

THE LILY OF

*Fairest flower that ever*



THE MOHAWKS

*bloomed among true men*

VOL. IV, No. 2

NOVEMBER, 1939

Report of  
The Historical Section of the Congregation of Rites  
on the Cause for the Beatification of Tekakwitha  
(Continued)

Finally, in the autumn of 1675, the chance visit of Father de Lamberville to the hut of the Servant of God marks the beginning of her fervent catechumenate, which was followed with exceptional rapidity by baptism administered to her on Easter Sunday of the following year, in 1676.

We have no intention here of following in detail the various phases of her life after baptism, a brief period which lasted only four years, but which was rich in happenings and in extraordinary facts, of which we have much information.

There is, however, a gap which should be noted, namely, the complete absence of any mention of the Sacrament of Confirmation. This silence cannot be explained as an omission on the part of the biographers, for both Father Chauchetière and Father Cholenec would certainly not have neglected mention of her Confirmation if this had actually taken place. And so, by reason of this silence, if for nothing else, we are led to believe that the Servant of God did not receive this Sacrament.

It is not up to the historians to judge whether this fact should be taken into consideration with regard to the progress of the Cause. We can note, however, that it would be difficult to accuse the Servant of God of negligence. The only Bishop then living in

Canada was Monsignor de Laval, who resided in Quebec, which is several hundred miles from the mission Sault St. Louis, where the Servant of God lived. Monsignor de Laval had been in Montreal and in this mission in 1676, a year before Catherine arrived there, and he did not return to it before 1681, a year after her death, for he had spent the intervening years (1678-1680) in France. For completeness sake, it can also be noted that in 1678, before beginning his journey to France, Monsignor de Laval was in Sorrel, where he administered Confirmation to several persons; but even Sorrel is many miles distant from the mission of the Sault, and we do not know whether the missionaries were informed or whether it would have been in any way possible to bring their neophytes there. It seems to us that these data sufficiently explain why the Servant of God never received Confirmation, and it exonerates her from every blame of negligence.

THE CAUSE

Anyone who glances at the last paragraph of the Summarium, wherein are recorded the principal facts concerning the reputation for holiness which our Servant of God enjoyed while still living, and more so after death—a reputation that spread rapidly over all Canada and soon reached even Europe—would

be immediately led to ask this question: if the reputation for holiness of this Iroquois maiden were really such, why has her Cause of Beatification been put off till today?

This delay finds an explanation in the set of circumstances and historical events which it will suffice to mention.

One must consider the location of the missions, and of the Mission of St. Francis Xavier of Sault, which, at the time of the death of the Servant of God was little less than thirty years old, and which did not then have a definite and permanent site, so that within forty years of the death of the Servant of God it moved successively into three new localities until it was established in 1719 at Caughnawaga, where it continues even now.

One must also take note of the fact that the ecclesiastical organization of Canada was still in its elementary stages. Suffice it to say that up to 1836 the only episcopal see of the whole vast country was that of Quebec, and as we have already said, this was several hundred miles from the mission.

One must also keep in mind the political conditions, which were anything but peaceful, and all the turbulent events that prepared and finally led to Canada's passing from the French to the English, an event which was ratified in the Peace of Paris in 1763. We must also reckon with the fact that this transfer had for the missions in general long and painful consequences which were owing to the more or less open hostilities of the new government.

Finally one must also remember the history of the Society of Jesus which had been entrusted with the mission where repose the remains of the Servant of God. In 1783 the mission was given up by the Jesuits, and in 1800 the last Jesuit Father living in Canada after the Suppression died in Quebec. It was only in 1842 that the Jesuit missionaries re-entered Canada, and only in 1903 was the

old Indian mission of the Sault again given into their hands.

Considering all these circumstances and these historical events, it is not surprising that the good missionaries of the Sault could not bring about regular canonical processes when eye-witnesses were still available. A confirmation of this impossibility is had in the fact that even all the other Canadian causes of the seventeenth and eighteenth centuries suffered the same fate; the ordinary Process was made only in the second half of the last century, and therefore their introduction at the Roman Curia is recent. This happened in the Cause of the Ven. Mary of the Incarnation (d. 1672) which was introduced in 1877; in the Cause of the Ven. Marguerite Bouregoy (d. 1700) which was introduced in 1878; in the Cause of Bishop Montmorency Laval (d. 1708) which was introduced in 1890, etc. The Cause of the Jesuit Martyrs, canonized in 1930, was introduced only in 1916.

Apropos of these martyrs, one can note that when in 1884 the Third Plenary Council of Baltimore asked the Holy See to introduce their cause, it asked also to have the Cause of Catherine Tekakwitha introduced. The Cause of the Martyrs had precedence. Their canonization having taken place in 1930, the Cause of Tekakwitha was taken in hand after much waiting and well-wishing on the part of the many. The Ordinary Process, instituted at Albany in 1931-1932, was brought to Rome and opened on July 11, 1932. Since it was to be treated as an historical Cause, according to the rules of the *Motu Proprio* (dated February 6, 1930) of the glorious Pontificate of His Holiness Pope Pius XI, its study was entrusted to the Historical Section. The latter has examined the material inserted in the Process, it has made a critical study of the sources used, it has completed the researches and has officially prepared the present Position.

(To be concluded.)



## WHAT KATERI DOES FOR HER OWN

From De Smet, Idaho, comes this exhilarating message. The letter-head is: Kateri "White as the Idaho Mountains." The seal is stamped: "Kateri Products." The products are Doe-Skin, Hand-Tanned, Hand-Sewn, Jackets, Gloves, Moccasins. We hope to know more about these in good time to announce them before Christmas.

"Besides many prayers from the Kateri Club members, we are sending you a gift which is about as 'Indian' as we could find. The beads were brought to the Nez Percés Cœur d'Alenes and other Salish tribes over one hundred twenty-five years ago by the French and Indian traders—many of them Iroquois from Caughnawaga.

"Tekakwitha is blessing the products bearing her name. We did nearly three hundred dollars worth of business at the Exposition. We now have four permanent markets for our wares, and are now asking her aid in setting up a tanning industry here in the camp. The papers I sent you told of our introduction at the very best store in Spokane. Next month a large display, with Tekakwitha's statue very much in evidence, will be one of the features of the Rural Life Convention in Spokane."

## FRANCISCANS AND TEKAKWITHA

Franciscans everywhere, priests and sisters, are devoted to Kateri. A Minor Conventual reports from Seaside Park, N. J., the following favors, which are by no means the first:

Through faith in, and intercession of, Kateri Tekakwitha, a non-Catholic, with only one eye, having lost the other by accident when young, recovered the sight of the good eye, after it had been pierced by a chisel, all to the great astonishment of the doctors.

An elderly business man, of excellent reputation, through the depression lost almost everything, including health. As a last resort, Kateri was asked for help. Within six

months things were on the up and up. To-day the business is doing fairly well, and health has been restored.

At the outbreak of the present European war, a young lady's relatives had to evacuate their home town. No news of their whereabouts could be obtained. A novena was made in honor of Kateri with no result. The second day of the second Novena a cablegram told where they are.

## THE LATE ARCHBISHOP BRUCHESI

Had Archbishop Paul Bruchesi, of Montreal, been in good health when the Cause for the Canonization of Tekakwitha was contemplated, the first, or Informative, Process would have been conducted in that diocese, since she died in the territory it afterward embraced. Other Causes were impending there, but it was decided to have the Indian Maiden's Cause taken up in the Albany Diocese, in territory in which she had lived most of her life. However, all her clients will pray for one who, had he been able, would have done so much, as all his associates have done and are doing, to honor "The Lily of the Mohawks."

## KATERI UNITS MULTIPLY

"Dear Father Wynne:

"The enclosed mite will help along the Cause of Catherine Tekakwitha. I am starting a girls' society in the Sacred Heart Parish, Newton Center, and I have called it The Tekakwitha Club. I am confident she will bring many blessings to the organization.

"(Rev.) R. J. Cushing."

"One of our Girl Scout Troops has chosen Kateri Tekakwitha as Patroness. In order to acquaint the girls with the virtues and remarkable life of Tekakwitha, we are anxious to secure a play or drama of some kind concerning her, and also a Tekakwitha song."

—Las Vegas, New Mexico.

"Last winter I prayed to Catherine Tekakwitha for a wheat crop and got it."

—Spearville, Kan.

"Would you kindly offer a Mass in thanksgiving to Tekakwitha in gratitude for a very unexpected favor received." —New York.

"One of our pupils won a Spelling-Bee Contest over the radio. We attribute it to her intercession." —New Salem, Pa.

"Thanksgiving for cure of baby with infantile paralysis. Gift to be used to further Beatification of Kateri." —Buffalo, N. Y.

"Through the intercession of St. Catarina I successfully accomplished and succeeded in passing a very difficult test at the end of my training." —Los Angeles, Cal.

"My husband received an increase in his pay and advancement in his work. He has been looking forward for all these favors and has received them. Enclosed please find \$1.00 that was promised."

—Haddonfield, N. J.

"On ninth day of Novena to Kateri, a teaching position was offered me which I needed but feared to ask for, fearful of embarrassing those in charge. I never mentioned my need or hope to anyone. It was the only work I was capable of doing."

—Granite, Md.

"Thanksgiving for a permanent position with a very good salary after a year of only temporary work. My father, getting on in years, has his job back after a year's layoff."

—Cleveland.

"About sixteen months ago I contracted the disease of tuberculosis. I entered St. Mary's Hospital in Saranac Lake, with very little hope from the doctors of recovering. I immediately started the prayer to Kateri Tekakwitha and immediately started on the road to recovery. The doctors say it was a miracle." —Saranac Lake, N. Y.

"A nineteen-months-old boy was stricken with spinal meningitis. The doctor said he had not a ghost of a chance to recover. The quarantine prevented applying dust from Kateri's tomb. I gave the grandmother a pamphlet and picture of her on Sunday morning. The child was suddenly cured that evening." —Philadelphia.

"In my letter of August 2, I referred to case No. 3—Marion—a tuberculosis patient. She has been invoking Kateri. I blessed her with the relic on September 8. I received a letter from her on September 22, part of which is: 'Yes, I'm home at last! It was good to get here. I was discharged yesterday morning. I'd been away two years. After being so ill, I'm really doing fine.'"

—Buffalo, N. Y.

#### PETITIONS

Cures .....	52	Spiritual .....	2
Positions .....	23	Relief in Distress .....	9
Financial Aid .....	35	Sell Property .....	7
Not Specified .....		110	

#### FAVORS OBTAINED

Cures .....	13	Spiritual .....	1
Positions .....	9	Relief in Distress .....	6
Financial Aid .....	15	Sold Property .....	2
Not Specified .....		76	

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

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