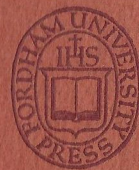


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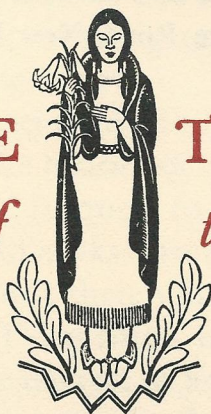
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THE LILY OF THE MOHAWKS



*The POSITIO of the Historical Section of
the Sacred Congregation of Rites on the
INTRODUCTION OF THE CAUSE for
BEATIFICATION and CANONIZATION
and on the VIRTUES of the SERVANT of GOD*

KATHARINE TEKAKWITHA
The Lily of the Mohawks



*Being the Original Documents first published at
the Vatican Polyglot Press now done into English
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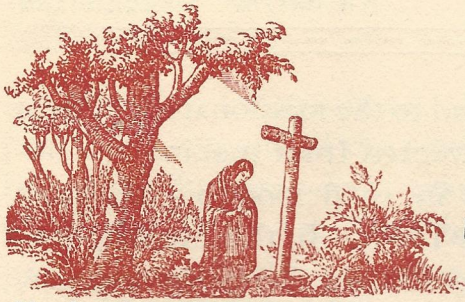
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THE SERVANT OF GOD

Katharine Tekakwitha, was a North American Indian, a genuine redskin, the first of that great and sorely tried human family to be presented to the Sacred Congregation of Rites as a candidate for the Honors of the Altar.

She belongs to the nation of the Iroquois, well known for their warlike unrest in the history of the colonization of North America; and among the Iroquois to the tribe of the Agniers, commonly known as Mohawks, from the name of the river along which they had built their villages.

In 1656 Katharine Tekakwitha was born in one of these villages, Ossernenon, the nearest to Fort Orange, now Albany. This was the same village where about ten years previously three of the eight holy Jesuit martyrs canonized in 1930, Isaac Jogues, John de la Lande and René Goupil, had been so barbarously put to death.

Katharine's mother was a Christian Algonquin, instructed and baptized at Three Rivers. She had passed over to the Iroquois in a tragic manner, as a prisoner of war, but was fortunate enough to win the affections of one of the chiefs of the Mohawk tribe, a pagan, who made her his wife. Two children were born of this union, a girl, our Servant of God, and her younger brother. All too soon, however, the young family was destroyed. Katharine was not yet four years old when she lost her father, mother and brother in a great epidemic of smallpox. The little orphan, who had not escaped from the terrible malady, was taken in by a pagan uncle, who was

strongly opposed to Christianity and to the missionaries. These heroic men were at this time prevented from making any approach among the Iroquois, but in 1666 Iroquois delegates were dispatched to the Viceroy De Tracy. In this meeting free access for the missionaries was provided in the terms of peace, so that three Jesuit Fathers accompanied the delegates on their return trip to their country. It was on this occasion that Katharine, a girl of eleven, saw missionaries for the first time, when the Fathers sojourned in the very village of the Servant of God and even lived in her uncle's hut.

Though a permanent mission had been established among the Iroquois by 1670, Katharine was nineteen years old when she first began direct preparation for baptism. The long delay was due largely to the opposition of her pagan family to Christianity and to their petulance at her constant refusal to marry. Indirect preparation for the Sacrament of Baptism had been continuous through the years of her childhood and girlhood, for among the Mohawks were many captive Christian women with whom Katharine loved to talk of "The Prayer" and from whom she received inspiration for a baptism of desire. Thus, it was not difficult for Father De Lamberville, then in charge of the mission, to discover in Katharine a rare candidate for actual baptism. On Easter Sunday, 1676, Katharine was baptized amid the rejoicing of her Christian brethren, but with only persecution to follow from the pagans.

It is not the purpose of this brief sketch of Katharine Tekakwitha to give details of her life. These have filled many books and are gathered in one in particular which FORDHAM UNIVERSITY PRESS shall have the privilege to publish. In it will be found the amazing spectacle of a simple Indian savage rising to the heights of heroic virtue, for Katharine Tekakwitha

is a candidate for sainthood. She of whom it might least be expected has astonished the world by holiness. During her brief life as a Christian—four years—she edified both Indian and white man; after her death in 1680 wonders of grace came to pass through her intercession, so that all began to invoke the heavenly aid of *The Lily of the Mohawks*.

THE CAUSE FOR BEATIFICATION

THE QUESTION has been raised: If Katharine's reputation for holiness and miracles was so great, why was not her Cause for Beatification begun sooner; why has it not been more zealously urged? There were many circumstances and historical events adverse to it. The condition and even the site of the mission was unsettled; the ecclesiastical organization of Canada, where Katharine died, was in its elementary stages; the political embroilments which led to the passing of Canada from French control to government by England, which was unsympathetic or even hostile to the Catholic missions—all these were obstacles, now happily surmounted.

The Cause of Katharine Tekakwitha had always been associated with that of the Jesuit Martyrs of North America, the only North American Saints thus far canonized.

In 1884, the Bishops of the *Third Plenary Council of Baltimore* petitioned the Holy See to institute the process for the Beatification of the Jesuit Martyrs and of Katharine Tekakwitha, who was the finest fruit of their martyr-sacrifice. As soon as their Beatification seemed assured, preparation was made for the process for Tekakwitha. Eight years were needed to collect the documents in the case; to prepare the points on which testimony was to be given; to select witnesses and pro-

vide them with copies of the principal documents; to arrange for the *Ordinary* or *Informative Process*, in Albany, and to appoint the *Diocesan Tribunal* there in 1931.

This Tribunal examined twenty-one witnesses well acquainted with the story of her life, virtues and renown for holiness, two of them having been favored with remarkable cures after the application of her relic. The Process was completed and sent to Rome within a year. There it was reported that few causes were ever better documented. Altogether unexpectedly the officials of the Sacred Congregation of Rites began work on the Process within two weeks, although there were over 600 causes in various stages requiring their attention. Two of the Cardinals, SINCERO and CERETTI, who were successively in charge of the Cause, and the Head of the Historical Section of the Sacred Congregation of Rites, DOM QUENTIN, O.S.B., in charge of examining the documents, died soon after. Nevertheless the Cause has proceeded without delay.

No doubt the special interest of the late Holy Father, PIUS XI and the repeated petitions of the Hierarchy of the United States and Canada, account in great measure for this gratifying progress. These petitions were followed by thousands from distinguished prelates, priests, religious communities, eminent men and women, and from pious organizations.

More important, however, is the unanimous verdict of the *Historical Section of the Sacred Congregation of Rites*, given in June 1938, declaring that the documents in this case are complete, genuine and trustworthy; that they establish Tekakwitha's renown for holiness; and provide a solid basis for a final judgment that her virtues were heroic. The importance of this step in the process cannot be overestimated.

The volume containing these findings is known as "THE POSITIO" of the *Historical Section of the Sacred Congregation of Rites*. Since the publication of this monumental work in Latin, French and Italian, CARDINAL LAURENTI, *Prefect of the Congregation*, passed away and was succeeded by CARDINAL SALOTTI, who had been the Cardinal in special charge of this particular Cause. Needless to say, CARDINAL SALOTTI and all his associates are keenly interested in the Cause of Katharine Tekakwitha.

The decree for the formal *Introduction of the Cause* by the Holy See has been issued and the date set for May 9, 1939. The theological study of Katharine's virtues will follow and then the examination of the miracles attributed to her intercession. These have been provided.

"THE POSITIO"

THE LATIN WORD *positio* means *position, report, stand, conclusion, decision*. The Sacred Congregation of Rites is composed of Cardinals, about twenty in number, who safeguard the rites and ceremonies of the Church and preside over the processes for Beatification and Canonization. The *Historical Section* is the group or committee of the Congregation dealing with causes for Beatification of persons who died so long ago that there are no longer any eye-witnesses of their life, virtues, or of their reputation for holiness and miraculous intervention.

Introduction of a Cause means that after diligent investigation by the proper section of the Sacred Congregation of Rites, the Supreme Pontiff, assured that there is firm foundation for believing in the holiness of the Servant of God in ques-

tion, issues a decree authorizing the Congregation to proceed with the cause, to investigate if the virtues were practised to a heroic degree and to examine the alleged miracles in the case.

"THE POSITIO" in the case of Katharine Tekakwitha was issued in 1938 from the *Vatican Polyglot Press* by the *Historical Section of the Sacred Congregation of Rites*. How difficult the task of its compilation and how thoroughly it was accomplished may be gathered from a perusal of its contents.

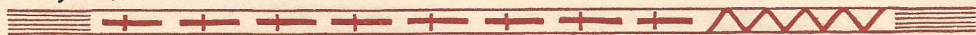
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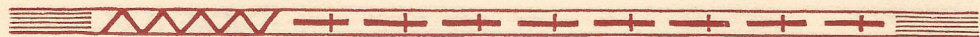
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“THE POSITIO” IN ENGLISH

TRANSLATION has been made from the Latin, French and Italian text of the original “Positio.” This version in English will be published by FORDHAM UNIVERSITY PRESS, every facility and resource of which is being devoted to the production of a book in keeping with the excellence and scholarship of the original; a book worthy of the dignity and holiness of its subject.

Some idea of the physical characteristics of “The Positio” in English (which we have entitled KATHARINE TEKAK-WITHA), is afforded by the booklet you are now reading. This booklet is an identical sample of the following:



The Cover: shows the *color*—Indian red—of the binding. Though the cover of this booklet is printed and shows the design, the finished book will be stamped in genuine gold leaf.

The Page: $7\frac{1}{2} \times 10\frac{1}{2}$ inches; trimmed top and bottom; rough-edged length; stained top, Indian red.

The Type and Type-page: Machine set Baskerville, 14-point, leaded 2-points; and 12-point, leaded 2-points; 30 picas wide by 44 picas deep.

Illustration: The border in Indian red under running heads is an Indian motif taken from a Mohawk wampum belt, now in Albany. The zig-zag line represents the devious and erring path the savage had travelled until the missionary came and showed him the straight way to God through the Cross of Christ. — The color-drawings are selected from many made especially for KATHARINE TEKAKWITHA by LEROY APPLETON, whose knowledge of Indian art is nationally recognized. These drawings in color will appear throughout the book. Mr. Appleton has also made a picture-map (not shown here) of the entire Mohawk and Hudson scene, the Jogues and Tekakwitha country extending to Caughnawaga, where Katharine died in 1680. This picture-map will appear as endpapers in the book.

The Paper: *Tekakwitha Wove*, watermarked with the wampum belt motif; 25% rag content, natural white, light finish, 70-substance; especially manufactured for this book under the personal supervision of the Director of FORDHAM UNIVERSITY PRESS, by *Worthy Paper Company Association*.

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NEVER BEFORE has a “positio” been republished in translation. Our KATHARINE TEKAKWITHA is the only book of its kind in English. Not only is it a book desirable for its own sake, but it bids fair to become a collector’s item. A book so unique should not be sold in the regular market, and so,

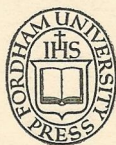
CORRECTION



This insert is corrective of the date mentioned on page 15, where *August 1, 1939* is given as the limit for prepublication subscription at the reduced rate.

Because of the great amount of unforeseen editorial work necessary in preparing **KATHARINE TEKAKWITHA** for press, release of this booklet had to be deferred until the present time, at which **FORDHAM UNIVERSITY PRESS** is pleased to announce that subscriptions will be received at the reduced rate until *April 30, 1940*.

PLEASE SEE PAGE 15



after much thought about a suitable method of distribution, it has been decided to make KATHARINE TEKAKWITHA a subscription book.

The Production Department of FORDHAM UNIVERSITY PRESS has made an exhaustive study of costs of manufacture, promotion and distribution. The Press is committed to a publishing policy for this book in which all costs will be sustained and distribution made without profit to the publisher. In case any profits shall accrue, these will be contributed entirely to the general fund for the Cause of the Beatification and Canonization of Katharine Tekakwitha.

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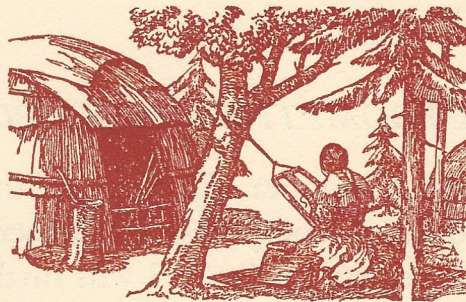
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