

THE LILY OF

Fairest flower that ever



THE MOHAWKS

bloomed among true men

VOL. III, No. 10

JULY, 1939

Introduction of the Cause of The Lily of the Mohawks

The Introduction of the Cause of Kateri Tekakwitha, with the sanction of our Holy Father, has been received with enthusiastic acclaim. Not only the Catholic press, but the secular also, has given generous space and welcome to the announcement. It is a triumph for one great mark of the Church, the holiness it enables its members to attain, even though they may live in barbarous conditions.

One newspaper of wide circulation dwells on Tekakwitha's native origin, contrasting it with the origin of others born on other soil, but becoming citizens here and raised to the honor of the altar. Tekakwitha was more than native origin; she was aboriginal, indigenous to the soil, of ancestry, which so far as known, originated here from time immemorial.

When beatifying and canonizing Servants of God, the Church regards them as citizens of heaven. As we chant in the last lines of the "O Salutaris":

"O grant us endless length of days
In our true native land, with Thee."

While in this land of pilgrimage they consecrate by their extraordinary virtues the places in which they live and labor; but they leave after them a fragrance of holiness and an inspiration to heroism which are for all the earth.

For this reason, while the Cause for the beatification of a Servant of God is pending, every effort should be made to spread far and wide a knowledge of the virtues for which the one in question was distinguished. Too often we hear of saints beatified and canonized who are known in a narrow locality, by members of religious congregations, or by groups of their devotees. Too often also the acclaim for them is unfortunately not lasting. They are forgotten except when on All Saints' Day the countless millions are commemorated.

This must not happen in Tekakwitha's case. As our readers are aware, she is already known in many countries, nearby and distant, not widely in any of them as yet, as one day she will with God's help, and in His design she is destined to manifest the marvelous workings of divine grace for innocence, for purity and for prayer.

To make her known to others is not so difficult. The mere mention of this wild-flower of holiness captivates attention. It has caught the imagination of great and lowly alike, among others Chateaubriand, who compared her with St. Genevieve, Patron of Paris, and, with rhapsody, in his story of the Natchez Indians, tried to follow the ascent of both through the heavenly spheres. His book had great vogue in France. That

was in 1850. Today the clipper flying to Europe through the clouds might make his imagination more definite.

Perhaps the best example of making known a Servant of God is what has been done for Therese of Lisieux, whom one cannot mention without thinking of Tekakwitha. What an inspiration she has been! Let thousands of books be written, and thousands of sermons be broadcast, on innocence and childlike love of God in the abstract. In comparison with the example of this model on the mount of heavenly contemplation they are, in the words of St. Paul, like: "sounding brass or a tinkling cymbal."

All praise to the companions of the Little Flower. From their monastery we have a letter which shows they have read the Life of Tekakwitha:

"We have received the Life of Catherine Tekakwitha and we are sincerely grateful. We shall read it with great pleasure and with you, Reverend Father, we shall bless God that He has chosen her as a lily even among thorns. We are going to pray for the Beatification of Catherine. We shall pray for you also, Reverend Father, and we are confident that our Saint will not fail to extend her powerful interest in her companion from Caughnawaga. She seems to let things go to the limit so that her intervention may become manifest. If for the moment she seems inactive, her heart is surely alert and soon she will transform your thorns into roses."

Our readers will pardon the remark that to do anything for the Cause of Tekakwitha is to dwell among thornless roses.

The nuns at Lisieux strike the right note. All the effort possible is needed to bring a Cause to a favorable termination, but prayer is the chief factor. For Tekakwitha's Cause prayer is ascending to heaven from priests at the altar, from nuns at their devotions, from children in classrooms, from patients in hos-

pitals, from lowly-minded devotees and from many who are not of our faith. Here is the prayer:

O God, Who didst wonderfully protect the innocence of Thy Servant Catherine, and bestow on her the gift of faith and spirit of penance, grant that all who invoke her may obtain what they desire, and I also the blessing I humbly beg; so that her favor with Thee may be known to all, and she may be exalted to the honor of our altars, as among the Blessed in Heaven. Amen. *Our Father, Hail Mary, Glory be to the Father.*

Imprimatur ✠ PATRICK CARDINAL HAYES
January 10, 1933

One good result of making Tekakwitha known is habit of prayer it has developed, not for temporal favors only, but for spiritual also. As you read the following passage from a letter of one who requests prayers, please remember her intention:

". . . A young man . . . made a special trip to tell us of the wonderful favors received by his mother and himself. One would never find a more ardent supporter of the Tekakwitha League. His manifestations were wonderful and were given before a Protestant couple who were visiting us at the time. They marveled at his sayings. . . ."

There is one day in July which reminds us of Tekakwitha, a day which should animate devotion, the Feast of the Visitation of Our Lady. Was not her visit to her cousin, Elizabeth, which we celebrate July 2, the second pilgrimage commemorated in the New Testament? The first was her journey to Jerusalem. It was all in hill country, but not without conveyance. By land without conveyance, by water in slender bark canoe, Tekakwitha in childhood, girlhood and young womanhood pilgrimaged from Auriesville to Gandaouaghe, Fonda, Tionontoguen, where Our Lady's statue was erected, to Caughnawaga, Montreal, Canada, hundreds of miles.

"June 13, 1939.

"A medal of Katherine Tekakwitha came to me recently in a letter from a Jesuit friend. As our girl scouts are devoted to this Indian saint, their troops are under her protection and they even named their sailboat for her.

"An interesting thing happened last April when a group of Catholic Indians gave a program for us, dancing and so on. We have two blind deaf children, and the Indian in charge of this troupe, Young Thunder Cloud, saw them the day of the program. Margaret, the blind girl, felt his head-dress, his costume, as the blind do. The moccasins fascinated her. She held out her feet, wanted them. Several days later the Indian came back, bringing her a pair which had belonged to his son, now studying for the priesthood. Margaret is 11. The other child, only 3, Raymond, feeling Margaret's feet in their new dress, immediately reached up to explore her head for feathers. Then he held out a tiny foot, begging for moccasins himself. Young Thunder Cloud measured the little foot on the palm of his hand, and now, if they keep their promise, Raymond will have his. Both children liked the Indian well, were very friendly with him. We older Sisters were deeply interested in the troupe and the dancing and their wish to preserve the old customs. The young generation in our Community felt that modern ways were best, even for Indians. On leaving, finally, the chief came back several times to see Margaret; he told Sister that they were making a novena of one hundred days to Katherine Tekakwitha that the little girl's sight might be restored. 'We have one saint,' he said, 'and we will have others.' "

—Buffalo, N. Y.

So ardent, nay enthusiastic, do the admirers of Tekakwitha become, that there is no fear they will not contribute all that is required for the expense of her Cause. It is

the first time, so far as the writer knows, that the expense of a Cause is being met by popular subscription. All sorts of units are helping, organizations, church societies, sodalities, schools; and the advantage is it not only supplies funds, but it widens interest in the Cause. Now to inquiries how to help, here are some suggestions:

Become a member of Tekakwitha League, making an offering of \$1.00, and distributing some of the material listed on the last page of this issue.

One member alone has distributed 336 leaflets; 168 pictures with silk applied to Kateri's relics, and 168 aluminum medals. She has spent thus \$19.00 of hard-earned money.

Another has sent to India, Germany, Canary Islands, Ceylon, England, Cuba, Puerto Rico and places in South America, 400 leaflets, 300 relic pictures, five dozen medals and two dozen books.

A priest sends \$6.00 from my people and me; a Sister sends \$2.00 from two of her pupils. In previous numbers such contributions have been reported more than once.

Send us lists of names of persons who may become interested.

Tekakwitha was born on soil bedewed with the blood of the Martyrs, Saints Jogues, Goupil, Lalande. The blood of martyrs is the seed of Christians. The sacrifice of these holy men was not in vain. Even today their memory is in honor, perhaps less among Catholics than among others. Witness the Empire State erecting a monument as a memorial of Father Jogues which will be solemnly unveiled July 3 at the head of Lake George, which he discovered on the eve of Corpus Christi, 1646, and named, for the Feast, St. Sacrament.

The statue is a noble one, twelve feet high, on base and pedestal the same height. We owe it to the zeal and devotion of the Paulist, Rev. Peter Moran.

"The relic was applied Friday—a half hour later the child's fever started down. The doctors say now they believe there is hope for recovery; before that they said there was no hope for the child." —New York.

"Something new and something very suggestive—Pittsburgh is a strong Tekakwitha center, and a pastor there at Bellevue has approved of a Card Party which a zealous Catholic Daughter of America is arranging to help meet the expense of the Cause of Tekakwitha."

"Many favors have been recently obtained, among them: Employment for a man idle for some years; special assistance given in school work; donations from various sources to carry on work in the Convent of Sisters and orphans." —Sister M., Washington.

Usually the expense is met by the party specially interested in the Cause in question, a diocese, or a religious Order. If those interested are not competent to satisfy the expense, there is due provision for such cases by the Congregation of Rites. The Church cherishes its mark of holiness too dearly to miss putting its seal on any one conspicuous instance, money or no money. The labor entailed is labor of love.

For the first time in an account of a Cause the JUNE LILY OF THE MOHAWKS published an estimate of its expense and the items for which it is incurred. The total seems large enough, but it is not so large as commonly reported, in fact not half so large. Considering all the work that has to be done before

the Church can proclaim any Servant of God worthy of public veneration, it is very small. Were this work done in other countries, it would require twice as much. Were it done by a public court anywhere, and the process of a Cause is a court process, it would call for fully five times as much.

"We planned a large concert in a theatre having a capacity of 1,800, and offered a Mass and prayers in honor of Kateri that we would be able to fill it, as the expenses were great, and we were in need of the proceeds. We placed it in the hands of Kateri and our daily ejaculation among the students was: 'Blessed Kateri, fill the hall.' As there were several major events the same night, nothing but our prayers and Kateri's intercession sent the capacity audience. We paid our expenses and at present have more than \$1,000 over."

—Scranton, Pa.

"I have been completely cured of nervousness."

—Seguin, Tex.

"I have been in the Santorium for T.B. for two years and seven months. When I came, one of my girl friends gave me a leaflet. I started saying prayers for her Cause, and asked her to help me, and now I can go home any time." —South Mountain, Pa.

"It is nearly three months that I have been relieved from an eye trouble which had been annoying me for some two years previous. I feel very grateful and would like to do something to spread devotion to her and in some way to promote her Cause."

—Grand Coteau, La.

Life, by Wynne, 64 pages, 3 illustrations, containing in detail reports of remarkable favors.....15c. a copy

Leaflets.....5c. each; 25c. a doz.; \$1.50 a 100

Tekakwitha Novena Leaflets....5c. each; 25c. a doz.

Medals.....Oxid. silver, 15c.; aluminum, 50c. a doz.

(Prices include postage)

Pictures, colored, large13 x 10 in., 40c.

" sepia, small5 x 3 in., 5c.

Pictures, colored, silk applied to her relics, 5 x 3 in., 10c.

Image of Kateri in wood admixed with oak growing when and where she was born, Auriesville, 1656....
5 3/4 x 3 3/4 in., 40c. each

REV. JOHN J. WYNNE, S.J., *V. Postulator of Her Cause*

226 EAST FORDHAM ROAD, NEW YORK