



The Lily of the Mohawks

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AMERICA'S MARVELOUS MAIDEN

I

On the River of the Mohawks

Holy Hill

Auriesville, New York, on the south bank of the Mohawk River between Amsterdam and Utica, is the site of Martyrs Hill. Here died America's first canonized martyrs: Isaac Jogues, a Jesuit priest; Rene Goupil, a brother, and John Lalande, a layman, in the period 1642-1646. Pope Pius XII in a radio broadcast to the United States in 1946 called this hallowed place "Nature's own reliquary — that verdant hill that slopes up from the quiet easygoing river of the Mohawks." There is a national shrine there now, a seminary for Jesuit priests, and a retreat house for the clergy.

Three hundred years ago it was Ossernenon, the easternmost village of the Iroquois Indians. Here Tekakwitha was born. Kahenta (Flower of the Prairie), a captive Algonquin, was her mother. Kenheronkwa (Beloved), her father, was a Mohawk chief.

It will be enough to say here that the Indians of the Five Nations were called Iroquois by the French because they ended all their conversations with the words *hiro*, "I have spoken," and *koué*, which means "with joy" or "with sorrow" according to the tone of voice. The Iroquois were finished diplomats with hair-triggered readiness to go to war at the drop of an arquebus. Aggressive, patient, and fierce, they had three hates — Hurons, Algonquins, French.

Between the Hudson and Lake Erie were the Five Nations, east to west, Mohawks, Oneidas, Onondagas, Cayugas,

Senecas. Nearest to the Hudson River was the Mohawk settlement. They were close also to Lake George, Lake Champlain, and the Richelieu which used to be called the Iroquois River. Each settlement had three leading clans — secret societies — Turtle, Bear, and Wolf. The Turtles were created first according to Indian lore, so their chiefs ranked highest in council. Tekakwitha's father belonged to the Turtle clan.

Life in a Long House

The Iroquois were also called Hodenosaunee, "people of the long house." Their cabins, built somewhat like Quonset huts, were usually around 25 feet high and wide and averaged 125 feet in length. There were no windows, but there was a door at each end. Within were several fires. Four families shared a fire. There was a hole in the roof over each fire. The usual long house would have five fires. The occupants slept in Pullman-style, double-decked berths. The families sat on the bare floor or on mats or the skins of animals.

This will serve to backdrop the 20 years that Tekakwitha dwelt among the Mohawks. Of the 25 hundred warriors which the Iroquois Confederacy was able to put on the battlefield, the Mohawks could furnish only five or six hundred. But these were the boldest and fiercest. And their superiority was increased by an exchange with the Fort Orange (Albany) Dutch of furs for firearms.

The three strongholds — Turtle, Bear, and Wolf castles — made up the Mohawk nation. This was a group of families gathered around a council fire and filling up one end of the long house, or great

league founded by Hiawatha and his friends.

The duty of the Mohawks was to guard the eastern entrance to the long house which looked out on the Hudson. It was their privilege to furnish the great war chief who would lead them in battle. The Senecas (from Seneca Lake to Niagara) were the western doorkeepers, waging war on their neighbors near Lake Erie. The Onondagas, politicians, in the middle, led in council. These three were brothers. The Oneidas and Cayugas were cousins, younger and less important.

Father Simon Le Moyne came and went five times between 1653 and 1658 to the Onondagas and Mohawks. He told the Dutch at Fort Orange that there was salt in Syracuse, but the burghers laughed it off as a Jesuit lie. The Dutch were goodhearted. They had rescued Jogues and Bressani from captivity and sent a bottle of wine to Father Le Moyne for his Mass at Onondaga. Le Moyne was called Ondessonk, "eagle-beaked," after Father Jogues. He came to Ossernenon in 1656, the year of Tekakwitha's birth, and found her tied to her mother's cradleboard.

Disasters to Remember

A terrible smallpox epidemic swept through the village in 1659-60. When it had spent its fury, Kahenta and Kenhoronkwa, and Otsikehta, Kateri's baby brother, were cold in death. Tekakwitha was 4 years old, and from the time of the pestilence she was to be pockmarked and weak-eyed for life. Anastasia, her mother's friend, said later that Kahenta was a very good woman who in her last days bemoaned the fact that she had not had her children baptized — and that she died with a prayer on her lips.

Two aunts and her Uncle Onsigongo adopted Tekakwitha and another little girl. She was to live in some seclusion because of her facial disfigurement and her myopia. But it could never be said that she was anything but a cheerful, busy young lady. Right after the epidemic the Mohawks of Ossernenon moved a mile west of their infected village. Tekakwitha lived here until she was 11.

In 1666 came the invasion which was to take the wind out of the Mohawks' belligerence and keep them comparatively peaceful for a long time. The French Government, tired of their bloody baiting and their frequent raids into Canada, sent its best troops under General de Tracy to strike them down once and for all. Kateri's people, taken by surprise, fled to Tionnontoguen, 14 miles west. Their homes, food supplies, pelts for trade, and happily, their brandy went up in flames before the victorious Frenchmen. The army's Jesuit chaplain celebrated a Mass of thanksgiving and planted a cross at Ossernenon. The Mohawks sued for peace in September.

(TO BE CONTINUED)

News About the Cause

Next month this Review will begin its 25th year. Our purposes were stated in the first number:

1. To make more widely known the Servant of God, Tekakwitha. (She has since been made Venerable.)
2. To urge those who know her to invoke her aid, and obtain for themselves and others spiritual and temporal favors.
3. To add to abundant proofs of her holiness the fact that there is a wide, firm belief in the favor she has found in heaven.
4. To bring about the solemn declaration that she is one of the Blessed.
5. To give the latest news about her Cause in the Congregation of Rites.

We think we have fulfilled our purposes. We *know* that our readers have helped us immeasurably. There is reason to believe that our common hopes will not be too long unfulfilled.

Thank you for your help also in keeping our office afloat, and especially for the generous help sent recently by so many towards our new Tekakwitha Memorial Office which we hope to share when the new Xavier is built here at 113-year-old Sixteenth Street. Your prayers are always needed; your occasional financial sacrifices will help us towards preparing for the Beatification.

Thanksgivings

"My sister-in-law and I promised the enclosed offering for the Cause of Tekakwitha if my brother recovered from bronchial asthma and pneumonia. He was anointed and the family called to the hospital. He is much better or I might say, better than he has been for a long time, and back to work part time. I have also received other favors from Kateri." — Pittsburgh, Pa.

"A wonderful favor was granted to me through the intercession of Venerable Kateri Tekakwitha. I prayed that my sister's operation would be successful, and although it was major surgery, and found to be malignant, she recovered rapidly and is improving each day."

— Carbondale, Pa.

"We are so grateful to Kateri Tekakwitha for all her goodness to us. We have received many favors during the past years. I am especially grateful to her that my husband recovered from major stomach surgery he had in 1957. At that time 65% of his stomach was removed because of a gastric ulcer. He is well now and able to do some work. For this great favor and such a remarkable recovery I will be eternally grateful." — Mankato, Minn.

"Enclosed offering is for many favors I have received. My son was stricken with Polio in January, and thanks to Kateri our prayers are being answered. The doctors are now sure he will have a complete recovery." — Yreka, Calif.

ONE DAY BUS PILGRIMAGE TO
AURIESVILLE, KATERI'S BIRTH-
PLACE—FOR PEOPLE IN THE NEW
YORK METROPOLITAN AREA.

ROUND TRIP, \$5.25

SEPTEMBER 25, 1960—FOR DETAILS
WRITE OR CALL TEKAKWITHA LEAGUE,
30 W. 16TH STREET, NEW YORK 11,
N. Y. PHONE: WATKINS 4-7900.

"Please accept this offering for recent favors received through the intercession of my little Indian girl, Kateri. My husband went back to the Sacraments after an absence of several years, and my daughter was spared a serious foot injury." — Southgate, Ky.

"This offering is in gratitude for a beautiful day, and success in an enterprise."

— Hudson, N. H.

"Enclosed an offering in thanksgiving to beloved Kateri. Her help when I needed it most, came through right away. She really "put things in order" in our family. May she be Sainted and loved by everyone." — St. Louis, Mo.

"I have a feeling that you are a little curious about the two dollar checks that I have been sending the League in the past week, so I will do a little explaining. My hobby is golf. We had our Club Championship last week, and above all I wanted to win it, so I promised Tekakwitha that everytime I would win a match I would mail the League a check for \$2.00. It is unbelievable, but none of the girls paired against me had a chance. In the finals I played against one of our strongest women golfers and won the Championship without any trouble, which I know I could not have done without her help." — Lafayette, La.

"On opening our new store two weeks ago, a good friend donated a beautiful statue of Kateri Tekakwitha which we display at the counter. We have done a good bit of business since opening, and feel that prayers to Kateri must have helped considerably." — Lafayette, La.

PRESENT SUBSCRIBERS TO THE
LILY ARE ASKED TO RENEW SUB-
SCRIPTIONS AT THIS TIME AND TO
OBTAIN NEW MEMBERS.

QUARTERLY MESSAGE, \$1.00
A YEAR

"I am a captain of a retreat group who attend retreats at Manresa House, Convent, La. It was rather poorly attended in 1958, and I made a promise to Venerable Katherine Tekakwitha that if our attendance would improve, have good weather, and a better fund collection, I would have a Mass said, and publish it. I do not believe that this favor could be classed as a miracle, but it really happened. All three favors were granted, good weather, good collection, and better attendance. Enclosing two checks for Mass and publication." — Gramercy, La.

"Enclosed offering is towards the Cause of Lily of the Mohawks. Although my religion is non-Catholic, I firmly believe in the prayers for intercession. I had some very pressing matters on my mind recently, and did not know how to cope with them. It is almost like a miracle what happened after someone gave me the novena to Catherine Tekakwitha. It could not happen by chance that two of the most serious things that was troubling me cleared up so miraculously in such a wonderful way. I had prayed to her so fervently and I must admit, with not too much hope, for help to end these troubles. Help did come and so unexpectedly, that I still marvel about it. As these two matters were of much different natures and both were cleared up only after my prayers to Catherine Takakwitha and Our Mother of Perpetual Help, I know that through their intercession for me, what prayers I asked of them were answered. Thanks to the Lily of the Mohawks." — New Orleans, La.

ADDITIONAL FAVORS

Cures	3	Spiritual &	
Employment	1	Temporal	3
Financial Aid	2	Successful	
Relief in Distress	10	Operation	5
Safe Trip	3	Not Specified	53

PETITIONS

Cures	53	Safe Trip	2
Apartments		Sale of Property	2
& Homes	3	Successful	
Conversions	7	Operation	3
Employment	4	Successful	
Financial Aid	11	Studies	1
Relief in Distress	16	Spiritual &	
Safe Delivery	2	Temporal	6
Not Specified	38		

Obituary

Mrs. Margaret Maddox, New York, N. Y.
 Miss Minnie Ruh, Union City, N. J.
 Miss A. Schlagheck, Newport, Ky.
 Miss Bernadine Trevett, Millbank, N. D.
 His Eminence John Cardinal O'Hara, C.S.C.
 Rev. Kurt Becker, S.J., New York, N. Y.
 Rev. Francis Byrnes, S.J., Washington, D.C.
 Rev. John S. Creaghan, S.J., Shrub Oak, N. Y.
 Rev. Harry B. Crimmins, S.J., Kansas City, Mo.
 Rev. Francis Curley, S.J., New York, N. Y.
 Rev. Peter J. Daly, S.J., New York, N. Y.
 Rev. Bernard Dempsey, S.J., Milwaukee, Wis.
 Rev. Ellwood McFarland, S.J., El Paso, Texas
 Rev. William B. O'Shaughnessy, S.J., N. Y.
 Rev. L. Ruemenapp, Dubuque, Iowa
 Rev. Paul J. Sandalgi, Washington, D.C.
 Rt. Rev. Msgr. Matthew Smith, Ph.D., Colo.
 Mrs. Anne Boudreau, Amesbury, Mass.
 Mr. Paul F. Caillet, White Castle, La.
 Mrs. Margaret Maddox, New York, N. Y.
 Mrs. Ellen O'Neill, Hines, Ill.
 Miss Minnie Kuh, Union City, N. J.
 Miss A. Schlagheck, Newport, Ky.
 Mr. Charles Shannon, Brighton, Mass.
 Mr. Peter Shannon, Brighton, Mass.
 Mrs. Alice O. Thompson, Cleveland Hghts., Ohio
 Miss Bernadine Trevett, Millbank, N. D.
 Mr. Joseph F. Wessling, Stoughton, Mass.

TO MAKE TEKAKWITHA KNOWN AND LOVED

MEMBERSHIP

in Tekakwitha League, including quarterly "Lily of the Mohawks", one dollar yearly.

LEAFLETS

Sketch, picture, Novena and prayers, 5c for 2; 25c doz. With silk applied to relic 10c.

Sketch, lithograph picture, Novena and prayers, 5c; 50c doz. With silk applied to relic: 20c.

Reduction on quantity.

PICTURE

Small, lithograph with prayer, 5c for 2; 25c doz.; silk applied to relic; 15c ea.

Large, 6 by 8 in., brown leatherette frame, acetate face, 75c.

SHORT LIFE

32 pp. by Fr. Coffey, S. J. with picture and prayer. 15c.

MEDAL

Image and title, special metal 20c; silver 60c; gold; inquire prices.

TEKAKWITHA LEAGUE

30 WEST 16TH STREET, NEW YORK 11, N. Y.

REV. THOMAS J. COFFEY, S.J., V. Postulator for Her Canonization