

THE LILY OF

Fairest flower that ever



THE MOHAWKS

bloomed among true men

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SEPTEMBER, 1941

Innocence—How to Preserve or Recover It!

There are more ways than one, but this one is sure. Innocence, as stated in the August number of this message, is not to give offense to God or to one's neighbor. Now such offense is given by yielding to any one of the deadly vices which, strange to say, are often called capital sins though they are not sins unless one yields to them by some outright act or habit. Take pride, for instance. It is a vicious tendency in all of us, but this tendency may be kept in check by humility. The act or habit of pride is offensive, indeed often disgusting. It hurts others by disparaging them, considering them as inferior, not worthy of the respect due to them, and therefore does them an injustice.

So it is of all those vicious tendencies, envy, for instance, which causes one to desire to see others made light of and would, if possible, deprive them of the honor, esteem, comfort, any advantage that is rightly theirs. It manifests itself in the form of jealousy, and this is offensive to God and to man.

Anger, of course, is opposed to innocence, because it disposes one to wish or even to do harm to others; and so is covetousness which creates a desire for things which others may have, but which do not belong to us. How offensive, and therefore destructive of inno-

cence, are lust, gluttony and sloth is plain.

These deadly vices, if indulged, not only make one offensive to God and man: they disgust all who witness the offense. They destroy innocence, which is their very opposite. In proportion to one's humility one is innocent, and so of one's restraint of the other vicious tendencies.

One might look at innocence from the point of view of the beatitudes. There is no pride in the poor of spirit, no anger in the meek or peace maker, no lust or gluttony in the clean of heart, no covetousness in the seeker of justice.

With all this in view, it is worth a brief meditation to study the innocence of Tekakwitha; no pride, no anger, no envy, no covetousness and, of course, no slightest trace of what are considered the coarser vices. On the contrary, she was poor in spirit, meek, clean of heart, and a lover of justice, an unspoiled child of the forest, most winsome mirror of grace, attracting the admiration of her tribespeople for what they saw in her so different from themselves. And all this because her heart was so aloof from things of earth and so strongly centered on God and divine things. To preserve or recover innocence, study Kateri Tekakwitha.

Tennessee and The Lily of the Mohawks

BY AN ARDENT DEVOTEE

Kateri Tekakwitha, Catherine, "The Lily of the Mohawks," who will likely be our first American Indian saint, should have a particular attraction for Catholics of Tennessee. I invoke her in my private devotions and ask her prayers for my people and my benefactors, because my first mission field and recent mission was in that territory, which gave her people and tribe their first sanctuary after they were driven from their hunting-grounds and home by the fierce onslaught of the Iroquois, the Five Nations in New York.

Her tribe, the Algonquin Shawnees or Shauvoinois, as they were termed by the French voyageurs, defeated in many forays, were driven forth from their tribal lands to the South. The family slain, and her mother, then but a girl, captive to the Mohawks, was taken by one of the warriors to wife. Kateri was the child of this union. On her mother's death, she was taken into her uncle's home. Soon after, missionaries came to her village; she was baptized and sent to the Indian village of Caughnawaga on the St. Lawrence River. Catherine gave herself in tender love and devotion to Our Lord, and like St. Rose of Lima, refusing all offers of marriage, she cultivated heroic virtues of humility and modesty and chastity, as a child of Mary, Our Immaculate Mother. She was a member of the Congregation of the Holy Family. The process of her canonization has been sanctioned by our Holy Father in Rome.

Now the Algonquin Shawnees were friendly to the Catholic French of Canada and had priest missionaries among them, but the Iroquois were the allies of the English of Great Britain. Driven from their hunting grounds, this Shawnee tribe forced its way south and west, away from the English occupation, to pitch their wigwams where there was good hunting, bison and wapiti, along the wide

savannas and oaken bluffs of the Warioto River, smiling mid its

Fertile green vales
And silvery rills:—
The wild pigeon's coo
In its emerald hills.

The Warioto was called the "Shauvoinois" or Shawnee River by the French trappers, until the "Long Hunters" came in from Virginia to rename it the Cumberland. The "Long House" of the Shawnee was located on "the Bluffs" where Nashville now stands. Here at last, after wandering afar, the weary tribe and people of Kateri Tekakwitha found peace in the dim, sweet woods by the bluffs of the silvery Warioto.

This settlement of the Shawnees in Middle Tennessee was prior to 1680. Father Marquette and Joliet passed down the Father of Waters and marked the Dalles of Cairo, where the Ohio River empties into the Mississippi. From this point it is scarcely fifty miles to the mouth of the Cumberland. This in 1673. They were followed by Sieur La Salle and Father Zenobia in 1682. In 1710 came French trappers and fur-buyers—Carleville with his Coureur de Bois—to the Warioto. Ten years later, Timothy De Monbrien was there with his trade boats. His trading post was at the "Shawnee Forts" on the Bluffs of Nashville.

I have never a doubt that French mission priests of Canada, like Father Zenobia, knew of this Shawnee tribe of the Algonquins, her mother's people, and visited them.

So I say, we of the Catholic heritage along the Warioto have as a special advocate this daughter of that noble Algonquin race.

And this, Dear Jesus, God: I ween
We dare to ask for Holy souls,
And for Thy servant Catherine.

HOW THEY PRAY IN MEXICO TO THE MOST
HOLY TRINITY FOR KATERI'S
CANONIZATION

Eternal Father, Creator of Heaven and Earth, deign to grant us the Beatification of Thy servant Catherine who was made by Thee so beautiful as to be called "The Lily of the Mohawks" and "The fairest flower that ever bloomed among true men."

Our Father, Hail Mary, Glory be. . .

O Lord, Jesus Christ, Redeemer of mankind, deign to grant us the Beatification of Thy servant Catherine who was a faithful lover of Thy Cross and of Thy Sacramental Presence.

Our Father, Hail Mary, Glory be. . .

Holy Ghost, Sanctifier of souls, deign to grant us the Beatification of Thy servant Catherine who was led sweetly and firmly by Thee to the heights of perfection.

Our Father, Hail Mary, Glory be. . .

Imprimatur:

✠ PASCHALIS DIAZ

Archiepiscopus Mexicanus

ALL FROM MEXICO

"Two small girls who were sick recovered; one of sore eyes of whom the doctor had said she needed to be operated on. Her mother made a novena and the girl recovered without an operation. The other small girl had a sickness in her mouth; her mother made a novena, too, and the girl is all right now.

"Two big boys could not get a job; for a long time they needed one and had not been able to get it till their mothers made a novena to Kateri.

"A man was lost for fifteen days; his mother and sister were very sorry because they could not get notice about him. His sister came to ask me for a leaflet that she might make the novena. On the second day of prayer they received a letter from him in a hospital in Mexico.

"A gentleman came to get a medal and relic picture of Tekakwitha; he was very sorry because his wife was very sick. He told us: 'If my wife recovers through Kateri intercession, I will send my thanksgiving to New York and offer to be a promoter of Tekakwitha.' We know the lady is better.

"Another gentleman, who is in business, says: 'If Kateri helps me in my business I will build a church dedicated to the Lily of Mohawks.' " —Irapuato, Gto., Mexico.

"I want to thank you for having me made a member of Kateri's league. I have always loved her from the day I learned of her. She has helped me in the building of my new church through her intercession. I promised her to make her known and I am now in the position to do that. I already have a beautiful triptych made of her standing in my new church." —Pastor, Covington, Ky.

"I found a leaflet about Kateri Tekakwitha. I don't know how it got in our home, but I'm so glad because I didn't know where to get a prayer or something of our saint. Our church is making a trip to see her relics, but I can't make it." —Jessup, Pa.

THE NEW LEAFLET

Every few months we have to issue a new edition of the Tekakwitha leaflet, chiefly to record some of the most recent favors attributed to the intercession of the saintly Indian Maiden. This latest edition contains not only the favors, but a brief sketch of her life and the present state of the process for her Beatification before the Congregation of Rites in Rome.

TO MAKE TEKAKWITHA KNOWN

It is strange or, to speak more correctly, Providential how the "Lily of the Mohawks" becomes known to so many who never heard of her. One instance: a lady finds a leaflet in a cellar and writes for information.

"It is my firm belief that my prayers were granted to secure a better position."

—Cincinnati, O.

"Promised Tekakwitha that if a certain person recovered from an exceptionally serious operation, I would make a public statement to that effect—the person has fully recovered and is again back to work."

—Greenville, Mich.

"First, I wish to write a letter of thanksgiving for the favors my daughter has received through her prayers to Blessed Kateri Tekakwitha. She now has a steady job and has obtained several promotions. Thanks to Blessed Kateri!"

—Youngstown, O.

"Several favors from Catherine are reported: one of a man who secured employment; two sick, improved and almost cured—both might have resulted in death; one of financial help and two other special intentions."

—Pendleton, Ore.

"I went under a serious operation about a month or so ago. I am sending this money for the needs of her Cause. I used to pray to her day after day, until at last my prayers were heard. I was blind for seven or eight years."

—Hays, Mont.

"Here please find enclosed a check of one dollar for favor obtained. When I am in need of help I promise a small donation to your little saint and I generally get it. This time it was an ailment that disappeared, after I promised it."

—La Fargeville, N. Y.

"My husband was out of work for two years. He is forty-seven years old. Everywhere he asked for work they told him he was too old. I started a novena to Tekakwitha and on the fifth day a strange man came to our door and told him he had a job for him."

—Pittsburgh, Pa.

"This spring I started praying for the Canonization of Tekakwitha and asked her to obtain a favor for me, that the above mentioned person would make her Easter duty. About a week before Trinity Sunday that person received Holy Communion."

—Houston, Tex.

"I had the opportunity of my life offered to me; but I did not have any money. The fact is I was in debt and I needed cash very badly. I asked for three hundred dollars in the name of Kateri Tekakwitha and a man whom I hardly knew told me to come to him and he would let me have the money. When I went to him, he had the check made out and he did not know my first name."

—Chicago, Ill.

ADDITIONAL FAVORS

Cures	8	Examination Success	1
Employment	6	Relief in Distress	2
Financial Aid	11	Spiritual	1
Not Specified		49	

PETITIONS

Cures	8	Spiritual	1
Employment	7	Relief in Distress	2
Financial Aid	9	Not Specified	25

Obituary

Most Rev. T. F. Reverman, Superior, Wis.
Rev. Francis A. O'Malley, S.J., Buffalo, N. Y.
Reverend Mother M. Catharine, N. Plainfield, N. J.
Miss Josephine Knuff, Decatur, Ind.

TO MAKE TEKAKWITHA KNOWN AND LOVED

Brief Life, by Wynne, 64 pages, 3 illustrations, 25 cents.

Leaflet I, with prayer and remarkable favors, 5 cents each, 25 cents a dozen.

Leaflet II, Novena for private devotion, 5 cents each, 25 cents a dozen.

Pictures—Small, 5 x 3¼ in., sepia ink, with sketch and prayer, 5 cents.

Small, 5 x 3¼ in., 4 colors, sketch and prayer, silk applied to relics, 15 cents.

Large, 13 x 10 in., 4 colors, mounted on heavy board, 40 cents.

(Prices include postage)

REV. JOHN J. WYNNE, S.J., V. Postulator for Her Canonization

400 EAST FORDHAM ROAD, NEW YORK