

SUMMER
1972

from the **MARTYRS SHRINE** Auriesville, N.Y. 12016

AURIESVILLE AND MONTGOMERY COUNTY BICENTENNIAL

by Hugh P. Donlon

New York State's Montgomery County, observing this year the Bicentennial of its founding in 1772, has an impressive array of historical offerings extending from the time when the county included all of the state west of Albany, to the Pennsylvania border on the south and the St. Lawrence on the north.

When formed, it was the 11th county of the New York Province, named after the royal governor, William Tryon, but one of the earliest matters of business of the State Legislature after the Revolution was renaming of the county after General Richard Montgomery. New York was the fourth state to honor the hero of the 1775 attack on Quebec and today there are 17 counties paying tribute to the military leader who lies in St. Paul's Churchyard, New York City.

Montgomery County's 200th birthday is a preview to the national Bicentennial in 1776 and the two have much in common. This section of the Mohawk Valley made major contributions to the cause of liberty. A high percent-

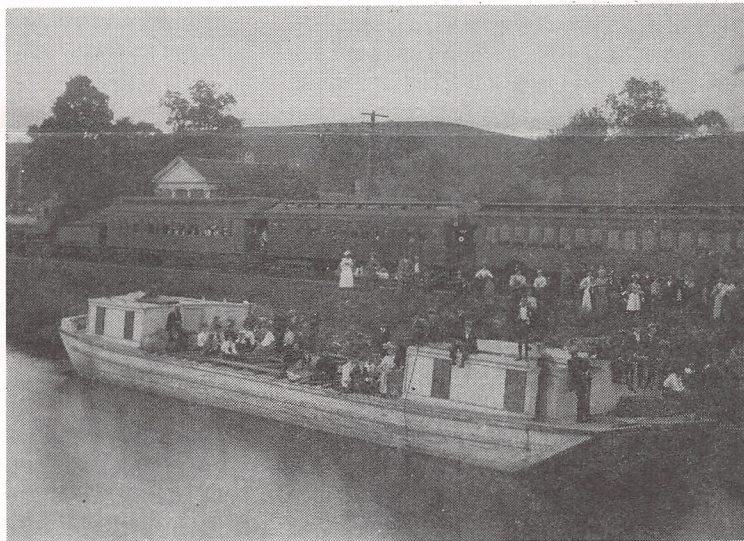
age of early settlers gave their lives at Oriskany and innumerable other military encounters on the frontier. The homeland was devastated year after year by Loyalist raiders, former residents who fled to Canada and then used that base to return frequently to inflict punishment on former neighbors who sought self government free from foreign allegiance.

Year Long Observance

In comparison with most of New York State and with the greater part of the country, Montgomery County's 200th birthday anniversary is a distinguished occasion and it off-

ers opportunity to focus the Bicentennial spotlight on many historical events, buildings and sites. In fact, the year-long Bicentennial program is based upon centering of attention on structures that were standing when Montgomery County was set up in 1772. Each of the towns and communities is arranging its own type of celebration and these will be continuing through the summer and fall months.

Participating in the celebrations in common



Between exits 27 and 28, New York State Thruway, 1905.

Isaac
Jogues

Rene
Goupil

Jean
Lalande

Jean
Brebeuf

Charles
Garnier

Gabriel
Lalemant

Anthony
Daniel

Noel
Chabanel

with other areas of the county during the year is the Auriesville Shrine that along with many old churches of varied denominations reflects the spiritual ancestry of this section of the state. Auriesville's history had covered more than a century and a quarter before Montgomery County was organized, and 1642 and 1646 happenings at what was originally known as the Mohawk Indian castle of Ossernenon provided the first known description of this part of the country.

Both Sides of River

Sharing this distinction is another of the Bicentennial Year interests — Tekakwitha Museum located a half-mile west of Fonda on the north side of the Mohawk River where once stood St. Peter's chapel erected by the French missionaries at the Indian village where this Mohawk maiden famed for her holiness was baptized in 1676.

The history of Auriesville and St. Peter's is not the result of conjecture by centuries — later authorities trying to picture what life was like 300 years ago. It may be historically emphasized that the accounts written by New World contemporaries in the Jesuit Relations are as appropriate to a Tricentennial as to a Bicentennial. The area today designated as Montgomery County really has deep historical roots.

Since the Mohawk Valley abounds in evidence of one-time Iroquois villages, determination of the exact sites where three of the North American Martyrs, Father Isaac Jogues and his mission companions, Rene Goupil and John Lalonde, and also the site of St. Peter's across the river, came only after long continued search and research. The year 1884 was momentous for Montgomery County because it was then that definite identification of Auriesville as the site of the Indian castle of Ossernenon was made. The following year the first pilgrimage was made to the site of the martyrdom. Montgomery County acquired a point of historic interest that attracted and continues to attract travelers from all parts

Many Connections

The 1972 recognition of the passing centuries would not be complete without awareness of the intimate connections between Auriesville and the New York State county in which the Shrine is located. Montgomery County history is interwoven with the history of the valley's prime travel attraction. The Shrine came into

existence during the 1880's when the West Shore Railroad was beginning service which continued to the mid-1940's. Special trains brought carload after carload of pilgrims from the New York Metropolitan area and from Buffalo at the opposite end of the state and from points in between.

The later years of the Old Erie Canal were intimately connected with the Shrine as an era of leisurely and picturesque travel of pilgrims on the little steamer, the "Kitty West," which followed regular schedules along the narrow little waterway that had been the engineering marvel of the world in 1825 and was, less than a century later, relegated to museum classification.

When the Eight North American Martyrs, including the three who died at Auriesville, were canonized in 1930, Auriesville transportation demands offered real problems, and solutions have been interwoven with Montgomery County traffic modernizations. During Canonization observance ceremonies, highways were clogged for miles. Full impact of the motoring age was experienced for the first time in an upstate area whose highway system was not far emerged from horse-and-buggy travel.

Thruway Advantages

When Thruway interchanges were being planned for connections with major Montgomery County population and travel centers, Auriesville became a prime consideration in Fultonville and Amsterdam planning. Several changes were necessary after the official 1954 opening of the cross-state route, most of these geared to moving shrine-bound pilgrims and tourists.

In many other ways, also Auriesville's history is linked with the happenings of the past and offers contrasts with the present. When Sir William Johnson established the first county west of Albany in 1772 it was settled in a large part of the Johnstown area by Catholics from Scotland. These pioneers came to this area at the invitation and with the assistance of Sir William, a one time Catholic. He was so sympathetic to the deep religious sentiments of his tenants that he arranged for a Father McKenna, from New York, to come to minister to them. His reason for caring for these people, however, were primarily political, for in the Mohawk Valley then Catholic meant French.

Breakdown of barriers occurred early in Auriesville history, however, and when Father Isaac Jogues was making escape efforts from Fort Orange (Albany) the kindly ministrations of the fort's chaplain, Dominie Meg-

apolensis, a Dutch Reformed minister, were invaluable.

Cause for frequent comment during the Bicentennial Year is the large number of churches that have endured over the centuries. First settlers in this part of the world were God fearing people from many sections of the Old World, pioneers who believed that a place for worship was a foremost consideration in community building. The evidence is still standing, and people of all religious faiths are still describing the deep impressions that come from a meditative visit to, for instance, one of the late 18th century Palatine churches at Stone Arabia.

The almost miraculous ecumenical progress of recent years may lead to the impression that it came about through overnight change which it did not. Catholic churches have dotted the Montgomery County landscape for more than a century and the denominational barriers that once caused friction have gradually crumbled under the Christian experience. The common enemies — materialism, secular humanism and the rest of them — are coming more clearly into view and are being fought in common.

Colorblind Worship

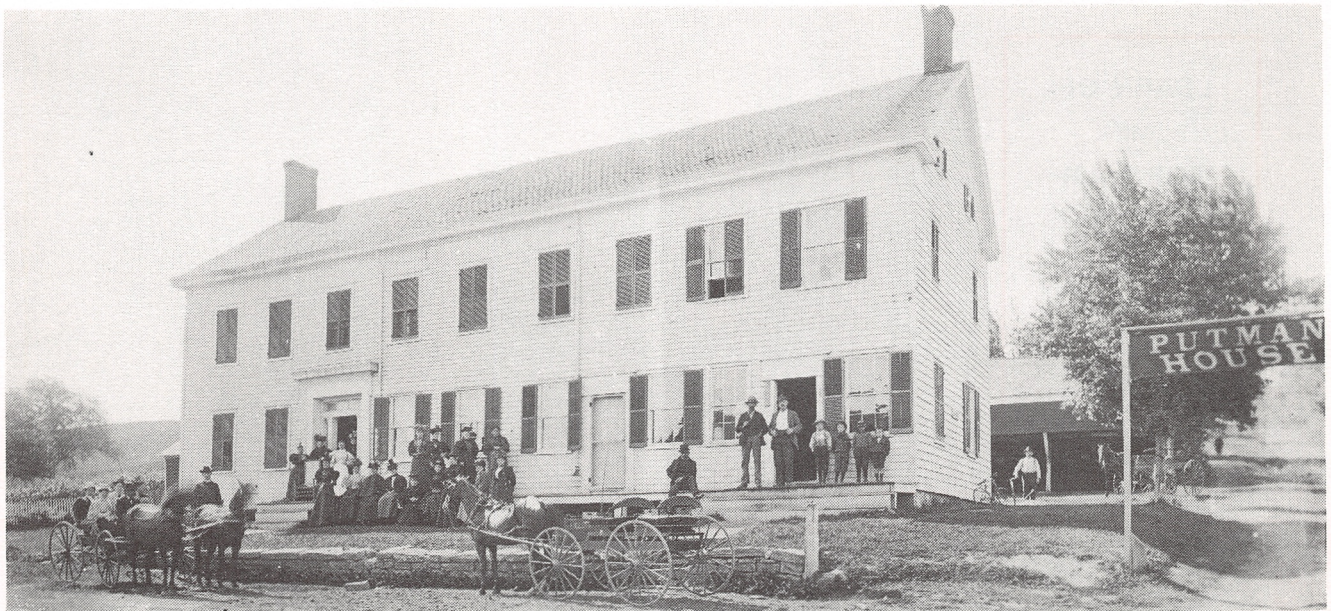
For Auriesville the perspective of 300 years makes a valuable viewpoint on current happenings because much that is new elsewhere is old at this site made holy by the blood of martyrs. Back in the days when passenger traffic flourished on the West Shore, there were annual pil-

grimages from Harlem parishes, outstanding examples of the deep devotion and piety now lampooned in many areas of pseudo intellectual advancement.

Each year, too, have come to Auriesville from the Canadian Caughnawaga near Montreal descendants of the "Praying Indians," the Mohawks who, including Kateri Tekakwitha, left the Mohawk village west of Fonda for new homes along the St. Lawrence River. These pilgrims who come to honor the Martyrs are headed by their own ordained spiritual leader, Fr. Michael Jacobs, a Jesuit and a Mohawk Indian and they sing the mass in their own Iroquois language. Quite a change from the tomahawk response to the first appeals made centuries ago to worship the one true God.

In how few places in the world are these things happening! Blacks and Whites kneeling side by side. Red men returning to the land of their ancestors to pray for intercession by the victims of once-consuming hatred. Participating in the ceremonies, too, Jesuits of Oriental extraction. There are no color lines at Auriesville!

Travelers who visit Montgomery County during its Bicentennial Year will find many places of interest and causes of reflection. They will receive friendly greetings wherever and whenever they may visit. And that includes Auriesville, of course, for the Jesuit Fathers in charge of the Shrine are proud of their active identification with the county and participation in this 200th anniversary observance. They join in countywide thanksgiving for the blessings that are making possible a happy Bicentennial.



Pilgrims at the Shrine Inn before the turn of the century.



DIRECTOR'S LETTER

Dear Friends and Pilgrims,

How many regular readers of the PILGRIM have noticed that this issue of the Shrine Quarterly is addressed not by hand but with labels neatly printed out by computer tape? Even Auriesville has succumbed to the lure of the modern world at its incessant clamor for ever greater efficiency. At least, so it may have seemed to some of our old-time friends.

Writing out the address of everyone on our mailing list may well have left the impression of keeping in personal touch with all our readers, of inviting the many friends and pilgrims to consider themselves as part of our Shrine family. To be honest, though, keeping track of our family in the old-fashioned way simply became too much for us — a point I would like to explain.

Our mailing list has grown considerably in the past few years. The number of pilgrims who respond from time to time to our mail appeals or who use the coupons in the PILGRIM to arrange for masses or enrollments has significantly increased. It is not that friends of long-standing are being asked to do more but rather that more friends have been prompted to help us maintain the Shrine. In these days of rising costs their help is deeply appreciated as a Godsend and appropriately remembered at the altar. None-the-less, a larger mailing list gets unwieldy unless modern methods are found to maintain it.

Thanks to Father Robert Dhalke, our brother Jesuit at the New York Mission Bureau, the Shrine was given the chance to work into the same computer system used by the Seminary and Mission Offices of several of our American Jesuit provinces as a means of keeping track of the names on our list, recording address changes and spotting duplicate listings. The new system is a time-saver that we could not afford to pass up.

Even as the Shrine adopts new methods of mailing, there are certain old assurances to give to our readers. The Shrine list will continue to be a personalized list. It will not be made available to other organizations, nor will it be enlarged by the purchase of other mailing lists. If your name is on our list it got there because of your personal contact with Auriesville. We would like to keep your name on our list so as to inform you of activities on the holy hill where America's first saints died.

We are grateful whenever you feel yourself in a position to help the work of the Shrine, but we also want you to realize that a contribution is not "a must" every time we write to you. Even when there are other more pressing claims on your resources we want to keep in touch for it is far more important of getting you to join us in prayer for the concerns of all our pilgrims, for the needs of the entire Church, and for the unity and peace among men. This, after all, is our primary mission at Auriesville — to preserve this hill of prayer which Jogues, Goupil and Lalande made holy by their blood.

Devotedly in Our Lord,

Thomas F. Egan S.J.

Rev. Thomas F. Egan, S.J.
Director, Martyrs Shrine

THE MARTYRS' SHRINE Auriesville, New York 12016

LEARN OF
ME
FOR I AM
MEEK
AND
HUMBLE
OF
HEART

PILGRIM, SUMMER — Vol. LXXXIII, No. 3 — Quarterly publication of The Shrine of Our Lady of Martyrs, Auriesville, N.Y. Thomas F. Egan, S.J. President and Shrine Director; W. Robert Burns, S.J. Secretary and Editor of "PILGRIM"; James H. Thiry, S.J. Treasurer; and Timothy C. O'Dwyer, S.J. Assistant Director; James J. Shanahan, S.J., Harold X. Folser, S.J. and John J. McMahon, S.J., Board Members.

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Around 1900 all kinds of conveyances brought pilgrims to the foot of the hill.

O' GREAT SPIRIT,
 Whose voice I hear in the winds,
 And whose breath gives life to all the world,
 hear me! I am small and weak, I need your
 strength and wisdom.

LET ME WALK IN BEAUTY, and make my eyes
 ever behold the red and purple sunset.

MAKE MY HANDS respect the things you have
 made and my ears sharp to hear your voice.

MAKE ME WISE so that I may understand the
 things you have taught my people.

LET ME LEARN the lessons you have hidden
 in every leaf and rock.

I SEEK STRENGTH, not to be greater than my
 brother, but to fight my greatest
 enemy — myself.

MAKE ME ALWAYS READY to come to you with
 clean hands and straight eyes.

SO WHEN LIFE FADES, as the fading sunset,
 my spirit may come to you
 without shame.

FATHER MICHAEL JACOBS 50 YEARS A JESUIT

A very special Jubilee of a very special priest will be celebrated on August 15 of this year. The very special priest is the Rev. Michael Jacobs, S.J., the only Mohawk Indian who is a member of the Society of Jesus, a fellow religious of Isaac Jogues and Rene Goupil. The Jubilee he will be celebrating is the 50th anniversary of his entrance into the Society at Sault-aux-Recollects, Montreal in 1922.

Part of the program to be held here on the Kateri weekend, Sept. 2-3, will be devoted to the Auriesville Shrine's recognition of this anniversary in Father Jacob's life. When he was a young priest — actually he has never grown old — back in the 1930's, he spent several summers here as assistant to the Shrine Director, Fr. Peter Cusick, S.J.

Fr. Egan and the other priests at Auriesville will be particularly happy to welcome their fellow Jesuit to the Shrine this year. Thank God for all Fr. Jacob's golden years. May he have many more.



PRAYER DAY AT ST. REGIS

A National Day of Prayer was held at St. Regis Reservation near Massena, N.Y. on April 16, the day before Ven. Kateri's Feast Day. The purpose of the day was to bring together those persons who were interested in praying for the early beatification and canonization of the Indian maiden. Representing the Auriesville Shrine at this happy celebration was the Rev. W. Robert Burns, S.J., assistant to Father Thomas F. Egan, S.J., Shrine Director.

The day was the brain-child of Fr. Michael Jacobs, S.J. and a most interesting and active day it was.

At the 8:30 Mass Fr. Francis Arsenault, S.J., pastor of the parish at St. Regis gave First Holy Communion to 91 white robed Indian boys and girls. At 10:30 Mass Fr. Joseph McBride, S.J., Vice-Postulator of the Cause of Kateri, was principal concelebrant and delivered a powerful homily. At 12:00 Mass Bishop Guy Belanger celebrated a Pontifical Mass for the people of the parish and also spoke with an effective simplicity about Kateri. Early in the afternoon, at 2:00 P.M. the same Bishop confirmed the girls and boys who had made their First Holy Communion that morning.

At 4 o'clock the activities were begun at the Kateri Center, a community hall and catechetical center at Högansburg. Speakers at this moving ceremony included Fr. Michael Jacobs, S.J., Fr. Joseph McBride, S.J., Fr. Henry Bechard, S.J. and Bishop Guy Belanger. Dr. Solomon Cook and Sisters Kateri and Dorothy Ann, three Mohawk Indians, spoke beautifully of their sister Kateri.

There is an admirable vitality in the Tekakwitha League, fostering the cause of Kateri, as this beautiful day of prayer testified. May Kateri soon be raised to the altars of the Church.

SCHEDULE OF EVENTS AT MARTYRS' SHRINE

July	30	SUN	POLISH DAY — Bishop Brzana
Aug.	5	SAT	Handicapped of Utica
Aug.	6	SUN	MADONNA DELLA LIBERA
Aug.	13	SUN	LITHUANIAN DAY — Msgr. Balkunas

Aug.	6-14		Martyrs' Novena in Preparation for the Assumption
Aug.	12-13		ALL NIGHT VIGIL OF PRAYER 8:30 p.m. SAT. to 6:00 a.m. SUN. in the Coliseum
Aug.	15	TUES	Feast of the Assumption of Our Lady

Aug.	20	SUN	ITALIAN DAY — Bishop Pernicone
*Aug.	27	SUN	LATIN AMERICAN DAY — Bishop Mugavero
Sept.	2-3		KATERI WEEKEND — Visit of the Mohawks — Caughnawaga Choir
*Sept.	3	SUN	BOSTON DAY
Sept.	10	SUN	VETERANS & SERVICEMEN DAY
Sept.	17	SUN	KNIGHTS OF COLUMBUS DAY
Sept.	22-24		Annual Boy Scout Retreat Encampment
*Sept.	24	SUN	HIBERNIAN DAY—NYC & BUFFALO JESUIT PARISHES
*Oct.	1	SUN	KNIGHTS & LADIES OF ST. JOHN—LADIES OF CHARITY PILGRIMAGE
*Oct.	8	SUN	CATHOLIC DAUGHTERS OF AMERICA
Oct.	22	SUN	Mission Sunday
Oct.	29	SUN	Closing 1972 Season

***Indicates change from date announced at start of season.**