



PHOTO PAUL HAMEL, S.J.

KATERI TEKAKWITHA, MARTYRS' SHRINE AURIESVILLE, N.Y.

God or at her sepulchre or in any other place, there are found no eulogies, epitaphs, inscriptions, which give or suggest the title of saint or blessed or any other, which might indicate public worship. Moreover, although the aforesaid Servant of God is considered by all as a Saint never by word or mouth, writing, whether public or private, in manuscript or in type, is she honored by the title of saint or blessed. Nor are eulogies pronounced of her which imply public or ecclesiastical worship. . .

At two o'clock in the afternoon of July 12, the witnesses gathered in the rectory of the Albany cathedral, where they took the oaths of speaking the truth, of secrecy and of not mentioning anything concerning the process except to the judges of the Tribunal. Then followed the interrogations, the answers of which fully confirmed the six articles, with only two exceptions. To the question, "Do you know a book or manuscript in which the Servant of God Catherine Tekakwitha is called 'Saint' or 'Blessed'?", Fr. Mullaly replied, "Yes, I know of a typewritten English translation of a biography of the Servant of God, Catherine Tekakwitha, from the original French biography, the title of which reads as following, *La Vie de la — B — Catherine Tekakwitha* by Fr. Claude Chauchetière, of the Society of Jesus. In this translation of the French original, the English translator gives to the letter — B. — the meaning of the English word 'Blessed.' In my opinion, this is a faulty translation, seeing that the letter — B. — of the French biography apparently means 'Bonne.' Furthermore, this English typewritten document was not widely distributed and consequently the error of the English translator did not result in the violation of the Decrees of Urban VIII."

The pastor of St. Cecilia's at Fonda, N.Y., Fr. Joseph M. O'Connor, to the question, "Is there an image or a statue of Catherine Tekakwitha in your church?" answered, "There is no statue in the church but there is a stained glass window in an inconspicuous place in the church namely, behind the organ, representing Catherine Tekakwitha."

To the next question, "Have you seen any image or statue of her with any sign that would indicate 'Blessed' or 'Saint' or public worship of her?", the priest replied, "The glass window, which I have mentioned above, has a halo, it had been placed there by a non-Catholic artist in the year 1926 as a donation of a non-Catholic lady. After the window had been placed, the artist called me to look at it. When I saw the halo I called His Excellency's attention to it, who told me to change it. Never was any public worship held and Bishop Gibbons was able to see for himself on March 6, 1939, that the halo had been replaced by a colored glass."

On the following July 21 at two o'clock in the afternoon, Bishop Gibbons, the Judges of the Tribunal, the Promotor of the Faith and the Notary for the Cause gathered together in the sacristy of the church of the Jesuit Fathers in the old Mission of St. Francis