



A Happy Birthday

In another month this Message will be two years old. It was started in October, 1936, with specific objects, which it has steadily kept in view. These were stated in the first number as follows:

1. To make better and more widely known the Servant of God, Tekakwitha.
2. To urge those who know her to invoke her aid, and obtain for themselves and others spiritual and temporal favors.
3. To add to already abundant proofs of her holiness the evidence that there is a widespread and firm belief in the favor she has found in heaven.
4. To bring about the solemn declaration that what all who know about her believe and act on privately, is worthy of universal belief—that she is worthy to be declared one of the Blessed with God in heaven.
5. To give the authentic and latest news about the progress of her Cause in the Congregation of Rites, and thus prevent misstatements which are often detrimental when the Cause of a Servant of God is under consideration.
6. To protect her clients from those who would make capital in one way or other, by books or other publications, out of her fast-growing popularity.

Results

One result is that many thousands now know Kateri who had never heard of her before, and their number is still growing. They regard these messages about her as personal. They take to her instinctively, and believe that she obtains favors for them. They look for the day when the Holy See will declare her Blessed and worthy of public veneration. To judge from the recent action of the Historical Section of the Congregation of Rites, that day is not far off.

THE LILY OF THE MOHAWKS

As reported in the August Message, Monsignor Vagnozzi, Auditor of the Apostolic Delegation in Washington, presented to the Holy Father on July 16 the petitions of Indian tribes of the United States and Canada, which were described in the June and July issues. The Monsignor will return here on September 8 and we shall learn from him the details of his audience.

This was not the first time petitions to the Holy Father had been sent by Indian tribes in this country and Canada. As far back as 1885, twenty-seven tribes, under the care of secular clergy, Benedictines, Franciscans, Oblates and Jesuits, sent petitions, but there was no organized movement to institute a process canonically until 1931.

The day following Monsignor Vagnozzi's visit, His Holiness, in his radio message to the Eucharistic Congress in Quebec, mentioned Tekakwitha as one of the saintly witnesses of the closing solemn ceremony.

"Present among you, too, are many men and women pre-eminent in evangelical virtue whose causes are now being considered by the Sacred Congregation of Rites. Among them may be mentioned Francois de Laval de Montmorency, the first Bishop of Quebec; Marguarite Bourgeoys and **Catherine Tekakwitha**, spectacles to the world of men and angels. They labored valiantly for their own salvation, for that of their fellows, and for the progress of the Christian religion. You know, indeed, whence they drew their strength and virtue, whence came the impulse and fortitude which made them enter with stout and willing souls upon the hard way of sanctity. It was from the august Sacrament of the Altar, which is indeed the wheat of the elect and wine springing forth virgins."

Tekakwitha lived at the same time as the great Laval, bishop of all North America except part of the Atlantic seaboard and the Spanish Missions in the South and West.

The Indian Maiden visited the schools of Venerable Marguarite Bourgeoys, Foundress

of the Congregation of Notre Dame, Montreal.

Who would imagine that one day the then obscure Indian Maiden would be linked so gloriously with them by the Vicar of Christ? His message moved many a client of Kateri.

WHY CANONIZE TEKAKWITHA?

To develop new interest in, and generosity for, the Missions.

Her Indian people long for her canonization: it will create a new spirit among them.

"Romance of Grace" is the name for the story of Tekakwitha, the wild flower, sunlit of heaven, child of the forest divinely favored.

Prayer was the very life of Tekakwitha, the breath of her nostrils. To her people "the Prayer" was the Faith. To read her Life is to realize that prayer is union with God.

"Wonder worker," the "Good Catherine." From her death until now the story of remarkable favors attributed to her intercession is uninterrupted. Her name means "She moves all before her."

Her own tribespeople attribute to her their fidelity and steadfastness ever since her death, in spite of stupendous difficulties and temptations.

Kateri is an encouragement for the missionary priest and sister. They fortunately know many like her, as fruit of their own labor and sacrifice. On our altars she will be their star shining in glory.

The Lily of the Mohawks is the fairest flower of the soil bedewed with the blood of Martyrs, Saints Isaac Jogues, Rene Goupil, John Lalande, and hallowed by the sufferings and death of heroic Christian Indians.

Tekakwitha had the martyr's spirit. She bore with humiliation and privation at home. She met courageously jeers, ribaldry and cruel treatment as she passed to and from the chapel; she faced the brave who brandished an axe over her for her faith with: "You may take my life, but not my faith."

THE LILY OF THE MOHAWKS

We complain of the difficulty of bringing up young people amid corruption everywhere, often in the home, too often in the school. Unspeakably worse was the corruption amid which she lived unsullied, even innocent. She inspires young and old not only to avoid sin, but to love what is best; to be not good only, but holy.

Kateri's life is a lesson in vocation. She longed for the Faith, but dared not approach the missionary. So many long for the Faith, but fear to meet a priest; so many young people also desire the priesthood or life in a religious community, but hesitate, do not know how, feel unworthy, to make known their aspiration. A discerning priest will discover vocations.

Tekakwitha cultivated solidly three devotions to—

The Cross which she constantly carried, honoring it by suffering, penance and persecution;

The Blessed Sacrament, hearing every Mass possible, visiting chapel frequently, and devoutly receiving Holy Communion;

The Blessed Virgin, whose Rosary she cherished and on whose Assumption Day she, first of her people, made the Vow of Virginity.

To have a Saint racy of our soil—
the glory of her people.

In the August number we expressed the wish: "Would that some devotee or devotees of Tekakwitha would enable us to reproduce it in English!" meaning the "*Positio*," or the Conclusion of the Historical Section of the Congregation of Rites on the Cause of Kateri. We are happy to announce that a noble admirer of hers has offered to do this, and we hope to be in position to announce details of the publication in October.

To publish this volume, or in fact to publish anything about a Servant of God whose Cause is before the Congregation of Rites, permission is needed. There is a special ruling on this in the Code of Canon Law, num-

bered 1387; and a further admonition of the Congregation dated 12 February 1909.

Too often when a Servant of God is beatified or canonized there is a local or temporary wave of devotion, lasting only among limited groups of devotees. In Tekakwitha's case it will be different. Even before the Holy See will have decided her Cause, veneration for her will become well-nigh universal. A frequent word in our daily mail is: "A stranger gave me a leaflet about this Indian maiden and I would like to know more about her."

Often the writer is not a Catholic. The most recent inquiry of this sort is from one who happens to be writing a book about our Indian tribes of the East, and desires to devote a special chapter to Tekakwitha.

Was ever another like Tekakwitha? Yes, indeed, and many another. Missionaries are not content with baptizing merely and instructing their converts in the principle articles of Faith. Their delight is in cultivating holiness and very frequently the response to their efforts amazes them. The *Jesuit Relations* abound in examples.

Just recently one of the very many friends this Lily of the Mohawks has made for us was good enough to send us a book entitled *Coaina, The Rose of the Algonquins*. Coaina was another Kateri, and it is a pity that she did not have directors and biographers like Cholenec, Chauchetière and others to leave a record of her holiness. It is an entrancing story showing the Indian at his worst, but also at his best. Kateri's mother was a pious Algonquin.

Coaina is so well worth having that we feel we should recommend it to our readers. It was written years ago by one of our household Catholic authors, Anna Hanson Dorsey, and published by the well-known H. L. Kilner & Co., of Philadelphia, for a price astonishingly low. Every school library should have it.

THE LILY OF THE MOHAWKS

THROUGH THE INTERCESSION OF TEKAKWITHA

For three months favors attributed to the intercession of Tekakwitha have not been published. The June and July messages were taken up with the Indian petitions. Last month's was given to the great step forward in the Congregation of Rites. We shall now resume the report of favors.

"... this favor concerned the reuniting of friends."
—Milltown, N. J.

"Promised to write and tell of favor received in regard to scholastic honor won in state-wide test."
—Toledo, O.

"Asked her to obtain for me financial help. After praying to her for several weeks, received most unexpectedly a raise in salary and check for \$100."
—Baileyville, Kan.

"My husband and I said the Novena that a parcel of land would be sold. I finished the Novena on Thursday, and Friday the parcel was sold."
—Atlantic, Mass.

"I promised to write this if Catherine Tekakwitha would help me to obtain the eighteen thousand I needed by the first of July to meet our payment on principal and interest. I had all the money needed by the first of June, and five hundred over and above."
—Great Falls, Mont.

"She has answered my favors of which I am grateful and have named my baby for her. After two years of my praying to Kateri, my husband, away from the Sacraments for four years, came back to the church, because of financial aid given to all of us through her."
—Mobile, Ala.

"I feel that the Lily of the Mohawks has answered two of my prayers. I needed about \$4,000 for improvements on church property and had no difficulty in obtaining it. She apparently has also helped a brother of mine who had consumption of the bone. He seems to be entirely cured."
—Sinsinawa, Wis.

"About two weeks ago, my sister sent Leaflet No. 2 to us. We started the Novena to Kateri for financial assistance. We have been married almost ten years and have never been out of debt, due to illness, and very irregular work for my husband. On the third day of the Novena, we heard that money was coming from the estate of his deceased father. On the third day of the second Novena he received almost \$300 more than expected."
—Blue Jay, W. Va.

"I called upon a parish priest a short time ago, and found him in the depths of despair. Everything was ready to begin erecting his new and much-needed church when two things happened. A rather wealthy man found himself suddenly practically ruined and could not donate what he had promised and no one could be found to come to the rescue. Then our Bishop suddenly changed his mind.

"I spoke to the priest about Catherine Tekakwitha. He has just written to me: 'Your little Indian girl is doing wonders. I promised her a shrine if everything worked out on my new church. The next day I got permission from my bishop to go ahead.' Moreover, although Catholics are a small minority in the city and not influential, the City Council sold him the site he had been trying to buy, and all they asked for the valuable land was \$100."
—St. Joseph's Mission, British Columbia.

"On December 31, 1934, my daughter, a student nurse, was stricken with streptococci infection of the blood stream, a case which requires a miracle. It started from infection in her left middle finger—sorry to say the first joint of her three fingers had to be amputated, but her life was spared. She wore the relic of Catherine Tekakwitha around her neck for nine days. Before she put it on there was no hope—she was dying."

—B. McD., Paterson, N. J.

Instead of printing a list of the articles used to make Kateri known, we are inserting a folder which tells what they are and their prices. It is named "Romance of Grace."

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