

THE LILY OF

Fairest flower that ever



THE MOHAWKS

bloomed among true men

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TEKAKWITHA AND THE SODALITY

As stated in THE LILY OF THE MOHAWKS for April, His Excellency The Most Reverend Joseph Francis Rummel, S.T.D., Archbishop of New Orleans, deputed one of his priests, the Reverend Vernon Aleman, to interest the sodalities of his archdiocese in the Cause for the canonization of Venerable Tekakwitha. His choice of a promoter was a wise one, for in no time the zealous priest had succeeded in enrolling 288 members in the Tekakwitha League, many of them pastors, and in distributing over 5,000 leaflets and numerous pictures, medals and copies of the brief Life of the saintly Indian Maiden.

That is not all, Father Aleman has interested the editors of *The Queen's Work* in this Cause, since this popular periodical has for its object the advancement of the Sodality of Our Lady. Tekakwitha was a sodalist, and her companions in the Sodality revered her so earnestly that they formed after her death a Band to honor her memory and to imitate her virtues. This Band is now known here as her League, and in Canada as her Guild.

The Archbishop has originated a pious movement, and we should all be very grateful to him. When a Cause for beatification is in process, one of the duties of its Vice Postulator is to develop devotion to the Servant of God who may be raised to the honor of our altars. With *The Queen's Work* now active in promoting this devotion, we may well hope that it will grow in other dioceses as it has in New Orleans, so well known for its Catholic tradition and spirit.

TEKAKWITHA IN A SUMMER CAMP

It is in Canon City, Colo., and the camp is named Holy Cross. It is a camp for boys and Benedictines have charge of it. They are renowned for educating boys and young men and for instilling in them a religious spirit with knowledge.

It required no slight effort on the part of the priests to plan and produce the pageant in which the early missionary martyrs and

our Indian Maiden were made a spectacle to behold with reverent interest.

The camp became another Ossernenon, or Auriesville, and the pageant portrayed the colorful life of St. Isaac Jogues, his advent to the hillside as prisoner, his visit later as ambassador of peace, and his final approach as a missionary when he became a martyr. Then followed scenes from the life of Tekakwitha.

LIFE AND LEGEND

We should be forever grateful that what is written about Tekakwitha is not a legend but a *Life*. Legend is all very well; it has an element of truth; it tells what those who lived with her, or who heard about her shortly after she had departed this life, thought of her, and it gradually turns into a tradition, but it is not simple fact, and fortunately what is written about Tekakwitha is solid fact, and it is all more wonderful and fascinating than any legend could be.

There is the forthright introduction of her by the missionary who had baptized her, Father James de Lamberville, to his brother missionary, Father Peter Cholenec: "Katherine Tekakwitha is going to live at the Sault. Will you kindly undertake to direct her? You will soon know what a treasure we have sent you. Guard it well! May it profit in your hands, for the glory of God, and the salvation of a soul that is very dear to Him."

Father de Lamberville was at the time in Caughnawaga, N. Y.; the Sault was the Caughnawaga, the laughing water, at La Prairie, Canada. Very soon after the death of Tekakwitha, this holy missionary, in 1682, wrote briefly about her virtues, the story of her baptism and her flight from the evils of her tribe to the Christian haven in Canada. Later on, de Lamberville, in 1696, sixteen years after the death of Tekakwitha, would write to his brother in France: "God continues to honor a pious maiden, an Iroquois by birth, who died and was buried in this mission. Heaven grants a great many favors to those who implore her assistance. Both ecclesiastics and laymen come hither on pilgrimage to thank God for the favors they have received through her intercession." Continuing, he recounts some of the blessings attributed to her.

About the time de Lamberville was writing about Tekakwitha's holiness, another missionary, Claude Chauchetière, who came

to the Sault shortly before her arrival and who remained there for thirteen years after her death, began to extol her memory. He had known her well and he was present at her pious death. Several times he mentioned her in his report for the famous *Jesuit Relations*. These mentions occur in the *Annals of the Mission* for 1668 to 1686; again in a letter to his brother in 1694, and to a fellow Jesuit the same year he wrote about her.

Apparently this esteemed missionary was collecting data for a *Life of Tekakwitha* which appeared finally in 1695 under the title of *The Life of the Good Katherine Tekakwitha*, now known as *The Holy Savage*. His original manuscript is in the Archives of St. Mary's College, Montreal.

Then came the Sulpician missionary at Lachine, Father Remy, at first a doubting Thomas who could not believe in the marvels accredited to the intercession of Tekakwitha until he experienced her power in his own relief from a serious throat trouble. In gratitude he collected evidences of favors obtained by invoking her aid and made over his findings to the Jesuit Missionary, Peter Cholenec, to whom Tekakwitha had been introduced by Father de Lamberville, and who was then engaged in writing her *Life*.

Of all the biographers of the Venerable Tekakwitha, Cholenec was the most active and devoted. To him we owe four documents concerning her, written between the years 1682 to 1696. One of these, in the form of a letter to a fellow Jesuit then in France, was neatly translated by the Protestant Episcopal Bishop Kip of California.

All four missionaries, de Lamberville, Chauchetière, Remy and Cholenec, were scholarly and devout men, eye-witnesses of what they recorded, and so sure of what they wrote that they feared no adverse criticism from others who had observed what they had observed. Valuable as legends may be, the *Life of Venerable Kateri Tekakwitha* is a record of fact, not legend.

"I feel that she has been instrumental in assisting us to acquire property which we needed so much to further the Cause of Christ here. The fact that the property was put up for sale at all is surprising enough, let alone Catholics securing it in this hostile mission country." —Pastor, Wilber, Neb.

"For a long time I tried to see my nephew who is a German prisoner in this country. One difficulty after another presented itself and it was only after I prayed to Kateri Tekakwitha that this favor was granted. All difficulties were erased, my path was made smooth and I had the coveted visit with him. God be praised in Venerable Kateri Tekakwitha." —Fort Madison, Ia.

"My friend, Miss B., the nurse I spoke about, who gave me the address, was making a novena to the Lily of the Mohawks and on the ninth day of the novena she won \$2,000 and received the check for the amount. It seems she had been swindled out of around \$2,500 and the lawyers were only able to get \$500 which would have to be divided into three parts. They said she might as well be satisfied with that amount as she wouldn't be able to get any larger amount." —Philadelphia, Pa.

"I am enclosing \$10.00 in thanksgiving for a favor received through the intercession of Venerable Tekakwitha. This favor was obtaining some property which for a long time had seemed impossible. This is only one of the many favors granted through her intercession. I am praying now for the cure of a young lady who has lost her sight and, after she had been examined by the best eye specialists in the county, has been told that the optic nerve is dead. She has great faith in the Lily of the Mohawks. So have I. Keep her in your intentions." —Pastor, Denver, Col.

"On July 15, about 5.45 p.m., I went over to the sacristy to prepare the altar for

Holy Mass on Sunday. After taking care of about sixty vigil lights I saw that the lace on the antependium was not straight. I took care of it and I stepped back, slipped, fell backwards, striking my backbone at about the waistline on the corner of the lower altar step. I sighed loud but there was no one in the church but our dear Lord Who was so nearby to hear me. I felt as though my backbone was in two because I could not hold my body up. I rolled around in the sanctuary for ten minutes, crawled to the sacristy door, held on the door frame. I had to hold my back with both hands. The doctor was there within three minutes and by his touch must have put the bone in place and strapped the back with adhesive. I knew it was a break. On July 17, the pain was intense at about 10.30 a.m., so I took the relic and a picture of the Indian Maiden, prayed to her, placed the picture on the bruised part and also on the bone. The pain was gone. At 1 p.m. the doctor was called and I told about the pain and he ordered an X-ray to be taken immediately. This showed the break, but to be certain he sent me to an expert X-ray doctor at St. Vincent's Hospital, Indianapolis. The latter took four more X-rays and said the break was there and it must have been healed before the first X-ray had been taken. So you see I had broken the bone on Saturday, July 15, at 6.05 p.m., and on July 17, at 10.30 p.m., the bone was healed. That's the doctor's saying. I'm sure the prayers I said to the Indian Maiden must have the credit. In my prayer I said: 'Now, Catherine, show your power.' This I said three times. I have been praying to her daily since 1935 when she helped me at the time of my eye operation and of which I have written to you before."

—Rushville, Ind.

"For the Cause of Venerable Tekakwitha and for all the help she has given me."

—Milwaukee 10, Wis.

"I prayed to Tekakwitha and promised this toward her Cause for a special intention and she has answered my request."

—Mt. St. Joseph, O.

"Enclosed please find offering for the Catherine Tekakwitha Cause to thank her for all she has done, is doing, and will do for me and all of us."

—St. Louis, Mo.

"I made a novena asking her to help in curing an injury to my husband's shoulder. The pain has stopped and it seems to be well after doctors had told him there was no cure for it."

—Port O'Connor, Tex.

"Enclosed please find offering to say 'Thank You' to Blessed Tekakwitha, part for Masses in her honor and part for spreading her Cause, as you expressed in your letter. I made a novena to her asking for \$100; before two weeks were ended a man handed me a check for a \$100. Only God and myself knew about the novena. I promised the above and also to have the playlet of Tekakwitha with our Indian girls if she heard my prayer."

—Ashland, Mont.

"My son worked in an ordnance plant in Illinois. There was a terrific explosion in the particular unit where he was working. A good many were wounded and a few killed. When I read of same I immediately knelt and prayed to Venerable Kateri Tekakwitha

for his safety and to be able to hear from him promptly. That night at 10 p.m. received a wire he was safe and out of all danger. I also heard promptly from my daughter in the Army Nurse Corps somewhere in New Guinea."

—Alexander, La.

"It was very important to find a new house for me to live in owing to my health (I have T.B.). A priest friend suggested my making a novena to Kateri Tekakwitha as he said she was known to help in finding homes. I made this novena and on the ninth day found a beautiful place filling all the requirements. The circumstances surrounding my finding this place were very unusual, proving to me that it was through her intercession that I was able to buy this home."

—Edgely, Pa.

ADDITIONAL FAVORS

Spiritual	1	Cures	2
Financial Aid	2	Sale of Property	1
Not Specified	36		

PETITIONS

Cures	7	Safety	8
Financial Aid	14	Sale of Property	2
Not Specified	27		

Obituary

Rt. Rev. Msgr. Alexander Pitass, East Buffalo, N. Y.
 Rev. John C. Fleming, New Hope, Pa.
 Rev. Charles L. Arnold, Sheldon, N. Y.
 Rev. Patrick L. Scully, Saratoga Springs, N. Y.

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