in prayer. They are now in good positions."  
—Boston, Mass.

"On July 1st a payment of \$600.00 was due. Conditions were such that only a private loan would be the way out of the difficulty. Our property was so mortgaged that it was most doubtful if it could be had. To-day I heard that we were not only able to get a \$600.00 private loan, but obtained \$30,000.00 as private loan. Also we have had so many donations from sources unheard from. A novice in our community is named Sister Kateri."  
—Notre Dame, Ind.

"A patient had a serious operation, peritonitis had set in before she came to the hospital. Several days after the operation, her side stopped draining, she was in a critical condition, yet she wouldn't consent to have a priest. I asked one of our nuns, who has great devotion to Kateri, to pray for her and I also

prayed. After one day her side began to drain and she was on the way to recovery, then she also went to confession and received Holy Communion. She left the hospital well."  
—Trenton, N. J.

"Doctors told me my baby had an infection of the tear duct and could not be cured without an operation. I prayed to Tekakwitha. When I took him back to the doctor he didn't know what to say about the eye cured without the operation."  
—Pittsburgh, Pa.

"For eight years we were trying to sell a business property. We made a novena to Catherine and on the last day we received word that a party was interested in this property; on April 1, we had made settlement."  
—Willow Grove, Pa.

"My mother was given up to die by a specialist—shock, heart ailment and hardening of arteries. A friend gave me medals and a book about Catherine and I had the strangest feeling of confidence the moment I read the book. I made a novena and promised to receive Holy Communion once a month in thanksgiving. I asked that the terrible pains in my mother's legs would stop. At once this was granted and to-day my dear mother is able to be up and can walk. The doctor says it is remarkable and the specialist says it is beyond him. My mother was anointed four times. **She was 85 years old April 15 last.**"

"A delicate boy of nine was suddenly stricken with sick stomach, severe earache, high fever and headache. The doctor called a specialist who said the boy had abscesses in both ears which would soon develop into a double mastoid if not checked immediately. With his assistant, they performed a minor operation and drained both ears. The child was almost completely deaf, burning with fever and so ill that he hardly recognized anyone. I sent for a priest and he was prepared for death. The school children offered prayers for him. Placing a small picture of Kateri in the boy's pocket and imploring her to come to his assistance, I felt for the first time in days peace and consolation. This was about nine o'clock. About two a. m. I noticed that he fell into a deep sleep and from that time on he steadily improved.

### Make Tekakwitha Known

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