

THE LILY OF

Fairest flower that ever



THE MOHAWKS

bloomed among true men

VOL. IV, No. 12

SEPTEMBER, 1940

FROM A GOLDEN JUBILARIAN

AS EDITOR OF THIS MONTHLY MESSAGE AND V. POSTULATOR FOR THE BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD CATHERINE TEKAKWITHA, I HEREBY EXPRESS GRATITUDE TO HER MANY CLIENTS FOR EVIDENCES OF THEIR INTEREST IN HER CAUSE AND FOR THEIR CO-OPERATION ON THE OCCASION OF THE FIFTIETH ANNIVERSARY OF MY ORDINATION. THE ONLY OBSERVANCE OF IT WAS TO CELEBRATE HOLY MASS PRIVATELY FOR ALL WHO HAVE HELPED ME IN ANY WAY TO OBTAIN THE HONOR OF OUR ALTARS FOR THE LILY OF THE MOHAWKS, TO WHOSE INTERCESSION I OWE MANY FAVORS, SPIRITUAL AND TEMPORAL.

Bringing Discredit on a Sacred Cause

Once a process for the beatification and canonization of a Servant of God is submitted to the Congregation of Rites, those who have a *mandate* from the Congregation to promote the Cause, known as Postulators and Vice-Postulators, are required to see that a proper veneration for God's Servant be developed and rightly directed. **No other person or group has a right to assume this charge.**

To venerate means to honor and pay deference. The Latin word for it is *cultus* and *cultus* means cultivation, that is, to cultivate familiarity, knowledge, reverence, affection, devotion, in regard to the Servant of God in question. This is a most important charge for the Promoter of a Cause. Not only is he obliged to provide the means for knowing, reverencing, loving a Servant of God, but he is strictly cautioned to head off abuses that are too often likely to occur in this connection, bringing discredit on a sacred Cause, giving occasion for scandal,

even justifying the charge that our holy doctrine of the Communion of Saints gives rise to something not very unlike simony.

Now, by a special Providence, the life, virtues and renown for holiness of Tekakwitha can be known from sources that are available to everyone. It may be said that no Servant of God has ever had more reliable witnesses to her extraordinary life and virtues, holy men and women who have recorded their testimony scrupulously and affectionately. It is all there, easily accessible and so attractively exposed as to lead us on so that we, to adapt the prayer of the Mass on Saint Francis Xavier's Day, "who venerate her merits may imitate also her example."

One abuse, or rather scandal, is that as soon as a Servant of God whose Cause is before the Congregation of Rites, begins to attract wide attention, to become an object of general devotion, the money changer tries to exploit this popularity.

From the day of her death Tekakwitha has never been unknown, but as soon as some mammon worshippers became aware of her popularity they at once conceived plans for capitalizing it. This they try to do by over emphasizing her power of intercession and by ignoring her other titles to our veneration, urging people to invoke her and always suggesting the money consideration.

Could anyone possibly believe this?

I was visited once by a Jew and an avowed Calvinist who proposed that I should edit a grandiose monthly Tekakwitha magazine. They professed to be interested in a certain Catholic periodical which had begun to exploit, to use the only fit word, the Indian Maiden with the obvious purpose of getting contributions of money. True to form, though the magazine proposal was repudiated, they persisted, coming more than once from very long distances with an elaborate design for cover page and format, assignment of pages, some devoted to Kateri, others to short stories, others, of course, to advertising. I was to do the work, they naturally were to collect the coin. Their proposal I told them, was obviously preposterous, and for a few years no more was heard of it.

Meantime the periodical in question continued to urge its subscribers monthly to invoke Tekakwitha, entreating them to send their petitions on an attractive printed form, suggesting money offerings, and publishing as an inducement answers to prayer, many of which seemed to be based more on an imaginary than on a real experience; but always there was the suggestion of money. Scarcely a month that the page about Kateri did not contain a glaring error, but the appeal for money was always unmistakable.

Now this manner of acting brings a sacred Cause into discredit, and it brings discredit on the periodical and those who are culpable. Tekakwitha is rightly known as "wonder-worker," and among the wonders obtained through her intercession are temporal favors,

even extraordinary gifts of money, and of employment as a means of obtaining money. But why should anyone bring the Cause of the saintly Mohawk maiden down to a low plane by advertising her as a "wonder-worker" in order to become a money-maker!

Thank God, no one has degraded the Cause of Mother Seton, nor that of Mother Duchesne in this manner, nor the Cause of Venerable Bishop Neumann! And, thank God, to the credit of the Catholic Press only one of its periodicals has transgressed in this way. Others have been tempted to do likewise, but fortunately they have been easily dissuaded from doing so.

Recently, not the Jew nor the Calvinist, but one connected with the periodical in question, stoutly professing Catholicity, attempted to persuade a priest in some way associated with Tekakwitha and her Cause to do something like what the Jew and Calvinist had proposed, with the inducement of making money out of it. Instinctively this priest rejected the proposal, and referred the matter to me.

The Congregation of Rites, when duly informed of this abuse, will, of course, denounce it. However, what a pity and a shame that anyone, or any group, professing to be Catholic and to be interested in Tekakwitha, should take advantage of her popularity for a purely mercenary enterprise!

It is painful to have to write such things, but as Tekakwitha was above all **Pure**, veneration for her must be kept clear of the **money taint**. As one cannot worship God and Mammon, so one cannot venerate His holy ones with a money-making motive.

"Enclosed clipping is from the *Detroit News* of April 7 and is part of thanksgiving I promised to the Lily of the Mohawks. The clipping reads: 'Card of thanks: Thanks to the 'Lily of the Mohawks' for a favor received.—B. J.'"

KATERIANA

Tekakwitha's people at Caughnawaga and La Prairie on the banks of the St. Lawrence are confidently expecting that her Beatification will be declared soon. They are to erect an outdoor statue of her overlooking the lordly stream, mounted on a mound of stones taken from the bed of the river.

As announced in the August LILY OF THE MOHAWKS, an Indian at De Smet, Idaho, has designed a statue of Tekakwitha. Notice that our informant is acquainted with the decree and ordination of the Congregation of Rites and is aware that the approval of the Congregation is needed in order to put such an image on the market.

Sister Marie Reparatrice is an Indian of the Cree Nation. Very naturally she is bent on spreading knowledge of Tekakwitha among her people away off at Marieval, Saskatchewan, Canada, and we are assisting her. Strange how the Indian Maiden penetrates everywhere!

The Editor of the *French Messenger of the Sacred Heart*, Montreal, writes:

"A Canadian artist has spent two months drawing the design of the fort which in Catherine's time was erected at Prairie de la Madeleine quite close to the site of her tomb. It will help pilgrims to realize how she lived in a militant as well as in a religious environment."

Our recently resigned Postmaster-General made a record by issuing postage stamps bearing the image of celebrities. An inquirer in Kansas asks why no stamps of such celebrities as:

"Mother Seton, Junipero Serro, John de Padilla, Saint Isaac Jogues, Cardinal Gibbons, Father Selvo, Abram J. Ryan, especially the Lily of the Mohawks, Catherine Tegakwitha, all these and many others were famous Amer-

icans. They were real artists and geniuses in the service of God."

The pastor whose church is across the road from Kateri's tomb, or first resting place, Rev. Edward Roy, S.J., of St. Catherine's at La Prairie, recently sent me a brief life of her that had been picked from a dumping place. It was published at Lille, in France, in 1845. The author states that he took much of it from a History of the Church, in twenty-four volumes, by Bercastel, published in Paris, 1778-1790. Even then the Indian Maiden was considered deserving of lengthy record in Church history.

The large picture of Tekakwitha in color, by Mother Nealis, of the Society of the Sacred Heart, 13x10 inches, is now mounted on heavy cardboard so that it does not need framing, but can be hung up by a loop attached. It is an adornment for class and meeting rooms.

A new recruit in the ranks of those who have become devoted to the Cause of Kateri is the sister of Molly, of the broadcast company of Fibber McGee and Molly.

During the triduum to celebrate the Be- atification of Mother Duchesne, twenty Indian children from Kateri's last abiding place on earth, Caughnawaga, Canada, were entertained at the Convent of the Sacred Heart at Sault-au-Recollet, not far from Montreal. This was in memory of the yearning of the Blessed one for the Indian Missions.

"The people in our part of the country were sorely in need of rain. It seemed as though the crops this year, like last year, would be a failure. I asked the teacher of the high school students to start a novena to Catherine. How our confidence was rewarded, when on the fifth day the rain commenced and continued for almost two days!"

—Windthorst, Tex.

"In thanksgiving for vocations to the Religious Life."
—Paterson, N. J.

"She has obtained for me some favors and I am asking her for to obtain more."

—Louisville, Ky.

"There was a small sum of money due me, which I needed, but collecting it was becoming quite embarrassing. Kateri helped me to obtain it."
—Brooklyn, N. Y.

"1. A reunion of my brother with his wife after a very unhappy separation.

"2. The spiritual betterment of a younger brother.

"3. Employment for a niece who is the sole support of a fatherless family of five.

"4. Little Kateri has obtained a fine position for another brother and bettered the employment of the first named in this letter.

"5. As for myself I am happily married, with a nice little home after being so undecided what to do in regards to my vocation."

—Philadelphia, Pa.

"I wish to thank most sincerely the Dear Lily for much needed employment (even though temporary) for a very dear grand-niece."
—Barrytown, N. Y.

"The relic was hardly received when I had it applied to a two-year-old boy who was to be operated on for mastoids. Eight days after, the wound healed completely, without the usual period of drainage."

"A twelve-weeks-old boy was brought in with double pneumonia. Sister told me later the doctors had remarked that 'all we can do is go through the motions.' The boy was cured."

"A Mr. B., Ridecroft Road, Baltimore, suffered with arthritis. Before the nine days of the novena were up, he was about, going to work at 6 a.m."

"When the doctors administered the medicine they did it believing the patient was going to die anyway. By the next morning his temperature was down to one hundred and one degrees and the doctors were more than pleased."
—Catonsville, Md.

OBITUARY

Rev. Paul R. Conniff, S.J., Buffalo, N. Y.
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PETITIONS

Cures	23	Relief in Distress	10
Employment	6	Examinations	2
Financial Aid	7	Not Specified	30

TO MAKE TEKAKWITHA KNOWN AND LOVED

(Prices include postage)

Sketch by our Apostolic Delegate	5c. a copy	Tekakwitha book-marks	10c. a doz.
Life, by Wynne, 64 pages, 3 illustrations	20c. a copy	Pictures, colored, large	13 x 10 in., 40c.
Leaflets with prayer and remarkable favors	5c. each; 25c. a doz.; \$1.50 a 100	" sepia, small	5 x 3 in., 5c.
Novena	5c. each; 25c. a doz.	Pictures, colored, silk applied to her relics, 5 x 3 in., 10c.	
"Lily of the Mohawks," monthly message about Kateri and her Cause	60 cents a year, \$1.00 for two copies	Medals	Oxid. silver, 15c.; aluminum, 50c. a doz.

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