

THE LILY OF

Fairest flower that ever



THE MOHAWKS

bloomed among true men

VOL. VI, No. 11

AUGUST, 1942

DEVOTION, IMITATION, INVOCATION

DEVOTION—Veneration for Tekakwitha is not the ordinary esteem or fondness we have for famous persons or places, but the honor and affection—devotion—we should feel for a heroine in God's service.

IMITATION—Is the greatest honor we can pay her, and this is easy, since her virtues were manifested in love of the Cross, the

Chapel, the Sacrifice of the Mass, Holy Communion, and the Rosary.

INVOCATION—The title "Venerable" should confirm our belief in her power to obtain blessings from God. This belief began with her death and has never ceased. Daily reports of favors come from priests, sisters, the laity, often from non-Catholics.

Marvels and Miracles

Some favors appear to be miraculous. These are reported to the authorities in Rome.

Two such marvels are actually under investigation by Apostolic Process and should they be proved miraculous, Tekakwitha will be declared Blessed. Pray that they may!

Many favors, cures especially, are considered marvellous, but not miraculous, for instance:

"A lady sixty years of age was refused life

insurance and told she had a week to live. Unknown to her family, she prepared for death. A few days after she was paralyzed, passing several weeks in coma. Her doctor and two assistants decided there was no hope of recovery. The day he said she would die, the relic of Tekakwitha was applied, and next day, arousing from coma, she said: 'Jesus, mercy.' In due time she was well again, and the doctor, a Protestant, wrote his opinion: 'This improvement cannot be accounted for medically.—S. S., M.D.' " Not miraculous, because not instantaneous.

AMONG HER OWN

In May various Tekakwitha material was sent to every Indian Mission in the United States. Here are some replies by way of acknowledgment. They tell what will happen when the Venerable Servant of God will be honored on the altar of every Indian chapel and in every Indian school.

Box 1270, Ponca City, Okla.,

July 2, 1942.

Reverend dear Father:

Your encouraging letter of June 24 was gladly received several days ago. The pictures of Kateri, together with the pamphlets, were received the day before yesterday. They contain a good deal of information about the Indian Girl, and I thank you sincerely for sending them. Yes, I gave one of them to my Indian girl here. She was delighted to have it and she is going to help me to spread among her own people a better knowledge of, and a greater devotion to, the saintly Girl of their own Race. The picture of Kateri you sent for me has found its right place in my room, under an old "Relic," older than I am, to be sure, representing Christ knocking at the door. With the help of Kateri and a little work on the part of my Indian Convert Girl, there will be some knocking done yet at the heart of the Indian people. Sure, I know they are easy-going, nonchalant, living from day to day, but (in their own way) they have a deep religious feeling. The "Great Spirit" is always present to them and they love the "Black Robe" who represents Him among them. Yes, they are as children—all they need is someone to lead them and act unto them as a real Father—they'll follow!

I have two soft spots in my heart: I was born in Belgium and although I am a full-fledged American citizen for the last thirty-nine years, and proud of it, I still cannot forget the country of my birth. It may be

sinful, but I remain proud of my full-blooded Belgian descent. The other soft spot, altogether different, is my work, as poor as it may have been, in the early days of Oklahoma, when I had charge of Indian Missions. Sure, they would come to Mass on Sundays and even holydays, but you had to wait until they got there. Their clock was the sun, and if the sun did not make its glorious appearance in the early morning, they had to guess when it was time for them to rise from their peaceful slumbers and manage to be at the little frame building we had for a church in time for Holy Mass. Sometimes they made it pretty good and at times they didn't. I had to wait for the congregation of Indians to arrive before I could start saying Mass. I considered it worthwhile to wait—did not want my Indian people to miss Mass on Sundays and holydays! Yes, they always came, but rather late! And I, a young man in those days, was getting pretty hungry and thirsty in the hot Summer months; sometimes one, may be half past, before we were finished in church, and then, being alone on the church property, start cooking your own dinner. No, no! That was breakfast. Yes, those were rather hard times for us, Pioneers of Oklahoma, but we took it all as being missionary fun, and to a certain extent we even enjoyed it. We thought, maybe rightly—who knows—but I hope so, we were doing some good work for the Indians. But we, Priests of Oklahoma (it was Vicariate of Indian Territory then), were happier in those days, with all the hardships we slogged through then, than we have ever been since those days of pioneering have passed. That is the second soft spot I have in my heart—the care and love for the Indian. I cannot forget the happy days I spent among them years ago. The only sorrow I have, is that I cannot again start it all over. My age and

physical condition prevent me even from making an attempt at it.

Belgian priests are not needed any more in the United States. We have a sufficient native clergy now to provide for all diocesan needs, even the Army, Navy and Aviation Chaplains, but it remains an uncontested claim that without the supply of foreign countries' priests, gathered and trained and educated in the Seminary of the American College of Louvain, Belgium, boys from all European nations, to be sent over here as missionaries — without their work, there would not be a U. S. American Clergy today. All honor, glory and credit to our own Alma Mater, the American College of Louvain, although it may never be re-established again!

Several Indian Missions of old standing are flourishing parishes today in Oklahoma, although I am not acquainted with many of them. The parish of Pawhuska, more than two-thirds Indian, is one of the leading parishes in the diocese. Several others, where the congregations are of a mixed nature, are doing very well. As a general rule, there is no discrepancy shown between Indian and White. Race hatred may still be a little shown in regard to the Negro race. So many of our Indians, so-called, with a 32d or 64th Indian blood in them, look so much like belonging to the white race, you cannot tell the difference any more, and that naturally does give a chance for the others, who show more of their Indian blood, to mix up with the rest of them. If it ever could be managed, through the influence of the Tekakwitha League, to get the Indian girl recognized as one of the Blessed of God in Heaven, there would be an influx of conversions from the side of the Indians, there would be an immeasurable amount of devotion among our own people, knowing that another American has been placed among the truly recognized Saints in Heaven, and the race difference between Indians and White would be practi-

cally nullified. They are the first American citizens!

I have to finish. You may be tired reading my Indian ramblings, and I cannot blame you for it. It is all for the good of the Cause.

Please find enclosed a little offering to help advance the work in bringing our Indian Kateri to the honors of a recognized Saint-hood.

Yours sincerely in Xto.,

REV. M. O. DANNIS.

"Received your parcel recently of monthly publications about Kateri, 'The Lily of the Mohawks.' They are interesting all right and I have distributed part of them by now. I have been a few years among the Indians on this peninsula and find only meagre interest in our religion among them, as they have been so long without it and have had only limited training, even those who received any. Am handicapped greatly, having no proper place for services for them. Then to have better results we should have a Sisters' school where the youngsters could grow right up in our religion.

"Father Bernard Neary, O.S.B., of Port Angeles, an admirer of Kateri, gave me a relic of her, a piece of bone, encased in a locket and told me to apply it to the sick; so I did a few times and have collected two testimonies for publication which I am herewith enclosing." —Forks, Wash.

"This is to testify that I was very sick for about twenty-one years, when the priest came and applied the relic of Kateri to my stomach, the place of ailment. Of course he prayed a little while, but I am well now and felt relieved about a month afterwards. I am slow to give this report; I have never been sick since that cure."—Queets, Wash.

"My daughter expects to be received in the Holy Family Motherhouse. She hopes to be named Sister Kateri."—No. Hollywood.

"Work and money relief."—Lancaster, Pa.

"Help in various cases." —Reading, Pa.

"I had no way of paying bills. Yesterday morning I asked her aid and got double the amount I owed." —New York.

"She helped me in one favor and this is a small thanksgiving. Please pray for an intention." —Albany, Ga.

"For selling property and . . . has partly overcome strong drink." —Rochester, Pa.

"A small offering enclosed; never failed to receive what was asked and tried to make her loved by others." —Troy.

"A young lady recently married; given up by her doctors; unable to take any remedy; between life and death for days, rallied." —Houston.

From La Prairie, Canada, where Tekakwitha's tomb is, come reports of cures of cancer of the stomach, abscess in the head, sinus and cancer of the throat.

"I asked for permanent positions for my brother-in-law and self. We had had no income for a year. Received positions almost immediately." —Kansas City.

"I applied the relic to a lady in the hospital whose face was a mass of burnt flesh. She called on me yesterday with hardly a trace of scar." —Pastor, Buffalo.

"Doctors diagnosed my brother as having a brain tumor. I gave him a relic of Kateri. His doctors consulted a brain specialist who said there was no sign of tumor. He improved wonderfully and is now working." —Brooklyn.

"Learning that June 9 would be the day of her Session, I began a novena for an intention and the next day it was granted."

—Willimansett, Mass.

"I am enclosing a check for three dollars for favors in financial matters received through Catherine Tekakwitha's intercession and which I promised to send for her Cause."

—Anaconda.

"The novena to the 'Lily of the Mohawks,' which you sent me early in April, I recited for three days and on the fourth day was called for a position. I make this offering for her Cause and ask you to send the leaflets to the following." —Sacramento.

"I made a novena to Kateri Tekakwitha that my daughter would get a better position and I promised a donation of \$5.00 for the Indian mission if my prayers were granted. My daughter received a position with the government and at home."

—Leadville, Colo.

ADDITIONAL FAVORS

| | | | |
|------------------------------|---|--------------------------------|----|
| Cures | 2 | Property Sale | 1 |
| Financial Aid | 1 | Scholarships Won | 2 |
| Relief in Distress | 1 | Favors Not Specified | 30 |

PETITIONS

| | | | |
|-------------------------|----|------------------------------|---|
| Cures | 3 | Relief in Distress | 6 |
| Financial Aid | 5 | Spiritual | 1 |
| Not Specified | 10 | | |

Obituary

Francis Crowley, Lewiston, Mont.
Rev. James J. Mulhall, Jersey City, N. J.
Sister Maria Grace, Convent, N. J.
Sister M. Alberta, Cleveland, O.
Sister M. Consuella, Youngstown, O.
Sister Marie Genevieve, Santa Fe, N. M.

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