

THE LILY OF

*Fairest flower that ever*



THE MOHAWKS

*bloomed among true men*

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

THE DOCUMENTATION

Everyone knows what the American missionaries in general and the Jesuit missionaries in particular have merited by their Relations which, besides being very precious sources of the history of the missions, are often also of a great interest as history of the culture of the people and countries of the New World. This tendency, so widely diffused among the missionaries of the Society of Jesus, of noting down in writing the most salient happenings in the mission has made possible today the presentation to the Sacred Congregation of Rites of the Cause for the Beatification of the Iroquois maiden, Catherine Tekakwitha.

In fact, we owe all that we know of her life and virtues almost exclusively to the three missionaries of the Society, De Lamberville, Chauchetière and Cholenec, all three eye-witnesses who knew the Servant of God intimately.

Of the first, Father James de Lamberville, we have only three excerpts of letters (Doc. I, III, XI) of which the fullest and most important is the one reproduced as Doc. III. Information is there given regarding the baptism and the life led by the Servant of

God in her native village, among the pagans before she was transferred to the mission of the Sault. No one could know better than Father de Lamberville all that refers to this period, for it was he who first approached the Servant of God, it was he who instructed her and admitted her to baptism, and it was he who also advised her to flee to the mission of the Sault.

Father Claude Chauchetière had arrived at this mission a few months before Catherine was transferred to it. He was able, therefore, to know her intimately, to watch and follow her in her steps towards a more fervent life and he was present at her death. Convinced that he was dealing with a person of exceptional virtue and true holiness, he became her first biographer. His *Life of the Servant of God* (Doc. VIII) dates back to 1685, and besides her *Life* he has left information concerning the Servant of God in various letters (Doc. II, VI, VII), and in the *Annals of the Missions* written by him in 1686 (Doc. IV).

We come finally to Father Peter Cholenec, also a missionary of the Sault at the time of Catherine's arrival. In fact, Father James

de Lamberville had directed and recommended her to him and it was he who took special care of her and became her director and ordinary confessor. Therefore he also, more than once and with greater fullness, sought to trace the biographical outline of the Servant of God. One of his first writings, so it would seem, of the year 1682 (Doc. III) is limited to the general description of the religious life led by Catherine in the mission and of the singular circumstances that accompanied and followed her death. After fifteen years, *i.e.*, in 1695, he finally began to write a biography (Doc. X) in which direct and personal information is abundant and different points in relation to Father Chauchetière's Life of her are clarified and settled. The other two writings of Father Cholenec relating to Catherine, both written in 1715, do not contain facts which are really new, but which are useful as informations and explanations. Two biographies have been compiled, the first, meant for the general reader, came into light in Paris in the *Edifying Letters of 1717* (Doc. XII) and it served as a basis for the rich literature on the Servant of God from then to the present day. The second biography of a rather personal nature was directed to the Father General of the Society (Doc. XIII). The question of the vow of chastity is here brought under particular consideration.

The writings of the three above-named Fathers constitute as said the basis of documentation regarding the life and virtues of the Servant of God. The question arises at once: what is the total value of these writings? Without entering into a detailed examination of them, and referring the reader for this to each of the critical introductions at the head of the various texts, we think it may be affirmed that the three missionaries were not only well informed, but also sin-

cere. Moreover, this shall be one of the points in regard to which the attention of the Most Reverend historical Consultors will be called for their authoritative judgment.

As to the chronology, the writings indicated above are distributed over a period of thirty-five years, beginning with the death of the Servant of God, and therefore they contain a good deal of important data on the reputation for holiness that she enjoyed at the time among her contemporaries. However, of the reputation for holiness even in this ancient period, there are many other evidences which we have tried to reproduce on a large scale (Doc. V, XIV, XV, XVI, XVII). Among these the letter of the pastor, Remy, to Father Cholenec in 1696 (Doc. IX) must be particularly noted, for it offers us a very vivid picture of the extent of the veneration of the faithful, natives and non-natives, for the Servant of God to whose intercession they had recourse with great confidence.

On the basis of all this documentation we can draw a very complete picture of the life of the Servant of God, of her virtue and reputation for holiness; and this has been done in the *Summarium*, compiled with great diligence by the Vice-Relator, Joseph Low.

We shall note finally that in order to illustrate the continued interest which the unique spectacle of the Servant of God has aroused up to our day, we give in the Appendix a bibliography of the ancient and modern publications that pertain to her. Moreover, in order to facilitate the reading of these texts, wherever geographical data occur it was believed useful to add several maps with the indication of the principal places where the life of the Servant of God was unfolded.

F. ANTONELLI, O.F.M.,  
General Relator.

Rome, March 3, 1938.



## FROM FAR-OFF CHINA

comes a copy of a painting of Tekakwitha by a Chinese artist. On the reverse, in the Chinese tongue, is a sketch of Tekakwitha and also the prayer for her beatification. She is depicted in costume standing before a Cross in a rugged woodland. Father Hoogers, missionary, and the Sisters there are very devoted to the Indian Maiden, and they inculcate the devotion among their people. A first issue of 10,000 of these pictures will be distributed among the missions in China.

## TEKAKWITHA UNITS

The number of groups, clubs and various Tekakwitha units is increasing so rapidly that in the near future there will be in this monthly message suggestions for practices in honor of the Indian Maiden that all may follow.

## FROM WINNIPEG, MANITOBA,

comes the word: "I enclose a copy of a little monthly published by our girls who last year formed a Tekakwitha Club to carry on the social life work of their Sodality. The Club numbers about one hundred members very interested in Kateri Tekakwitha, who is a quasi Patroness of their Sodality. At a Hal-lowe'en Party sponsored by them the prize for the best costume was awarded unanimously to a young lady who appeared on the scene dressed as Kateri Tekakwitha.

The monthly, called *Teka-Tokens*, is a typed four-page issue with cover containing a supposed message from Tekakwitha, charmingly written, and the usual compositions of the girls.

## AND FROM YAKIMA, WASHINGTON:

"I brought this matter up at the meeting of our Promoters of the League of the Sacred Heart of Jesus. They took up a collection and obtained \$8.50."

The Navaho Mission at Houck, Arizona, is named after Tekakwitha.

## KATERI'S INDIAN ARTS AND CRAFTS

In the Tekakwitha League Room, at 226 East Fordham Road, is an exhibit of Indian arts and crafts which would take a full number of this message to describe. It is there because the articles are the handiwork of the Kateris of the Cœur d'Alene Mission, De Smet, Idaho. The Kateris are a group of Indian women, named for Tekakwitha, whose members, under the direction of a Sister of Providence, are restoring the arts and crafts of their people, and the restoration is perfect, surprisingly so, in jackets, gloves, moccasins, purses, pouches, hand-tanned and hand-sewn. The bead-work is astonishingly fine.

There was a successful display at the San Francisco World's Fair, another at the Spokane Rural Life Conference, and already shops in the northwest are selling these goods. It would be impossible to appreciate the beauty of these products even by aid of an illustration unless it were in colors and to reproduce all the many colors would be enormously expensive. Friends of Tekakwitha are invited to see these rare articles. Here is a list of some of them, with the names of the makers and prices:

Article	Made by	Price
1 Gloves—Pauline Hilleary	.....	\$ 4.95
1 Gloves—Pauline Hilleary	.....	4.95
1 Bolero—Josie Parr	.....	10.00
1 Jacket—Sara Sijohn (factory-tan)	.....	5.00
1 Belt—Clara Covington	.....	4.00
1 Jacket—Sara Sijohn	.....	7.50
1 Belt—William Cassidy	.....	1.50
1 Belt—William Cassidy	.....	1.50
1 Doll—Clara Covington	.....	4.00
1 Doll*—Hazel Dick (Spokane Indian)	.....	6.50
1 Doll*—Hazel Dick (Spokane Indian)	.....	6.50
*The Pair		10.00
1 Doll (Babyboard)—Clara Covington	.....	1.50
1 Purse—Mrs. Stanislaus Aripa	.....	1.00
1 Purse—Teresa Campbell	.....	4.00 or 3.50
1 Cigarette-Case—Chris Sijohn	.....	.75
1 Moccasins—Mary Teresa Daniels	.....	2.00
1 Moccasins—Mrs. Stanislaus Aripa	.....	3.00
1 Bark Doll—Vincent Wildshoe	.....	1.00
1 Bark Cross—Ellen Pierre	.....	.25
1 Indian Head—William Cassidy	.....	.50
1 Gloves (Miniature)—Chris Sijohn	.....	.50

"About a year ago, Mrs. Morrell and Miss Colby made a pilgrimage to the Shrine of the Jesuit Martyrs at Auriesville, and while there they made arrangements for a Novena for several intentions of mine. Uppermost among these many intentions which I wished to recommend to the Martyrs and to Kateri Tekakwitha, were the following, according to the wisdom and mercy of God and for His glory:

"1. An increase of vocations for our Novitiate.

"2. The removal of difficulties for three prospective candidates.

"3. An increase of good auxiliaries to help finance our work.

"I promised that if, at the end of twelve months (from October 23, 1938, to October 23, 1939), there should be a substantial increase shown in the matter of these intentions, I would have it published. It is with joy and gratitude, therefore, that I now come to fulfill my portion of the contract, for I indeed feel that the Jesuit Martyrs of North America and dear Kateri have obtained the petitions recommended to their care.

"During the year, twenty young women have entered the novitiate. Of this number, two were included among the three for whom I had been praying that the many difficulties standing in the way of their apparent vocations would be removed. In addition, there has also been an increase in our Auxiliaries, an increase of nearly 250 over the previous year.

"May I also tell you, dear Father, of another very great favor received from Kateri?

Just recently, a business transaction presented what seemed to be unsurmountable difficulties, entailing the loss of a considerable sum of money if these were not disentangled. We placed the whole affair in Kateri's hands, and to the amazement of all concerned, the matter terminated in such a smooth and satisfactory manner that it seemed miraculous."

—Mother M. M. Katharine,  
Cornwall Heights, Pa.

"A relative of mine had innocently gotten into a difficulty which looked like it would lead to a lawsuit. Yesterday all was settled in his favor."

—Baltimore, Md.

"I've been six years unemployed and have made many Novenas. I lately heard of Lily of the Mohawks so I started a Novena in honor of her and on the second day I received my reward."

—Brooklyn, N. Y.

"Sister Mary Aloysius also wishes me to thank you in her name for several recent favors which she procured for others through the Novena to Kateri Tekakwitha. Among these were: protection from disease, professional promotion and minor favors."

—Cleveland, O.

"It just seemed to me that all in this world had failed for me and I felt as though I could not go on with things. Father, last week I had been so worried as to how I would meet my expenses, then a thought came to me and I prayed to the Little Lily of the Mohawks and believe me when I say my prayers were granted that very same day."

—Philadelphia, Pa.

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

**Leaflets** with prayer and remarkable favors  
5c. each; 25c. a doz.; \$1.50 a 100

**Novena**.....5c. each; 25c. a doz.

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

(Prices include postage)

**Pictures**, colored, large .....13 x 10 in., 40c.

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

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

**Kateri**, in wood admixed with oak growing when and where she was born, Auriesville, 1656.....

5 3/4 x 3 1/4 in., 40c. each

REV. JOHN J. WYNNE, S.J., *V. Postulator of Her Cause*  
226 EAST FORDHAM ROAD, NEW YORK