

THE LILY OF

Fairest flower that ever



THE MOHAWKS

bloomed among true men

VOL. VII, No. 4

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INDIAN CHRISTMAS HYMN

For a mutual Christmas greeting, what can express better the proper sentiment of the holy season than the hymn sung by the Indians three hundred years ago? Long before our "Adeste Fideles" was sung anywhere "Jesus Anatonhia" was chanted—at least one hundred and fifty years before—in rude mission chapel, in many a cabin and forest precinct, by voices of men and women for whom singing was the principal expression of religion.

How Brebeuf's soul must hearken to his Christmas song as chanted from year to year by the Indians in their own tongue, resounding from the organ of the great St. Patrick's Cathedral in New York, at midnight Mass, and coursing through the air on a Christmas radio program at that hour!

How did Tekakwitha spend Christmas? We know she made her First Communion on that day. Here is the hymn she would sing, as we sing "Adeste Fideles."

JESUS ANATONHIA

'Twas in the moon of the winter time
When all the birds had fled,
That mighty Gitchi Manitou
Sent Angel Choirs instead.
Before their light the stars grew dim,
And wandering hunters heard the hymn:

Jesus, your King, is born.
Jesus is born;
In excelsis gloria.

In a lodge of broken bark
The tender Babe was found,
A ragged robe of rabbit skin
Enwrapped His beauty round.
And as the hunters brave drew nigh,
The Angel song rang loud and high:

Jesus, your King, is born.
Jesus is born;
In excelsis gloria.

Earliest moon of winter time
Is not so round and fair
As was the ring of glory on
The helpless Infant there,
While chiefs from far before Him knelt
With gifts of fox and beaver pelt.

Jesus, your King, is born.
Jesus is born;
In excelsis gloria.

Children of the forest free,
O sons of Manitou,
The holy Child of earth and heaven
Is born today for you.
Come, kneel before the radiant Boy,
Who brings you beauty, peace and joy:

Jesus, your King, is born.
Jesus is born;
In excelsis gloria.

Tekakwitha — By An Eye-witness

History may be improved by adding facts which become known in the course of time or by combining the narratives of various historians, but there is nothing to compare with the relation of a trustworthy eye-witness such as James de Lamberville was in the case of Tekakwitha. He discovered her goodness, baptized her and managed her departure for the Christian haven then at La-prairie, Canada.

Katharine Tegaskouita was of a sweet and peaceable nature, inclined towards good and with an extreme aversion of all sorts of evil. Not only could she not bear the impurities of the members of her tribe, but she also detested the other sins which are there ordinarily committed, drunkenness, belief in dreams, and superstitious feasts. Before she became a Christian she had been married twice at the command of her parents* . . . but she had so conducted herself with her two husbands, one after the other, that she lived in perpetual virginity. This will seem so much the more surprising because corruption is greater among the Iroquois, among whom not only men and women, but young people and children give themselves up blindly to the vices of impurity.

For several years I did not know her, but one day, having found her in her cabin where she was confined through some foot-trouble, I spoke to her of Christianity and I found her so docile that I urged her to be instructed and to attend chapel, which she did with wonderful assiduity after she had been cured. When I found her so faithful I inquired as to her conduct in the cabin; all spoke well of her. In fact, I noticed that she had none of the vices of the girls of her age; this encouraged me to instruct her regularly.

Finally after having taught her her prayers, and seeing that she was resolved to

live in a Christian manner, I gave her Baptism on Easter Day itself in the year 1676. Since that time I can say I have found nothing in her in which she would seem to have relaxed in the slightest degree from her first fervor. I regretted only that so pure a soul and one so disposed to receive the impress of the Holy Spirit should remain in a land subject to all sorts of vice, and where the mere effort to resist the attacks of the enemies of Christianity is no mean achievement.

I spoke of this to her sometimes, especially when she came to explain to me of the displeasure shown her by those of her cabin, for after trying to console her I told her of the peace enjoyed by the Christians of Sault Saint Francis Xavier—peace in which, were she there, she would find more sweetness in a day than she could enjoy in a year by remaining here. All these reflections disturbed her spirit, but God Who wished to bring her into a place of security, broke her bonds in the manner which I shall relate.

Among some of the Christians of the Mission of Sault Saint Francis Xavier who came to the Iroquois to see their relatives, was one of the most important of the Oneidas called Ogenheratarihens. He entered my cabin, where forthwith a crowd of people, as is the custom of the country, came to greet this newcomer, and among them Katharine. This man, seeing them assembled, began to talk to them of Christianity and of the happiness of those who had come to live at Sault Saint Francis Xavier.

Katharine alone, as if God had addressed to her the words of this preacher, was touched by them. She sought me out and told me she was determined to carry out what I had so often advised her. She begged me earnestly to take proper measures to restrain her relatives who wished to stop her.

*The marriages he mentions were neither of them marriage proper, as the first was only a betrothal or child marriage when Kateri was very young, and the second a marriage which her relatives tried to impose on her, but to which she never consented.

SOMEWHAT PERSONAL

One of the good wishes frequently received by the V. Postulator of the Cause of Tekakwitha is that he may live to rejoice in her beatification and canonization. Good wishes are always welcome, but this one implies that the joy over Tekakwitha's honors on our altars is all for this earth, as if it were not something for those who have passed from this life. Whether in time, as we speak of life here, or in eternity, in which we have already begun to live, there is joy over the goodness of God's holy ones.

When a few months ago medical men considered it prudent to suggest Extreme Unction for the V. Postulator, one of his first promptings was to bless God that the Cause of Tekakwitha had advanced so far that there can be little doubt of its successful conclusion, and a second prompting was naturally to use her relic and add its efficacy to the virtue of the sublime Sacrament.

Thanking God for prolongation of life, and Tekakwitha for her intercession, the V. Postulator is grateful also for the success during the past year of a work in which he is engaged in spite of odds that made success seem impossible.

So Hiawatha has a rival, and the rival is Tekakwitha. As the legendary Iroquois hero was immortalized by Longfellow in the story-telling Kalevala meter, so the genuine Mohawk-Iroquois heroine is now celebrated in the same meter by a devoted admirer. It is entitled *The Song of Tekakwitha*, and a genuine song it is, not in the text only, but in harmonious composition of type, illustration, paper and binding. It is a fitting tribute to the Venerable Servant of God. Our next issue will have more to say and to do about this song.

A thanks offering for favors received through the intercession of Tekakwitha is a

brief poem in her honor by Dan O'Loughlin, of Philadelphia. It is a brochure of 30 pages, a study of real merit, tracing the Indian maiden's perception of the revelation of God in the beauties and marvels of nature. Copies are available at twenty-five cents each.

Readers may recall the exposure we were forced to make a few years ago of a firm that was commercializing popular belief in Tekakwitha and bringing discredit on her Cause. Well, this week we received notice of proceedings in bankruptcy against that firm.

"I came to know Catherine Tekakwitha as most people come to know their benefactors. I was in need. Not the need of the poverty stricken, but almost the need of the physically disabled. You see, I had earned a commission in the United States Navy, but one thing threatened to dash the whole thing on the rocks. My eyes, which are pretty good eyes, weren't perfect. I had consulted two doctors, neither of whom offered any help. So at my wits end, I implored the "Lily of the Mohawks" in the hope that she would guide me to a doctor who could cause my ambition to be realized. Well, it all worked out smoothly. I have what I want, and my offering is made with a mixed feeling of gratitude and awe. I am honored to share the expense of her beatification, and encourage you in the work for her Cause."

—Pittsburgh, Pa.

"I am sending you five dollars for Mrs. H. F. (non-Catholic) and she wants you to send me a large colored picture of Tekakwitha for writing to you for her and the rest for favors from Tekakwitha. I appreciate that very much and will have it framed and hope she brings health and happiness to my home."

—Cincinnati, O.

"For success in an undertaking placed under her patronage." —Brooklyn, N. Y.

"The enclosed offering is in thanksgiving to Little Kateri for her help in granting a request and financial help."

—Bellingham, Wash.

"I wish to acknowledge two money favors received through the intercession of Venerable Kateri Tekakwitha. I think she is wonderful in money matters."

—Great Falls, Mont.

"To help the Cause for the canonization of Tekakwitha, I am enclosing an offering for the great favor she has granted me when I almost despaired."

—Chillicothe, O.

"Enclosed find \$8.00 for the promotion for Katherine, the Lily of the Mohawks. I promised if I could escape going to the doctor for severe headaches I would give the money for her Cause instead of paying doctor bills."

—Norwood, O.

"Several years ago I begged Kateri's help and promised to distribute leaflets one, two, and three, if my favor was granted. It has been, and, therefore, I am asking you to mail me one hundred leaflets assorted."

—Lewisville, Minn.

"In thanksgiving for favors received in being cured of tuberculosis when the doctors had told my family that there was no hope of recovery; also more recently in being re-employed again by the same company I was with before my illness." —Pittsburgh, Pa.

"I had a very badly crippled leg from what my doctor diagnosed as rheumatic arthritis. At first I was unable to use my leg, then I got a relic card of this Saint and I touched this relic, each day, to my knee with the result that my leg straightened and once more I can walk, for which I thank God and I offer praise to the Venerable Catherine Tekakwitha."

—Duluth, Minn.

"My sister was stricken with a very sore foot from which she suffered intense pain; her doctor opened it in two places and kept it draining. She decided to go to a cancer specialist in Milwaukee, Wis., as we were of the opinion that was the trouble. I began praying to Catherine Tekakwitha that it would not be cancer and that whatever was the trouble that it could be cured safely. The specialist diagnosed the case as inflammation in the marrow of the bone which could be cured, but it would require a lot of time and treatment. She can walk quite good again and the foot is back to almost normal size and color."

—Duluth, Minn.

ADDITIONAL FAVORS

Cures	1	Relief in Distress	1
Financial Aid	2	Not Specified	21

PETITIONS

Cures	2	Financial Aid	2
Employment	1	Relief in Distress	1
Not Specified	18		

Obituary

Rev. Joseph L. McCann, Bronxville, N. Y.
Sister M. Celestine, Villa Maria P. O., Pa.

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