

THE LILY OF

*Fairest flower that ever*



THE MOHAWKS

*bloomed among true men*

1937, No. 1

OCTOBER

### A Birthday and a New Year

THE LILY OF THE MOHAWKS became a year old with its September number. It now begins its second year. Very cordially received by devoted clients of Tekakwitha, it has made her widely known. It has introduced her Life to numbers of readers who had never heard of her, and it has given for the first time in our language an insight into the marvelous procedure required by the Congregation of Rites for the beatification and canonization of a Servant of God. More important still, it has led thousands to invoke Kateri's intercession, and enabled them to obtain many blessings, some so great that they are now being studied with a view to submitting them to the judgment of the Congregation of Rites after her Cause will be formally introduced with the sanction of the Holy Father. Now that the Congregation has resumed its sessions after the sum-

mer months, this formal introduction is expected very soon.

Now, besides renewing your subscription, we trust you will get others to subscribe for this unique *monthly message* about an altogether unique instance of the workings of divine grace in a child of the forest. Keep in mind that not only are its contents of peculiar interest, but also that they are an incentive to prayer and thereby a source of heavenly favors to many who are sorely in need.

With an average of about forty letters received daily, we might use much of their contents to enlarge our *Message*, but better keep it brief and telling. Many of the petitions are heartrending. The writers have all great faith in prayers and confidence in the intercession of the Good Catherine. All are praying for her beatification.

### An Indian Summer Pilgrimage

That Indian Acadia, which was described in the September LILY OF THE MOHAWKS, still exists. It is now on a bluff above the St. Lawrence River in sight of the Lachine Rapids. There are over two thousand Catholic Indians there from all the tribes which the early Jesuit missionaries evangelized, many of them giving their lives as Martyrs, and eight of them now honored on our altars as Saints, Jogues, Brebeuf, Lalemant, Daniel,

Garnier, Chabanel, Goupil and Lalonde.

How did it come about? The missionaries were using the place for a rest resort, not knowing what else to do with it. Wandering Indians discovered it and soon started there a resort for rest from the wild and warlike ways to which they had been accustomed.

An Iroquois of the Oneida Nation, Pierre Tonsohoten, Christian at heart, with his

## THE LILY OF THE MOHAWKS

wife, Gandeakteua, her mother, brother-in-law and five friends of his tribe accompanied the Jesuit lay assistant, Charles Boquet, to Montreal, partly to act as guide, partly to obtain remedies for his rheumatism. On witnessing the lives of the Christians at Montreal, they were so entranced that they forgot all about the Iroquois country whence they came. Father Raffeix suggested that instead of returning to their homes they should live at St. Francis Xavier's, as the missionaries' retreat was then called. There they spent the winter 1667-68 under instruction, and in the following summer they went down to Quebec, all to receive baptism from Bishop Laval, except Tonsohoten, who was baptized some years later. This was the beginning of a religious settlement which has lasted to our day. By this time the Indians had their own village four miles above Laprairie, near the Lachine Rapids.

Reports of this new venture captivated the imagination of the Indians everywhere. Attracted by curiosity, many who were returning from the hunt or fishery stepped aside to see what the new abode was like, and they were so satisfied that they remained, or went home to urge their friends to go there. Christians from every tribe in lower Canada and what is now upper New York began to flock there. Never did gold fields lure more eager adventurers. Soon there were members from twenty-two tribes, all of them bent on living as Christians unmolested, many of them seeking to lead the Christian life in all its fulness. Tribes

which had a respectable number, like the Hurons, Oneidas, Algonquins, were permitted to name a captain or trustee to regulate the affairs of the canton under the direction of the missionaries. Garonhiague, baptized Louis, with his wife, Marie Garhio, was captain for the Oneidas.

"Hot Ashes," as he was nicknamed, was no mere political leader. He was catechist and apostle. At home he instructed and exhorted his fellows, and explained pious pictures. He made many trips to the Iroquois country to tell his former tribesmen of the new life at St. Xavier. It was on one of these expeditions that he became the instrument of Kateri's escape from Gandaouaghe to the Christian reservation. It was no easy matter. Though her aunts consented, her uncle, who was on a political mission in Albany, on hearing she had left the village, pursued her. As he came near her guides, one a relative of Kateri, the other a Huron from Lorette, they feigned hunting whilst she hid in the thick of the woods, thus throwing their pursuer off the scent.

It took the fugitives four days to reach Lake George, or Holy Sacrament, as Jogues had named it thirty years before. There they found the canoe of Hot Ashes. To cross this lake, and the longer one named after Champlain, and then reach the St. Lawrence, was a smart week's journey, but they made it without fear of hindrances with the prospect of a blissful biding place ahead, in the midst of the loveliest of seasons, the Indian summer of 1677.

### In the Court of Holiness — XII

What has our hemisphere to do with this Court? Take North America alone. So far the Court has declared as Saints only the eight Jesuit martyred missionaries. Martyr means witness—in their case witnesses unto blood; but in the words of St. Paul, we have

had a veritable "cloud of witnesses" and their number has been increasing in our North America every day, for instance, Mexico.

The venerable Monsignor Holweck, of St. Louis, listed 117 Martyrs on our United

## THE LILY OF THE MOHAWKS

States soil. He did not claim that it was complete. It is published in the Catholic Encyclopedia Dictionary. Martyrs are few compared with the number of holy men and women who have consecrated the soil of our New World; and yet how little has been done to have them honored on our altars!

In 1931 the head of the Congregation of Rites, Cardinal Laurenti, issued a catalogue of the Causes for beatification and canonization then before that tribunal. There were 567; there are more to-day, but still how few for the United States among them:

John Nepomucene Newmann, Felix de Andreis, Anne Elizabeth Seton, Ven. Philippine Duchesne, Magin Catala, Francis Xavier Seelos, Kateri Tekakwitha.

Of course there are many in which great numbers in this country are interested: Martin de Parres, Francesca Cabrini, Maria Schervier, Theodora Guerin, Leo Heinrichs, Bishop Loras, Demjanovich, Mother Dugan, and now at last Junipero Serra.

THE LILY OF THE MOHAWKS will this year try to create interest in these and other American Causes.

### Tekakwitha

*From "Sonnets of the New World" by Thomas S. Jones, Jr., an exquisite collection, exquisitely printed, on our early missionary and martyr explorers*

In the rock shadow spawn the silver trout  
And crows flap cawing over muddy flats  
Green with the rushes for the woven mats,  
And tassels of the willow blow about.  
Beside a mildewed patch where maize will sprout,  
Their arms vermillioned from the earthen vats,  
Crouch the old women, brown as wrinkled bats,  
Watching the river while the ice goes out.

Three tawny hunters file along the shore,  
Where cloistered like a red swamp lily dreams  
Dark Tekakwitha, daughter of the moon.  
They dare not pass beyond her cabin door,  
For at her side a haloed spirit gleams  
Blinding as snowlight on an April noon.

There was a Tekakwitha Day at her birth-place this year and many pilgrims gathered at Auriesville to commemorate her.

The plaque of Tekakwitha is now ready. In a beautiful framework of Gothic design, it bears the image of the Lily of the Mo-

hawks which is everywhere a favorite from the water color by Mother Nealis of the Society of the Sacred Heart of Jesus. Woven into the fibre of the plaque is wood from a tree which was growing at Auriesville, New York, when she was born there in 1656. It is  $5\frac{3}{4}$  x 3 inches, and is forty cents, post-paid.



# THE LILY OF THE MOHAWKS

## THROUGH THE INTERCESSION OF TEKAKWITHA

"In February, started praying to Kateri for a good position. At the end of May was appointed Assistant Attorney General."

"On August 18, 1937, my prayers were answered, I received another job. I am inserting a notice in our daily newspaper, in the Personal Column, in appreciation of this favor."  
—New Orleans, La.

"My sister, who had visited the Shrine of Catherine Tekakwitha last summer, gave me the Novena prayer to say. In two days I was again employed at almost double my previous salary."  
—Long Island, N. Y.

"Thanksgiving: family troubles averted; financial help received; preservation of life of mother of a family; better feeling in family; success of school work."  
—Dubuque, Ia.

"I was very much in need of a job. I tried everything possible to get one, but wasn't fortunate enough. I finally got my position as an officer. My thanks go to Kateri Tekakwitha."  
—Corpus Christi, Tex.

"It is with the deepest gratitude that I write this letter to thank you for your prayers for my recovery through the intercession of Kateri Tekakwitha. Will you please call it to the attention of Father Wynne, who is in charge of her Cause for canonization, I understand. These are the facts:

"Early in January, 1936, I was stricken suddenly with a hip and spinal ailment which grew progressively worse. In the summer of 1936 I entered the hospital. I was bent over with my head on a level with

my waist and could not lie flat in bed meanwhile suffering intense pain. You came to see me, in November, I believe, and gave me a relic of Kateri and though still in bed, I decided to go home for Christmas. This I did, but I became worse and felt that rather than spend my life in a wheel-chair, I would rather that God would take me. I prayed to God, that through the intercession of Kateri, I might have a speedy recovery or the grace of a happy death. One Saturday afternoon the pain was so intense that I asked her for immediate aid. Suddenly great drops of moisture poured from my ankle for about half an hour and from that time on I began to recover. I was soon able to stand erect, and on Easter Sunday walked down three flights of stairs to go to Mass. I was able to walk up again without ill effects. Since that time my recovery has been rapid. I have returned to business, walk without a limp, do not wear a brace, and feel only slight pain when I step up. There is no outward sign of my illness and no deformity. I carry the relic of Kateri constantly.

"Kateri seems to be a friend of the family as she greatly aided my dear uncle, the late Monsignor Thomas M. O'Keefe, and my sister before and at the birth of her little daughter.

"I wish to thank you personally for the hope you inspired in me when things seemed most dark and for lending me the relic of Kateri, which I still have. Reluctantly I will return it to you when you need it, as I do not wish to be selfish, and someone else may be greatly in need of it. Thank you many, many times. I hope that your own health is much improved."

—C. McD., New York.

## Make Tekakwitha Known

**The Lily of the Mohawks Monthly Message** . . . Subscribe at 60c. a year; 2 copies, \$1.00  
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" . . . —IV, special for priests and communities. . . . " " "

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**Plaque of Kateri**, with wood of tree from her birthplace . . . 5¾ x 3 in., 40c.

**Medals** . . . Oxidized silver, 15c.; \$1.50 a doz.; aluminum, 50c. a doz.

(Prices include postage)

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