

THE LILY OF

*Fairest flower that ever*



THE MOHAWKS

*bloomed among true men*

1938, No. 9

JUNE

### "The Glory of Our Race"—I

It is thus the Indians of the United States and Canada speak of their Catherine Tekakwitha.

In all the time devoted to the Cause for the beatification of Tekakwitha, nothing so unique has been done as we can now fortunately describe in this June message.

Six months ago it occurred to us to suggest to priests and sisters engaged in our

Indian Missions of North America to ask their people to address petitions to the Holy Father expressing their desire to have the Indian maiden declared Blessed and Saint.

To do this was not easy. Strange to say, nowhere was there a complete list of the missions. Even in the Catholic Directories for the United States and Canada they are not always listed as Indian. Still by dint of



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search and inquiry, 160 were found in the two countries, and a letter to those in charge of them brought many replies to the effect that the Indians, young and old, are devoted to her memory and that it would do them great good to be invited to do something for her Cause.

There were, of course, difficulties in the way. Nearly half the tribes were away hunting and would not return until summer. Then it was a most unusual thing to ask, since they were not to subscribe to a definite form, but must draft their own petitions, because this is required by the Holy See. Often they do not write, especially the adults; or they use sign language or an Indian character. In some reservations there are several languages, in one as many as five, and in another eight. In some the written form of their idiom is only in its formative stage, and how could they write and sign petitions?

At length, 74 missions were heard from and their petitions form a rare collection in the history of processes for beatifying a Servant of God. It richly repays all the trouble taken with it and our readers will welcome its description, though no description would do it justice.

First of all, the writing in every case is plain and for the most part quite neat, particularly the sign languages and Indian characters. A few of the petitions are ornamented with Indian pigments. The signatures are quite distinct, and in some instances they are attested by fingerprints.

Among the tribes petitioning are:

NAVAJO	PAPAGO	MORENGO
YUMA	APACHE	PIMA
SOBOBA	CHIPPEWA	MARICOPA
GROS VENTRE	SIoux	ASSINIBOIN
PENOBSCOT	PASSAMAQUODDY	ONEIDA
PUEBLO	ARAPAHOE	CROW
ZUNI	BLACKFEET	CUPANO
FLATHEAD	KOOTENAI	MENOMINEE
ARIKARRA	SHOSHONE	WINNEBAGO
CREE	COMANCHE	OTTAWA
COLVILLE		CHEYENNE

In some of the petitions, history is a bit confused. Thus the Ojibways are said to have been Mohawks; Jogues is said to have baptized Tekakwitha, but these are minor points. The earnestness and sincerity of the petitioners make up for such slips, and they are surprisingly few.

Here are some of the petitions:

The Cupano Indians of Southern California ask that "the cause of Kateri Tekakwitha go through."

"We wish to have the Big Prayer (Mass) in her honor," the Crow Indians, Xavier, Montana, Chief Isusdash (Ties his knees) writes.

Mary Jumping Eagle and Patrick Fast Horse sign for the Oglala Sioux Indians of Pine Ridge, South Dakota, to have "one of our Indian blood in heaven as our model and intercessor."

"Holy Father—We are Catholic Nava-jo Indians. We are earnestly entreating you to raise to Sainthood a beautiful Mohawk Indian soul who lived long ago."

"We want Catherine Tekakwitha to be a saint; the first Indian saint. She was such a pure, good girl on this earth that she was called 'The Lily of the Mohawks.'"  
—St. Michaels, Ariz.

"We are children of the Papago Indians . . . We want to have a saint in heaven, one we can call a saint . . . Our Father Nicholas gives us nice instructions telling us how we should behave and watch our step. We want one who has lived as we are living in our villages to intercede for us."  
—Pima Indian Children.

For Komatke School, Arizona, the Yama Indian, Mildred Yeager, writes: "We go to Holy Communion every morning . . . Katri knows what troubles we have in our reservation because she herself lived in an Indian village . . . We know we must give a good example and need little Katri to intercede for us as a canonized saint."



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This is not the first time Indians have appealed to the Holy Father to favor the beatification of Tekakwitha. As far back as 1884 the Flathead Indians sent the petition which was signed by other tribes, asking him to say: "You Indians, my children, take Catherine as an object of your veneration in the church, because she is holy and is in heaven."

Now all these petitions will be wrapped in parchment prepared by Indians themselves, undressed leather ornamented with their pigments and duly inscribed to His Holiness. The wrappers come from the Cœur d'Alene reservations, De Smet, Idaho, and from the Caughnawaga village, Canada. They will be encased in a box made of oak from a tree which was growing at Auriesville when she was born there 282 years ago. The Very Reverend Monsignor Egidio Vagnozzi, D.D., J.C.D., Auditor of the Apostolic Delegation in Washington, will present them to the Holy Father.

June 8 is the day set for discussing the findings of the Historical Section of the Congregation of Rites in the Cause of Catherine Tekakwitha. This Section studies and reports on the virtues of those who died so long ago that there can be no eye-witnesses, but only those who have studied the history of the Servant of God under consideration. It is an important step in a Cause, and all who venerate the Lily of the Mohawks will pray for its speedy and happy termination.

On Sunday, May 22, there was a large pilgrimage from Montreal to Caughnawaga, Canada, the village of St. Francis Xavier where Tekakwitha spent her last few years. Marby is the site of her tomb. Her remains are sealed in a casket which is kept in the sacristy.

For the first time now favors are not reported in this issue although they are now more numerous than ever. The account of the Indian petitions requires all our space. The July Message will describe and illustrate the petitions of Indians in Canada.

St. Xavier Crow Indian Mission  
St. Xavier, Montana

Atziwakiash Ichbazao.  
Supreme Head of the Church. Rome.

Masbapite      gagua Absarokish virugpake  
Your children all, the Crow people.

ziwabirikiu      gagua      virugpake hinne  
ask you to tell all the people that this

miakaristo Kateri bagpak.      Bazikitak.  
young woman Kateri was holy. We honor her.

Disbakaruk aegdare hinne      amaiagdao.  
We ask you to raise this one to the altar.

Ikusbaziwakiwuk.      Diawawuk  
We want to pray to her. We wish to have

mare araziwakia      Itaste Shiplite.  
the Big Prayer (Mass) of the black robe (in  
her honor.)

Nakamakuk naremirare Absaroki bakate.  
We ask you to bless your Crow children.

Chief Isusdash.  
Ties his Knees.

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"We have a poor Negro Mission here in Asheville and we wanted to do something to help our good Fathers and so I dressed a doll in two five-dollar bills and got books out on it asking Kateri to have \$100.00 brought in. The books were sent North, East, South and West and you can imagine my surprise when everything was checked up I had \$360.00 clear."  
—Asheville, N. C.

Clients of Tekakwitha in Biloxi, Miss., advertise in the daily newspapers favors received through her intercession. One of them has sent us 35 clippings.



*ateunyapi Nakan Pope Pius XI:*

*Ikcewicasa Sioux Lakota Linasapa &  
Ridge, So Dakota, U.S. Melahanska oyar  
un'siya ateunyapi Nakan kin taku  
Niko'skalaka wan Catherine Tekakwita*

[ FROM THE OGLALA SIOUX—Translation ]

Our Holy Father Pope Pius XI:

The Catholic Sioux Indians of Holy Rosary Mission, Pine Ridge, South Dakota, United States of America, humbly ask the Holy Father to place the name of the Indian girl, Kateri Tekakwitha, into the Book of the Saints of God.

Big Bear and Chief Wm. Weaver sign. For the Oglala Sioux, Emil Cetan Kokipapi (Emil Afraid of of Hawk) Lynch is listed with Rabbit and Buffalo; Smith Child reminds one of the Fitz-geralds; Wolfe, Skunk, Saddleback, Rattlesnake and Smallboy, a girl, are among the Crees. The Menominees seem to have the most consistent Indian names. In some tribes French names abound; in others, Spanish, but there are Driscolls, Cavanaughs, Smiths, of course, Morans, Jacksons, Shermans, Grants, Abrahams, Kellys, Dionnes, Defoes, Dohertys, Lafertys, McBrides, Hoovers, Leahys, Mitchells, Thelma Good Thunder.

The prevailing motives of all these petitions are to honor "the glory of our race," to have a model to imitate, and to have one of our own who will intercede for us. The petitioners profess devotion to the Holy See. They acknowledge favors through the intercession of Kateri.

One mission gives us a motive that its Tekakwitha Temperance Society has kept twenty-two confirmed drunkards faithful to a pledge of total abstinence, and the correction of many abuses, so much so that U. S. Government officials are dumbfounded. Just as this is written comes a letter telling how one of these temperance converts has just died a saintly death.



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From the same Mission, the Apache Indians write: "Please, Holy Father, may we hope to have Kateri Tekakwitha for our intercession in heaven?" and Julia Winds signs for them.

In Kateri's time the Chippewa Indians were not friendly to the Mohawks, but they have read that she was an Ojibway and "with high reverence to you Our Holy Father" they plead for her beatification. This from Sawyer, Minnesota.

From White Earth in the same State, the same people "petition your Holiness that she soon be placed on the official list of the saints."

For "the people of the Stone," West de Pere, Wisconsin, Sachem James W. Cornelius writes: "Holy Father: I am one of the Oneida Indians. I am sorry that we were cruel to your first missionaries many years ago. Nowdays it is different. We would rather have peace. We would like you to tell us that our little Kateri Tekakwitha is praying for us poor sinners."

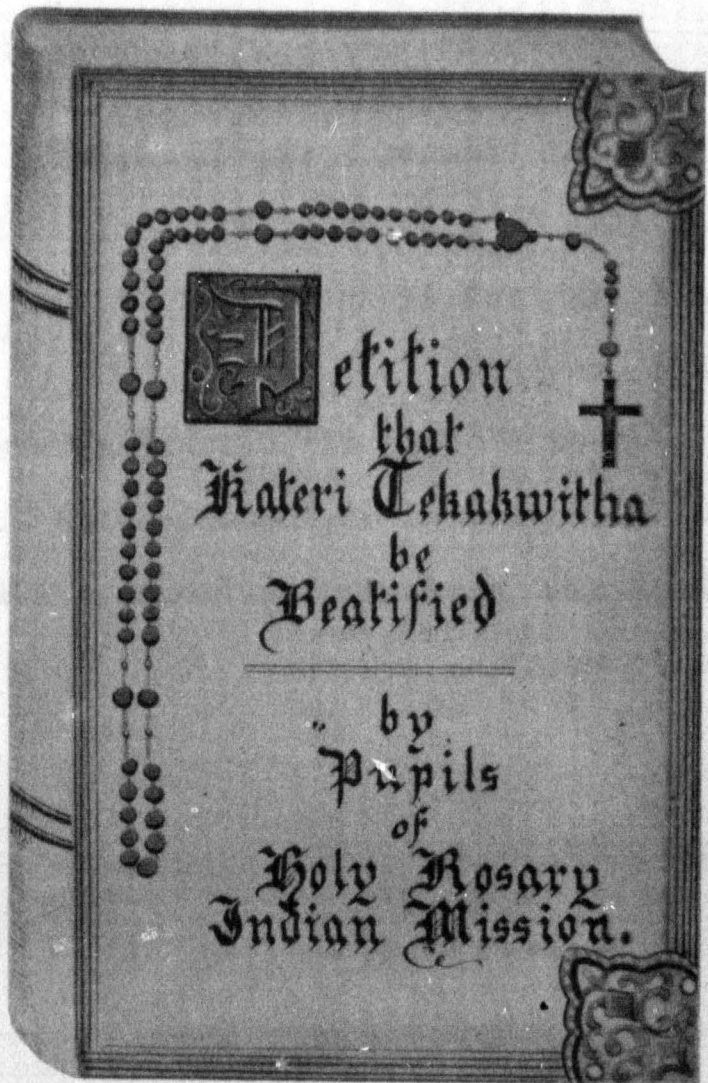
The petition from Chamita, New Mexico, is signed by Euologia Cato, Governor of the Pueblo of San Juan de los Caballeros, and seven of his Council, all with Spanish names.

"Devotion to the Lily of the Mohawks has spread rapidly over our reservation during the past few years, even among our non-Catholic and pagan Shoshones."

—St. Stephens' Mission, Wyoming.

The Zuni Indians of the Sodality of the Blessed Virgin want Kateri canonized "as our secondary Patroness," write the officers, Juanita Tsethlikai, Madeline Lesarley and Hilda Halate. —New Mexico.

"May she one day be declared worthy, through you as the instrument of God, of the title of Blessed" and the Blackfeet ad-



dress His Holiness: Omakh Natoapiapi-con. For the Menominees his title is Kina Kaz Maz Machotachkonien.

The signers—some are chieftains; others are by Governors, Sachems, Councils, Tribal Councils, tribal members, children in schools. They are a study, 2,774 signatures from missions in the United States; 2,355 from missions in Canada, all more plainly written than two-thirds of the signatures in letters received daily by this writer. Some have the + sign; several have fingerprints; others still are attested by the priests and sisters working in the missions.

The signatures are surely a study. In White Earth, Minnesota, Big Chief George

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St. Michaels, Ariz.

Feb. 11, 1938

é' nisho·di binanta 'í alq·zi sizi·ni,

nixí é' nisho·di bi' é' da·né·zigi diné dani·lq. tá·yisi  
ádani·zin diné diyin do·le·z didí·ni·z nžúni bi' sizi·ni á' é  
ažkidq nayâ·dq.

žo dini·zingo dí· Catherine Tekakwitha y' o·lyéhiqí o' ídá  
ážoé' diné žóí·gi diyin silq do·le·z. do· bahážo ba' á' é ádin  
nté nibaká' nayáhadq nžúnigo nayá nté. ko·lyé nté "Lily of  
the Mohawks".

[ TRANSLATION ]

Holy Father,

We are Catholic Navajo Indians. We are earnestly entreating you to raise to Sainthood a beautiful Mohawk Indian soul, who lived long ago.

We want Catherine Tekakwitha to be a saint; the first Indian Saint. She was such a pure, good girl on this earth that she was called "The Lily of the Mohawks."

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FROM THE CHIPPEWAS

Ninawin Nagagwanong Anishenabe, Minnesota, U.S.A, Kidanamie  
widtchidewininon, Marie gaie Joseph, Kitchisagaigonig, Sawyer, Minnesota

Ki gi ahgidamin iw obimadisiwin aw Kitchitwawedagosid ikwe,  
Tekakwitha (Okítábog-wabigon) Mohawk anishinabe, mi aw beji nid an-  
ishinabenon. Geget ontissim anameatawin nanadomed a aw Tekekawitha  
wa wanie gi anoki dawan Kije Maniton gaie wa wani gi enamia baka  
gi bimadisi oma aking Midash gaonge kitchitwa wendagosed.

Kin dash ne kitchi nossinan eshi pendagossilan kitchitwa-  
dagossilan gi dishi pagossenimigo enigokodeeong tchi ja wanimod  
aw sagiongid aw ikwe tchi asosed kitchitwa wadagosiwining wa iba.

Ni nawin,

Da bassenidisong Ojibway Anishinabe,

Ogema-Alex Nahganub