



SOUVENIR *of*
THE CIVIC
CELEBRATION AT
MARTYRS' HILL
AURIESVILLE, N.Y.
SUNDAY, SEPT. 28

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1930



THE JESUIT MARTYRS OF NORTH AMERICA
COPY OF PAINTING OVER MAIN ALTAR
AURIESVILLE CHAPEL

MARTYRS' HILL, AURIESVILLE, NEW YORK

Auriesville is a village in the town of Glen, Montgomery County, New York, on the south bank of the Mohawk River, the New York State Barge Canal. It is nearly midway between Albany and Utica. Nearby cities are Amsterdam, seven miles east; Johnstown and Gloversville, eight and eleven miles north; Fonda, the county seat, four miles west.

The village is a West Shore Railroad station. As this road is used more for freight than for passengers, visitors commonly take the New York Central, or come by auto via Amsterdam to Tribes Hill, two miles east, or to Fonda.

On the hill rising from the station is the site of the torture and captivity of Isaac Jogues in 1642, of the martyrdom of his first companion, René Goupil, September 29 of that year, of his own martyrdom and of his companion John Lalande, October 18 and 19, 1646, and of many Indians whom he had baptized. It is the birthplace of the Indian maiden Kateri Tekakwitha in 1656, the "Lily of the Mohawks," renowned for virtue. Ossernenon, the name of the Indian village, was changed to Auriesville, after one of its last Indian residents, Auries, Dutch for Aaron.

The site was determined 1884 by experts, General John S. Clark, U. S. A., of Auburn, engineer and topographer of Indian sites, with Messrs. Frey and Grider, of Canajoharie, and by Dr. John Gilmary Shea, historian; Rev. Clarence Walworth, pastor of St. Mary's Church in Albany; Rev. Joseph Loyzance, of the then Jesuit parish of St. Joseph, Troy. After studying the early maps of the Indian villages, the Jesuit Relations and other historical records, and after careful consideration of other places that had at one time or other been regarded as the scene of these heroic sufferings and deaths for the Christian Faith, they concluded that Auriesville was without question the site.

All the maps place the Indian villages, or castles, from 1642 to 1666, south of the Mohawk, west of the Schoharie. Father Jogues in the narration of his captivity tells how his Indian captors led him from the north to the south side of the river. He describes the ascent from the river to the foot of the hill as steep, and the village as about three-quarters of a mile from the river, Mohawk, and from another river, Schoharie, which he had not at the time seen but had heard described as about the same distance. He tells of the small hill about a gunshot beyond the Mohawk villages, and of the Ravine nearby. He speaks of the two Indian villages further west, Andagaron, now Downing,

about six miles, and Tionnontogen (Sprakers) about thirteen miles. All these points, and the fact that remains of an Indian village are found there in abundance, designate the site of the Indian village in which Jogues suffered as what is now called Auriesville.

For forty-two years, 1642-84, missionaries, either captive or free, Christianized the Indians, until the French and English War forced the abandonment of the mission. As a mission site it had been variously called the Holy Trinity, Mission of the Martyrs, St. Mary's, St. Peter's. Two hundred years after, 1884, through the Rev. John P. McIncrow, then pastor of St. Mary's, Amsterdam, the site of the Indian village, or palisade on the hill, was purchased, and set apart in memory of those who had labored, suffered and died there for the Faith. Since then it has been a place of pilgrimage. On June 21, 1925, Isaac Jogues, René Goupil and John Lalande were declared Blessed, together with their companions who were martyred later in Canada, Brébeuf, Lalemant, Daniel, Garnier and Chabanel. They were canonized June 29, 1930.

As the visitor approaches the entrance to the Shrine grounds, two notable statues appear on the terrace, one of Jogues, the other of Tekakwitha, both after designs in the Sibbel Studios, New York City, of heroic size, on mounds of stone ten feet high, with appropriate inscriptions in bronze.

To the right of the entrance is a wayside hotel for the accommodation of guests, a structure dating from 1841. To the left is the road to the Hill of Torture, up which Jogues and his companions were forced by their savage captors to run the gauntlet.

The lines of the Mohawk castle are marked approximately by four monuments: the Memorial Cross to the south, bearing descriptive and narrative inscriptions; the Pieta, a beautiful statue, replica of the one under the dome of the Cathedral of Münster, Germany, by the famous sculptor Achtermann, representing the Mother of Christ supporting His body after it was taken down from the Cross; to the west is the temporary open chapel, where until now the principal services are held; and directly south of this is the kiosk, the first structure to mark the site of the Castle, within which is a life-size figure of Christ in marble, expressing His own invitation to learn of Him as most lowly of heart by pointing to His side. Within these four points the upraised ground indicating the line of the palisades is visible at many points. The view from the hill-front is of surpassing beauty.

What most attracts the visitor is the Way of the Cross, representing in fourteen large stone composition sculptures the principal scenes in the sufferings of Christ from His seizure to His Crucifixion. Based on the narrative of the Bible they are a lesson in stone from Holy Writ. The first of these stations, as they are called, is situated near the entrance to the open chapel and the others are placed at intervals of about one hundred feet, the whole series terminating on the Hill of Prayer to the south of the castle where Jogues and Goupil used to go to pray. There stands a great Cross bearing a figure of Christ. This hill is one of the many points in Jogues' description which helps to fix the location of the Mohawk castle.

Another attraction is the Ravine, to which the body of Goupil was dragged by Indian boys after his death, and in which, somewhere, Jogues interred his remains. This is situated to the southwest, and is marked by several interesting monuments: a grotto surrounding a statue of the Mother of Christ, representing her in sorrow, after a design by Bela Pratt of St. Gaudens Studio; another grotto representing Christ in the tomb; statues of St. Joseph and St. Ignatius, and the quaint one of the Mother and Son after the Crucifixion, the first statue erected on the grounds. From the rustic pulpit the pilgrimage sermon is usually preached.

Form of Invitation to the Civic Celebration

You are cordially invited to take part in a celebration in honor of Isaac Jogues and his companions, René Goupil and John Lalande, at Auriesville, New York, Sunday afternoon, September 28th, at three o'clock.

No doubt you are aware that these men, together with John de Brébeuf and his associates in Upper Canada, who were put to death by the Indians of the Mohawk Valley, have lately been acclaimed Saints for their holiness and heroism, the first in North America to be so honored.

Their canonization, which was long anticipated by the verdict of history, is an event of civic as well as of religious importance.

They helped to ennoble the origins of the white man in the vast territory extending like a great arc back of our seaboard from Quebec to New Orleans. They contributed an element to our civilization which still prevails in all that region. To the scholarship and energy of these missionaries and their fellows we owe it that, through the *Jesuit Relations*, much of our early history is not myth and legend, but fact and reality.

They established ideals which still inspire men of all creeds, and of none. Jogues, in particular, was the occasion of a classic exhibition of the superiority of the Dutch settlers of Fort Orange and New Amsterdam to the animosities which, unfortunately, differences of religion had created at that time.

Foremost historians of the United States, Canada and France, Bancroft, Parkman, Kip, Finley, Beauchamp, Flick, Shea, Campbell, Devine, Goyau, irrespective of religious affiliations, have vied with one another in honoring these men. Indeed, for perhaps the first time in a process of canonization the testimony of Protestant historians was submitted in proof of their holiness; and Protestants, under the direction of the eminent topographer, General John S. Clark, determined, here at Auriesville, the site of the torture and martyrdom of Isaac Jogues, René Goupil and John Lalande.

As their canonization is, therefore, the most solemn approval of the veneration in which they have ever been held, it is fitting that the event should be commemorated by a public civic celebration on the site of their labors, sufferings and death for religion and civilization.

In response to this invitation to the civic celebration, about six thousand visitors assembled at Auriesville, among them leading officials of the State and of the cities and towns along the Mohawk Valley, clergymen, editors of the principal newspapers, educators, medical men, lawyers, railroad officials, and representatives of the various denominations.

In the morning 500 pilgrims from the diocese of Newark, under the leadership of the Rt. Rev. Vicar-General, Msgr. John A. Duffy, arrived in time for a solemn Mass, having already assisted at Mass and communicated on the deck of the Albany Night Boat.

Soon after the lunch hour, the Right Rev. Edmund F. Gibbons, D. D., Bishop of Albany, blessed the cornerstone of the Coliseum, the first part of the Memorial Shrine now under erection to accommodate 6000 worshippers.

The Civic Celebration was held in the open, on a platform erected on the site of the Indian palisade overlooking the valley.

On the platform were seated the Hon. John Boyd Thacher, II, Mayor of Albany, presiding in behalf of His Excellency, Franklin D. Roosevelt, Governor of the State of New York, the speakers and special guests. Below, besides friends of the Shrine, were the members of the Choir and the Band.

Shrine of Our Lady of Martyrs

Auriesville, N. Y.

Civic Celebration in honor of the Canonization of the
North American Saints

28 September, 1930

The Hon. John Boyd Thacher II., Mayor of Albany,
Presiding in behalf of

HIS EXCELLENCY, FRANKLIN D. ROOSEVELT,
GOVERNOR OF NEW YORK

Programme

OVERTURE Boys' Band of La Salle School, Albany

INVOCATION Rt. Rev. Msgr. John F. Glavin
Diocesan Director, Propagation of the Faith

NATIONAL AIR—"My Country 'Tis of Thee" By all

GREETING Very Rev. Edward C. Phillips, S. J.
Provincial of the Maryland-New York Province

ADDRESS Dr. John Huston Finley
Associate Editor of the New York Times and Author of
"The French in the Heart of America"

HYMN TO THE MARTYR-SAINTS—
Quartette directed by Miss Grace Marcella Liddane
Soprano, Miss Grace Marcella Liddane
Contralto, Miss Marjorie Jennings
Tenor, Mr. Bernard Manion
Baritone, Mr. J. Alfred Hand
Accompanist, Mrs. Frank Regal

SONNETS ON THE MARTYR-SAINTS—
Thomas S. Jones, Jr.
Reading by Rev. John J. Wynne, S. J.
Vice-Postulator of the Martyrs' Cause.

ADDRESS W. Pierrepont White
Representing the Mohawk Valley Historical Association

BLESSING The Rt. Rev. Edmund F. Gibbons, D. D.
Bishop of Albany

ANTHEM—"The Star Spangled Banner" By all

FINALE Boys' Band

THE EXERCISES

The exercises were opened by the Rev. Peter F. Cusick, S. J., reading the following message from His Excellency, the Governor of the State of New York:

"I am truly disappointed that I cannot go to the civic celebration at Auriesville on September 28th, for I have been reading with the greatest of interest of the canonization of the Jesuit missionaries and also of their heroic work among the Indians in the pioneer days. Unfortunately, that particular day both Governor Smith and I must be in Syracuse, as it is the eve of the Democratic State Convention, and in this case I fear that I must put politics ahead of my personal preference of attending the celebration in memory of the missionaries.

I am asking Mayor Thacher if he will go as my personal representative and I hope much that he will be able to do so."

FRANKLIN D. ROOSEVELT

The Hon. JOHN BOYD THACHER II, Mayor of Albany, after taking the chair, made a brief address, thanking the Governor for the honor conferred on him, and reviewing briefly the rescue of Father Jogues by the Dutch settlers of Fort Orange, now Albany, the prominent part which the Dutch Reformed minister, Dominie Megapolensis, had in that rescue, and the evidences not only of tolerance but of good-will which had ever been a characteristic of the Empire State. He expressed the pride which not only the citizens of the State, but of the entire country, take in the traditions of the virtue and heroism of Jogues, Goupil, and Lalande, a tradition which has always been an incentive to good deeds and self-sacrifice, and which, now that these great men have been canonized, is destined to be more than ever an inspiration for us all, perpetuated as it will be by the memorial in their honor to be erected on this scene of their torture and death.

Mayor Thacher then read the following letters and messages addressed to the Rev. Peter F. Cusick, S. J., Director of the Shrine:

It is indeed fitting that honor should be paid to the memory of Isaac Jogues and his companions, René Goupil and John Lalande, for the benefits of their life in the extension of religion and civilization in our earliest history and of their death for the heroism they displayed. We gain strength for our own tasks of advancing the well-being of our time by keeping alive the memory of the heroes of the Nation's pioneer epoch.

HERBERT HOOVER

(Radiogram, from steamship "Ile de France")

All France communes with you today in honoring memory of Holy Martyrs and pioneers.

CLAUDEL
AMBASSADOR OF THE FRENCH REPUBLIC

(Telegram)

Allow me express my interest in important celebration today in honor Father Isaac Jogues and companions. We are proud of the spirit exhibited by Netherland Government and Netherland settlers of these early days in part they played in obtaining release from captivity of one of these heroic pioneers of civilization which same spirit is still so much alive in American generation of today.

VANHOORN
NETHERLAND CHARGÉ D'AFFAIRES

You are indeed right in commemorating by a demonstration the lives of these three most remarkable men. They were able to endure a martyrdom inexplicable unless they had been fortified by an intense spiritual life. They had made complete sacrifice of their own life in order to do something for Christ, whose heroic disciples they were.

These men belong neither to one nation nor one race but to all human kind, and I congratulate all those who have organized and who take part in this great celebration.

H. G. CARROLL
LIEUTENANT-GOVERNOR, PROVINCE OF QUEBEC

The canonization of the Martyr Missionary, Isaac Jogues, and his companions, René Goupil and John Lalande, marks an epoch in the history of Christianity and civilization on this continent and appeals to the loyalty and devotion of all serious-minded people.

I sincerely trust that unqualified success may attend the proceedings which will take place at Auriesville on Sunday afternoon, September 28th.

WILLIAM D. ROSS
LIEUTENANT-GOVERNOR, PROVINCE OF ONTARIO

Canadians join with all sincerity in the tribute of veneration and respect which is being paid to the deathless memory of the sainted men whose names, though especially associated with the Mohawk Valley, belong to the history of the establishment of Christianity and civilization on this continent.

It is our prayer that the spirit which they exemplified so strikingly will ever be found ready to inspire noble thoughts and deeds in every human emergency.

GEORGE H. FERGUSON
PRIME MINISTER, PROVINCE OF ONTARIO

To me, personally, it is a great disappointment that I am not able to accept the very kind invitation with which I am honored to attend the celebration in honor of Isaac Jogues and his companions, on Sunday afternoon next, the 28th instant, at Auriesville, New York State.

The canonization of the Jesuit Fathers furnishes another evidence of the unbroken continuity of the Church from the beginning of our era to the present day. The devotion of the missionaries to the Indians of Canada was crowned by their martyrdom well-nigh three hundred years ago, but their sacrifice was never once forgotten during that extended period of time, and now the names of these martyrs are brought forth to be invested with the supreme glory of canonization; to be placed on the golden roll of the Saints; to be accorded the reverential homage of those who follow afar, yet do, really, follow in the same path of duty. It is a great, an inspiring tribute.

May the heroic spirit of Brébeuf and his associates animate the great gathering of people who meet to do honor to the memory of the Jesuit Martyrs on Sunday next.

ALEXANDER FRASER

DEPUTY MINISTER, DEPARTMENT OF PUBLIC
RECORDS AND ARCHIVES, TORONTO, CANADA

I regret so much that I shall not be back from here in time to go to Auriesville. You have my warmest sympathy in your proposal to keep alive such noble memories, of such inspiration for both commonwealths and both races in North America.

STEPHEN LEACOCK

(MCGILL UNIVERSITY; written from "The Old
Brewery Bay," Orillia)

Your letter of September 19 has reached me here only now. I am honored by the invitation to be present at the ceremony on September 28 and greatly regret that a press of other duties and engagements prevents my coming. During the time when I was writing my "Rise and Fall of New France" I followed the narratives of the labors of these martyrs with absorbed interest. It is one of the most tragic and yet fascinating stories in all history. I saw Jogues in his captivity among the Iroquois. I followed him in his escape, in his return to Canada, and then to his final martyrdom. There was never a finer, purer spirit. I am of another faith, but I can understand and indeed envy his high spirit of self-sacrifice. I hope for auspicious surroundings for the ceremony on September 28th and my thoughts will turn to you on that day.

GEORGE M. WRONG

(UNIVERSITY OF TORONTO; written from "Durham
House," near Port Hope, Ontario)

Every citizen of the City of New York is proud to recall that the heroic Father Jogues dwelt and officiated as a clergyman when a guest of Governor William Kieft, of the Island of Manhattan, after the Netherland Government had ransomed him from the Mohawk Indians. May the memory of his endurance under torture, and of the superiority of the colonists of New Netherlands of that day to differences over religion be ever an inspiration to us all, of courage and of mutual respect and of generous good will.

JAMES J. WALKER
MAYOR, CITY OF NEW YORK

Messages of congratulation were also received from:

HIS EXCELLENCY, RIGHT HON. VISCOUNT WILLINGDON,
G.C.S.I., GOVERNOR-GENERAL OF CANADA.

RIGHT HON. W. L. MACKENZIE KING, C.M.G., PRIME
MINISTER OF CANADA.

HON. L. A. TASCHEREAU, LL.D., PRIME MINISTER OF
QUEBEC.

DUNCAN C. SCOTT, LITT.D., DEPUTY SUPERINTEND-
ENT-GENERAL OF INDIAN AFFAIRS, CANADA.

INVOCATION

At the request of the Honorable Chairman, the Right Rev. Monsignor John F. Glavin, Director of the Propagation of the Faith in the Diocese of Albany, made the Invocation, praying that the Martyrs lately canonized would infuse their own missionary spirit into the clergy and people of that diocese, and of all the land.

The Invocation was followed by the National Air, "My Country, 'Tis of Thee," the Band accompanying, and all joining in the singing.

AMERICA

My country! 'tis of thee,
Sweet land of liberty,
Of thee I sing:
Land where my fathers died!
Land of the pilgrims' pride!
From every mountain side
Let freedom ring!

.
Our fathers' God! to Thee,
Author of liberty,
To Thee we sing:
Long may our land be bright
With freedom's holy light;
Protect us by Thy might,
Great God, our King!

The Honorable Chairman then introduced the Provincial of the Society of Jesus for the Province of Maryland-New York, as representing the Society of which the Martyrs memorialized were distinguished members:

ADDRESS BY THE VERY REVEREND EDWARD C. PHILLIPS,
PROVINCIAL OF THE MARYLAND-NEW YORK
PROVINCE OF THE SOCIETY OF JESUS

“Your Lordship, Your Honor, Right Reverend and Reverend members of the Clergy, Honorable members of the Diplomatic Corps and other civil organizations, Ladies and Gentlemen:

“It is with mingled feelings of pride and gratitude that I welcome you here today and stand in your midst to show honor and reverence to that noble little band of humble, self-effacing and self-sacrificing men who have made this hill and valley of Auriesville one of the hallowed spots of America. The vast throngs that have gathered here from early morning until now show that the appeal of idealism and heroism is strong in this our country; for you have come to honor men who despised wealth and power, who scorned ease and luxury, who gave not a thought to personal glory or reputation: who spent themselves and sacrificed all, even life itself, for a poor, degraded, ungrateful people. And yet their sacrifice was not in vain; for even prescinding from the immediate spiritual good they were able to do for the few among their captors and fellow-captives who listened to their high message of the love of God, they have blazed a path of pioneer courage and noble manhood that is an inspiration to succeeding generations. It was their idealism and their heroism which endeared them and still endears them not only to their co-religionists but to all generous-minded men and women, and which still stand out as salient characteristics of their lives, bidding us be strong and persevering in the pursuit of all that is noble and good.

“I said my feelings were a mingling of pride and gratitude; for I am proud to be, though unworthy, a member of that same organization, often maligned and misunderstood, which sent these men, Isaac Jogues and his companions, to fight not for the kingdom of the world but of God, not to amass wealth, but to subdue hearts to the sweet yoke of faith and virtue. It is indeed but natural that, as a Jesuit, I should wish to see their heroism honored, and hence arises my gratitude to you who have come to lend your own influence towards that end. And as representative of the Maryland-New York Province of that same Society of Jesus

which sent them hither, I wish to thank each one of you who have consented to grace this occasion with your presence and to unite your voices in glorifying the heroism of these humble men who shed their blood on this spot. Nor should we be ungrateful towards those past historians and scientists, especially the devoted and skilled topographer, Dr. John S. Clark, of Auburn, N. Y., whose labors and researches have made us certain that this is truly the place where Jogues and Goupil and Lalande suffered and shed their blood.

“To His Lordship the Bishop of Albany, who has shown in countless ways his love for these proto-martyrs of North America, I express my deep thanks. To His Honor the Mayor of Albany, representing the supreme magistracy of the State, I wish to voice my gratitude and through him to convey to His Excellency the Governor of New York our appreciation of his courtesy in sending such a worthy representative. To Dr. Finley also and to Mr. White, representing, as it were, two great historical organizations, the one devoted to recording history in its making, and the other to the recovery and interpretation of records of the past, we are truly grateful. Nor must I forget the members of the band and the choir who have generously added the charms of music to this day. Finally, to each and every one of you, who by your presence and personal service have co-operated in honoring these heroic pioneers of religion and civilization, I say, with a glowing heart: welcome and thanks.”

DR. JOHN HUSTON FINLEY, Associate Editor of the New York Times, and author of "The French in the Heart of America," was then presented by the Chairman and delivered the following address:

"Twenty years ago (1910), in a lecture at the Sorbonne in Paris devoted to the labors and sufferings of the missionary priests in Canada and the Upper Mississippi, I anticipated the canonization which you today celebrate. Referring particularly to Father JOGUES, I said that

. . . he (journeying from the place of his capture on the St. Lawrence to that of his protracted torture here), first of white men saw the 'Lake Como of America,' which bears the name of 'George,' King of England, instead of 'Jogues,' whom the Holy Church may honor with canonization, but who should rather (or also) be canonized by the hills and waters where he suffered.

"When five years ago he was beatified, I assumed that the final step had been taken by the Church, and I proclaimed editorially his canonization before it had actually been consummated, saying:

It is not quite our right to claim Father Jogues, who is today being canonized in Rome, as an American, but it was his mission and his martyrdom in what is now America that have won for him a place among the Saints. He belonged to that group of eight intrepid missionary Jesuit martyrs of the New World, of whom he was the first: Brébeuf, Chabanel, Daniel, Garnier, Lalemant, Goupil, and Lalande, all born in France, but coming to what was then known as New France to live and labor in a vast wilderness, inhabited by savages, and three of their number penetrating to what is now New York and dying here 'for the Faith' *ad maiorem Dei gloriam*.

And I added:

By whatever name the Church advances this early American martyr to sainthood, it would be a fit thing to remember him on the shores of this lake and amid the hills and valleys of his sufferings as 'St. Jogues.'

(The State historian approved this suggestion).

"Martyrdom seems so remote from the conventionalized, synchronized, prosperous, indulgent life that congests our cities, and moves in crowded procession even through the main streets of villages and out across what were but a few years ago isolated

and so wrought upon his guests that he was spared to labor on, though often in peril, until the Iroquois (1649), still following the Hurons, found him with a brother-priest giving baptism and absolution to the savages dying in that last struggle this side of the Lakes against their ancient enemies. They tied him to a stake, hung a collar of 'hatchets heated red-hot' about his neck, baptized him with boiling water, cut strips of flesh from his limbs, drank his blood as if to inherit of his valiance, and finally tore out and ate his heart for supreme courage. Such cannibalism seems poetically justifiable, in tribute to such unflinching constancy of devotion.

· "His brother priest, Lalemant, who was tortured to death at the same time, had thought it no good omen ten years before (1639) that no martyr's blood had yet furnished seed for the Church in that new soil, though consoling himself with the thought that the daily life amid abuse and threats, smoke, fleas, filth, and dogs might be 'accepted as a living martyrdom.' There was ample seed by now, and still more was soon to be added, for very soon, the same year, the gentle Garnier is to die the same death ministering to these same Hurons, whose refugees, flying beyond two lakes to escape from their murderous foes, are to lure the priests on still farther westward till, even in their unmundane thoughts, the great, mysterious river begins to flow toward a longed-for sea.

"There is one other who, I dare to hope, will some day be added to this catalogue of American Saints: Père Marquette, who came from Laon (I have twice visited that city in my devotion to his memory).

"The grim story of the labors of the followers of Loyola among the Indians has its beatific culmination in the life of this zealot and explorer. Pestilence and the Iroquois had ruined all the hopes of the Jesuits in the east. Their savage flocks were scattered, annihilated, driven farther in the fastness, or exiled upon islands. The shepherds who vainly followed their vanishing numbers found themselves out upon the edge of a new field. If the Iroquois east and west could have been curbed, the Jesuits would have become masters of that field and all the north. We shall, thinking of that contingency, take varying views, beyond reconciliation, as to the place of the Iroquois in American history. We shall all agree, whatever our religious and political predilections, men of Old France and men of New France alike, in applauding the sublime disinterestedness, fearless zeal, and unquestioned devotion to something beyond the self, which have consecrated this valley and all that valley of the Lakes, where

Marquette, a son of Laon, made first claim upon the life of the valley, whose great water he helped to discover. I do not find better words with which to sum up what I have wished to say than those of the New England historian, George Bancroft: 'Not a cape was turned, not a river entered, but a Jesuit led the way.'

"In the Middle Ages they called every route that led to the Holy City, whether by sea or overland, the *Via Dei*, or 'Way of God': so might every path through the forest or in the streams, in which their feet or their hands had led the way, be called a 'Way of God,' a *Via Dei*. I myself was born on the banks of a river which they were the first to enter, a river to which they gave the name 'Divine.' So have I the greatest of reason, though a Protestant, for making a pilgrimage to this shrine which is a shining milestone on the Way of God."

OUR NORTH AMERICAN MARTYR-SAINTS

The Hymn of the Martyred Saints, by a Sister of St. Joseph,
was sung by a quartet, directed by Miss Grace Marcella Liddane.

Soprano, Miss Grace Marcella Liddane

Contralto, Miss Marjorie Jennings

Tenor, Mr. Bernard Manion

Baritone, Mr. J. Alfred Hand

Accompanist, Mrs. Frank Regal.

Why sing we of ancient heroes
Who died with sword in hand
And fail to honor the mem'ry
Of our own brave martyr band?
The college halls for wigwam
With joyful hearts they gave,
And country, home and loved ones
The savage soul to save.

REFRAIN

O Noble Band! O Martyrs Blest!
Pray for our own loved land.

Let us grieve not at the story
Of sacrifice and toil
That hourly marked their mission
On our North American soil;
But pray we for this nation
The Lord of the harvest white
And rally round His standard
To carry on the fight.

Their death for God was echo
Of lives sublimely grand,
Their martyrs' blood once reddened
The soil of our native land,
Their deeds were long forgotten,
Their graves unknown, but now
The aureole of sainthood
Adorns each radiant brow.

The knife, the stake, the torture,
The treachery, the tears—
Ah! Blessed Martyrs, these are naught
To God's eternal years.

O Noble Band! O Martyrs Blest!
Throughout the ages long,
To bear the palm of victory
Among the white-robed throng.

S. S. J.

THE SONNETS BY THOMAS S. JONES, JR.

These sonnets were selected from the author's collection entitled "Sonnets of The New World."

ISAAC JOGUES

Bent toward his breviary he does not mark
Wolf-howl or Mohawk's stealthy moccasin,
As savage hunters shod with beaver skin
File past and loose an arrow's whistling arc;
For through the cabin wall of cedar bark
Like drifted snow the angels enter in,
And though the hearth-flame flickers blue and thin,
His Dream of Christ still lights the winter dark.

These hands that turn the pages never pressed
The whining bow-string, yet red chiefs will yield
Before his god-like patience to endure;
And he, the mightier hunter, will not rest,
But seek in pathless wood and burning field
The fair white quarry Love alone can lure.

JOHN DE BREBEUF

From warriors sprang this mighty missionary,
Though Norman knight nor helmed crusader knew
The love that drove him in his frail canoe
Among the rocks where foaming rapids stir;
In northern forests bleak with somber fir
He girt no golden mail on breast and threw,
But with the grandeur of his spirit drew
Homage from sachem and from sorcerer.

The conquerors who fought for earthly fame,
The painted nations of the North are gone
Like autumn leaves before a fading year;
But he whose heart has borne the scars of flame
To starry battlefields still beacons on,
Prophet of God and dauntless pioneer.

Father Wynne then added a brief explanation of canonization, stressing chiefly its meaning of a blessed immortality, not merely by undying memory and fame, but in real life after death, with reward for services rendered and sufferings endured in this life, especially for witnessing to the Faith unto the shedding of blood.

ADDRESS BY W. PIERREPONT WHITE

W. PIERREPONT WHITE, of Utica, representing the Mohawk Valley Historical Association, was next introduced by the Honorable Chairman, and delivered the following address:

“Four and a third centuries is sufficient time to measure the history of America from its discovery by Columbus to the present day. This civic celebration in honor of Isaac Jogues, René Goupil and John Lalande, the three first martyrs to Christ to die within the confines of New York State and to be canonized, brings to the Mohawk Valley, its river, and this spot, a world-wide renown as the resting-place of the first Saints of the North American Continent.

“A most attractive feature of this site is the Memorial already erected to Dominie Megapolensis, of the Dutch Church, at Albany; Christian missionary moving from the east westward to the meeting of the Christian missionary moving from the west eastward. Here they met, and Christian aided Christian.

“The death of these Jesuit missionaries occurred here, because the Mohawk Valley, with its controlling geographical pass to the interior basin, exercised a greater influence on the political destinies of the nations which were expanding into this new world, than was exercised by any other pass on the North American Continent.

“This pass was a key to the 8,000,000 square miles on the Continent of North America that was being staked out by the French, Dutch, and English, while the Spanish, Portuguese and Dutch were apportioning the 6,800,000 square miles in South America.

“The acquisition of land by these nations, where exploration was followed by settlement, established in South America at Lima, Peru, in 1551, the Spanish University of San Marcos, now the most ancient university in the New World. The English in 1607 established Jamestown in Virginia. The French in 1608 founded Quebec; the Dutch in 1614 settled at Albany, and again in 1620 the English settlement of Plymouth was made. Into these North American settlements came, in 1625, the first Jesuit Missionaries, and these in 1636 welcomed, to the Huron Mission, Isaac Jogues, who was to discover Lake Superior and Lake George, each a part of the watershed of the St. Lawrence, all of which area was by discovery, exploration and settlement, the property of France, which lay in its grandeur to the North and West of the territories on the Atlantic occupied by the Dutch and English. Jogues' peaceful and missionary embassy to the Iroquois took him to the Indian Nation that Champlain and the Hurons had affronted and

defeated in 1609. These Indians lived in the Mohawk Valley on lands claimed by the English. They were the most warlike and cruel nation on the North American Continent and never forgave an insult. Here Jogues met his death.

“This valley’s all-water route brought Jogues to his martyrdom, Canada to her surrender from France to England, and England to her relinquishment of government over most of her North American colonies. Religious and civic development have received from this all-compelling Mohawk Valley opportunities to achieve their greatest heights. Quebec, Montreal, Albany, New York, and Chicago are cities and ports whose economic growth has been created in the titanic struggle for commercial supremacy between the valleys of the St. Lawrence and the Mohawk-Hudson.

“Here to commemorate the men who suffered the first Christian martyrdom in our country will arise the most effective group of buildings that can be designed and constructed; a tribute to a great faith and a great sacrifice. These men came not for commerce or gain, but to save souls. Their purpose was Christ-like; their reward, surpassing.”

THE BLESSING then followed, by the Right Rev. Edmund F. Gibbons, who, instead of imparting his own blessing, read a cablegram from His Holiness Pope PIUS XI, after impressing on the audience, which was largely Protestant, that the blessing was for all.

Holy Father imparts Apostolic benediction to pilgrims assembled at Auriesville to honor first saints of North America.

CARDINAL E. PACELLI

The audience then joined in singing the national anthem, "The Star-Spangled Banner," accompanied by the Band, which also played a finale as the celebration came to a close.

THE STAR-SPANGLED BANNER

Oh, say, can you see, by the dawn's early light,
What so proudly we hailed at the twilight's last gleaming,
Whose broad stripes and bright stars, through the perilous fight,
O'er the ramparts we watched, were so gallantly streaming?
And the rockets' red glare, the bombs bursting in air,
Gave proof through the night that our flag was still there.
Oh, say, does that star-spangled banner yet wave
O'er the land of the free and the home of the brave?

On the shore dimly seen, through the mists of the deep
Where the foe's haughty host in dread silence reposes,
What is that which the breeze, o'er the towering steep,
As it fitfully blows, half conceals, half discloses?
Now it catches the gleam of the morning's first beam,
In full glory reflected now shines on the stream:
'Tis the star-spangled banner: oh, long may it wave
O'er the land of the free and the home of the brave!

