



Tekakwitha's Cause in Rome

The summer months in Rome are sacredly devoted to vacation and yet the Congregation of Rites keeps busily at work, so many are the Causes they have to consider of Servants of God for Beatification and Canonization.

July 18 the Congregation held a session to consider the Process *de non cultu* concerning Tekakwitha. This means that the acclaim and veneration for her virtues, and the general impression that extraordinary favors have been granted through her intercession are due to actual knowledge of those who knew her during her life and to the experience of those who have invoked her since

her death. In other words, no public veneration for her has been cultivated or encouraged or in any way permitted. The Process had been prepared and presented to the Congregation as far back as 1932, but it had to wait on the study of the numerous documents submitted the year before and the formal Introduction of her Cause with the sanction of the Holy Father, May 19 of this year.

The session was a favorable one and immediately after a proposal was made to dispense with the usual inquiry about her renown for holiness as this is so generally known and established.

Why Canonize Tekakwitha?

Read the Kateriana in this message and judge what effect her canonization will have on the world. Holiness is the mark of the Church which challenges attention more than any other. When it is found among peoples whom the world considers degraded, it is all the more lustrous.

But why emphasize the degradation of Kateri's people in those days? Why ignore what was going on in England in her time, with refinements of cruelty, 'exquisite' tortures, as they are styled, of Catholics which our American Indians could not conceive? And what of the Netherlands in those days; and what of Japan? What of, in our own day, Russia, Germany, Mexico, and, until

recently, Spain? Were the Indians worse?

Still with all their merits the Mohawks among whom Tekakwitha grew up were bad enough. With all their merits we say, because they had merit. They formed a League of Nations. They did not prate about democracy or social justice: they formed a real democracy, and they observed justice in their crude way. For barbarism they could go to school in Europe and on its pirate ships. Yet they were bad enough, and it is a marvel of divine grace that Tekakwitha not only resisted what was evil in them, but brought about then that many became holy as she was and is helping many to live holily now, as our Kateriana shows each month.

INCREASE OF THE HARVEST

The prayer in the Mass of Saint Isaac Jogues and his Companions is for an increase of the harvest first consecrated by their preaching and blood. This increase seems destined to come largely through the chief fruit of the Martyrs' sacrifice, Tekakwitha. We have frequently mentioned how Protestants take so kindly to the Indian Maiden. Here is another instance: "It is nearly four months since you gave me the pamphlet and picture of Kateri Tekakwitha. It is really wonderful the favors I have received and which started immediately. My business in the past four months has more than doubled, and the future outlook is excellent. You are aware that I am not a member of your faith, but I can truly say that I know my daily prayers to Catherine have been answered. For the benefits and blessings received I am deeply grateful and each week make a donation at your church."

—Seattle, Wash.

WHAT WE LIKE BEST — GROUP AID

From Key West, Fla., comes a contribution for the Cause of \$2.00, seventy-eight cents from the colored folks; eighty-seven cents from the whites, plus thirty-five cents from the pastor who has no end of requests for money aid. The first gift I get will go to him and his poor people.

But just then comes \$5.00. A priest, who has a wild life refuge, was annoyed by a mink who was depredating. Tekakwitha, who, if anyone, knew wild life, helped him to catch that mink and the donation for her Cause is his expression of gratitude.

And next from the Jesuit Martyrs Novena clients of St. Michael's Church, Buffalo, a check for \$64.00, which, added to what they had generously given before, makes \$100.00.

"I regret that I cannot send you more than this dollar now, but as I wrote you before, we are placing a window in her honor

in our new college chapel, and as my girls are poor, the \$500.00 they are raising for that is really all that they can do. One of them, needing money to go on with her education, prayed to Tekakwitha for \$50.00 and on the eighth day of her Novena was offered the loan of it by a non-Catholic whom she knew only by favorable reputation."

—Duluth, Minn.

HEROES STILL WITH US

"Dear Father Wynne: I am sending you a little money to help you in your noble work. We are a small and poor parish; we have no Catholic school. Many of our people are from the dust lands of the Dakotas. We had 70 children attending our vacation school; 27 received their First Holy Communion. I have had no salary since 1931 and no vacation since then. I tell you this story to let you know I would send more money, if I had it. Pray for me, Dear Father, town and county are non-Catholic and life is not pleasant."—Prosser, Washington.

HOW THEY PRAY IN SOUTH AFRICA

"I do understand the wonderful works of Catherine and her holiness. I want to be in communication with those who prove her favors. I have greatest hope that she will help me in the following troubles: (a) I have been suffering eye trouble since two to three years of which I see no way of its betterment. (b) To pass my standard six this year, and my greatest enemies are Arithmetic, English and Hygiene. (c) To be strict in my religious duties. (d) To convert my family. To cure me from skin disease (craw-craw), this is biggest of all, and I could not find any remedy for it. To help for the development of our school—St. Mary's Catholic Central School, Ukpok. Live ye always in the Grace of God. I remain your brother in J. C."—R. L. M., St. Patrick's Catholic School, Emene.

A REAL TEKAKWITHA LEAGUE MEMBER

"I am writing to tell you, dear Reverend Father, how good little Kateri Tekakwitha is to me. She is being known all over this hot city. We give a leaflet in each house. We tell them to pray to Kateri that she will help them and the people are greatly interested in her Cause. So many are asking me to pray to her for them, also they ask me for leaflet. I have given away 1,000 that were sent to us by a lady. Dear Father, the Lily of the Mohawks is our banker; she gives us what we need to live on and continue our work for souls. Yesterday we called on one poor family, a divorced mother, Catholic, with four growing sons. Two have not made their Easter duty this year. I gave a leaflet and told the poor mother to pray to our dear little Lily, and talked to the boys. One promised me to go to Confession this Saturday, and receive our dear Lord sure Sunday. Thank God, the other said 'I'll try,' but if she brings one the other will surely go also."

—Memphis, Tenn.

"There are some evidences of divine grace altogether too sacred to publish in their detail; and still it should be known that they exist and are attributed to Tekakwitha. Among them is the preservation of a religious vocation and the gift of Holy Faith. Tekakwitha once had the former in mind and certainly knew what the latter was. No wonder she intervened in this case."—Kansas.

The priests in charge of the Caughnawaga Reservation, Canada, where Tekakwitha's remains are kept in a sealed casket, have not authorized anyone to lecture in the States or collect money under the pretense of erecting a shrine there in her honor.

The Spokesman Review, Spokane, Wash., advertises "Kateri Hand-Tanned Deerskin Gloves," produced by an intertribal group of Indians of the Cœur d'Alene Reservation at

DeSmet, Idaho. They are on exhibition at the San Francisco Fair.

TEKAKWITHA'S DAILY OCCUPATIONS

"... People who knew her from her childhood said that she was intelligent and skillful, especially with her hands, making those things that the little Indians make. If I can judge by those objects which I saw her make, I should say that she worked daintily in pig-skin and deer-skin. She made belts in which the Indian women and girls carry wood, and those which the ancients used in negotiating the affairs of the nation and which are made of glass beads. Another occupation of the Indians is sewing, which they learned from their own slaves or from the Christian women from Europe. She was also skillful in making ribbons, as the Indians do, from the skins of eels or from thick tree-bark and which she colored red with the glue from sturgeons, which are plentiful among the Iroquois. She knew more than the Iroquois girls, for she made baskets and boxes and the buckets used for drawing water. Her skill, therefore, was such that she always had some occupation to fall back on. Sometimes she made an instrument for grinding Indian corn, sometimes she made matting from tree-bark, and sometimes she made poles for stacking corn. No need to speak of her daily tasks for the living of others, the grinding of corn to make soup and bread, and of seeing to it that everyone had enough to eat. Although she was infirm, she was always the first to be at work. . . ."—From her Life by one of her Directors, Chauchetière, Chapter III.

"We have her picture on each floor of our baby home, and pray to her constantly for the children's health. We have about one hundred babies ranging from premature birth to four years, and with the help of Tekakwitha we have been very fortunate."

—Cleveland, O.

"Employment obtained for a young married man, and help to carry through a difficult matter."
—Canada.

"Two hundred dollars that we had loaned and were sure we had lost six months ago was paid in full."
—Peoria, Ill.

"During the past month, God blessed us with financial assistance for which we were petitioning through Katherine Tekakwitha."
—Philadelphia, Pa.

From one specially devoted—"A vocation and decision for two young men. Recovery of health and continuance in office for my President of Altar Society. Two special intentions concerning my status and the parish."
—Lexington, Ky.

"Our rooms had been idle a long time and my sister and I promised to offer Masses in her honor if Catherine would obtain us boarders. Within two months' time our house was full."
—Brooklyn, N. Y.

"... The operation was successful and I am enclosing an offering from Mother to have a Mass of thanksgiving said so that the Cause of Canonization may make rapid progress."
—Cleveland.

"... This is in return for the many and great favors received through Kateri in the past few months. Never have my prayers to her been unanswered. Health has been restored, friends found, property rented, and many other favors too great to mention..."
—Hicksville, N. Y.

"... I have been in poor health for a long time, and after making a novena to her, I am, according to my doctor's decision, much better, and continue to improve. Thanks to our dear Lord, through the intercession of His chosen soul, little 'Kateri.'"
—Corpus Christi, Tex.

"Again I am late in sending my little donation of gratitude to little Katherine Tekakwitha. This time I am so happy to tell you I received my request. My son was one of the lucky ones who passed the Bar examination, and we heard yesterday that my other son passed both the fire and police examinations. I put both of them in her care and I hope now she will help them to be appointed. The little boy who was in the hospital is almost well again, will be able to go without his crutches any time now, and weighs sixty-two pounds. It is hardly believable he is the same child."
—Newark, N. J.

"... Two years ago last February this patient went to a sanatorium hoping to receive some relief, if not a cure. In August of that year her sister had an opportunity to visit the shrine of Tekakwitha at Caughnawaga. She was so impressed that she placed her sister's cure in the hands of our Blessed Mother and her little client. The next x-ray showed that the lungs had begun to heal. Last month she was dismissed from the sanatorium and allowed to go home to her family."
—Auburn, N. Y.

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