

WINTER  
1973

from the **MARTYRS SHRINE**

Auriesville, N.Y. 12016



## EDITOR'S NOTE:

*(The late Father Anthony G. Schirmann, S.J., before ill health forced his resignation as EDITOR of the PILGRIM, had projected a series of sketches on the lives of those who were part of the history and development of the Martyrs' Shrine. Accounts of Father Bressani, Father Poncet and Wm. Couture were presented five years ago. In this issue as a tribute to Father Schirmann, the life of Father Loyzance is presented.)*

## FATHER JOSEPH LOYZANCE, S.J. FATHER OF THE MARTYRS' SHRINE

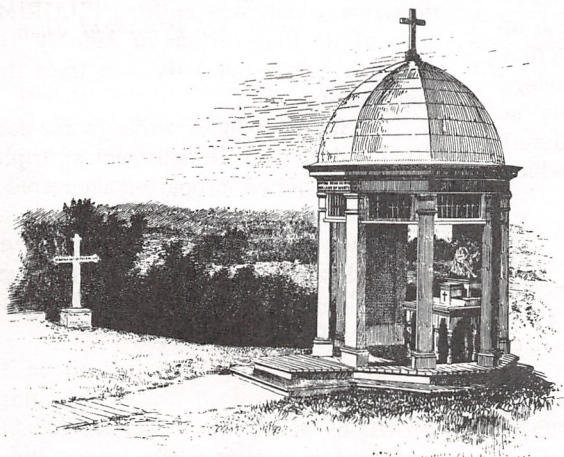
Out of the early annals of Auriesville looms the figure of a man who can rightly be regarded as the Father of the Martyrs' Shrine. Without his interest in the early Jesuit missionaries of America and his determination to bring their story to the attention of the Catholics of his day, there would in all likelihood never have been a Shrine at Auriesville. That man was Father Joseph Marie Rene Loyzance of the Society of Jesus.

Like St. Isaac Jogues, Father Loyzance was one of the many missionaries whom France gave to the New World. Born in Brittany at St.

Ouen des Alleux on March 12, 1820, he entered the Petit Seminaire at St. Meen at an early age and then completed his studies in philosophy and theology at the Grand Seminaire in Rennes, the city where Jogues had first stayed with brother Jesuits after his escape from the Mohawks and return to France.

Ordained in late 1844, he served in the diocese of Rennes for five years as a parish priest. However, stirred by the sacrifices of Jogues and Rene Goupil, whose name he had borne since his confirmation, the young curate resolved in 1849 after the death of his parents to enter the Jesuit Novitiate at Vannes and eventually apply for service in the foreign missions. Three years later, the mission to which his provincial sent him was the same area to which the martyrs he so admired had been assigned, the "New York-Canada Mission," as it was then known, where the French Jesuits had reestablished themselves after a lapse of over a half century.

After eight years spent in teaching and pastoral work at the College of St. Francis Xavier in New York (the present-day Xavier High School) Father Loyzance received an assignment in 1860 to the heart of the "Jogues country" when he was named pastor of St. Joseph's Church in Troy. He saw this appointment as providential, for years later shortly before his death he would write that he "at once began to make inquiries about the exact spot where Rene Goupil and Isaac Jogues had been slain by the Iroquois."



1885 Drawing of Memorial Cross and First Chapel –  
View Facing North



*First Memorial Cross to the Jesuit Martyrs and Heroic Indian Converts on Northeast Corner of original land parcel purchased.*

His interest in the martyrs had to be put aside temporarily when in 1863 he was recalled to New York to become president of Xavier College. Three years later he was transferred uptown to St. Lawrence O'Toole Church, the forerunner of the modern Jesuit parish of St. Ignatius on Park Avenue. There followed in 1870 a three-year assignment as treasurer at St. Mary's College in Montreal, two years in the Jesuit Community in Guelph, Ontario, and a year as minister to the Jesuit community at St. John's College in the Bronx, which would eventually grow into Fordham University.

Somewhere in this succession of assignments it was discovered that he had lost the use of one eye. This proved no obstacle to his zeal, for as a friend observed, "Father Loyzance is an instance of the truth that some people with but one eye see more than many who have two."

In 1876 he was reappointed pastor of St. Joseph's Church in Troy and superior of the dozen Jesuits living in that city. Soon after he was at work again interesting the Catholics of the area in the missionaries who had first planted the faith in their soil two centuries before.

Each year in October he followed the practice of leading a band of his parishioners to Sacred Heart Church in Tribes Hill for a pilgrimage on the anniversary of Father Jogues' martyrdom, for at the time this hill overlooking the Mohawk was regarded by many as the site where the missionaries had died. But then in 1883 after years of patient study General John S. Clarke, a recognized expert on ancient Iroquois settlements throughout New York State, reached the conclusion that the site of Ossernenon or Assueron (to give but two of at least a dozen variant spellings) was situated across the Mohawk from Tribes Hill on the south bank just to the east of the Erie Canal hamlet of Auriesville.

Father Loyzance made the acquaintance of General Clarke through their mutual friend, Dr. John Gilmary Shea, pioneer American Catholic historian who had long been fascinated by the life of Jogues. When convinced of the truth of the General's findings, the Jesuit sought a way to buy the ten-acre parcel of land on the bluff overlooking the river where the village was said to have stood. With Father John P. McIncrow, pastor of St. Mary's Church in Amsterdam acting as his representative, he arranged the purchase from Victor Putnam, the owner, for \$2,040, a feat made possible only because of donations from several American bishops, meeting at the time for the Third Plenary Council of Baltimore and by the contribution of a "considerable sum" by both the Most Rev. Francis McNeirny, Bishop of Albany, and the Very Rev. Robert Fulton, S.J., Father Loyzance's Jesuit provincial in New York.

To promote interest in the development of a shrine on the site of the martyrdoms and in the process that would lead to the Martyrs' beatification, Father Loyzance launched the publication of a monthly magazine which was entitled PILGRIM at the appearance of its first edition in January 1885 and which, although now a quarterly, can trace its history to this present issue.

The Shrine founder wrote in the early issues of this PILGRIM of plans to construct a "triple arcade" on the recently acquired property, a covered walkway along three sides of a rectangle. The middle section along the north side of the property would be dedicated to Our Lady, Queen of Martyrs, while the west and east sides were planned to honor Father Jogues and Brother Goupil respectively.

These elaborate plans had to be abandoned when sufficient funds were not forthcoming. In their place provisions were made for an octagonal oratory just large enough for an altar where mass could be offered, with room above the altar for a statue of the Sorrowful Mother with the body of her Son in her arms. This

almost circular chapel was erected during the summer of 1885 on the brow of the hill overlooking the Mohawk, where the Blessed Mother's arcade was to have been situated. A decade later this first chapel on the Shrine grounds had to be relocated, for it stood where the sanctuary area of the larger rustic open chapel was to rise. Today it stands on a firm stone foundation 200 yards to the south of its original location near the present-day main gate.

Only one other adornment was set up at the Shrine in the first year of its existence — a plain white wooden cross mounted on a wooden base erected on the north-west corner of the property just to the west of the round oratory. On the crossbar was inscribed "St. Mary's 1667 — St. Peter's 1673 to commemorate the first two Catholic chapels in eastern part of New York State, established by the Jesuits who followed Father Jogues the first at Tionontogen (Sprakers) and Caughnawaga (Fonda).

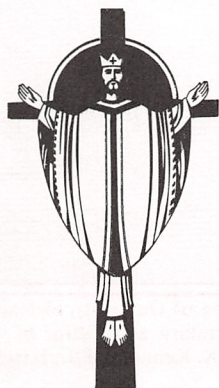
The entire cost of the oratory with its altar and statue was \$400, nearly half of which was met by donations from Father McIncrow and from Father Clarence A. Walworth, pastor of St. Mary's Church, Albany. The erection of the memorial cross for \$100 was due to another gift for the full amount from Father James F.X. Hourigan, pastor of St. Patrick's Church, Binghamton.

The chapel and memorial cross were both consecrated

on the day of the first pilgrimage. August 15, 1885, the 243rd anniversary of the arrival of Father Jogues and Brother Goupil as prisoners of the Mohawks at Ossernenon. A reprint of the newspaper account of this historic day was presented in the Spring 1970 edition of the PILGRIM, but worthy of mention in this story is the throng of 4000 pilgrims who came by train, carriage and canal boat as well as on foot, 1500 of them fasting so that they could receive the sacrament of the Eucharist, from at least a dozen cities and villages within a distance of fifty miles from the Shrine.

The story of Auriesville's first pilgrimage would lead one to expect that in succeeding years the growth of the Shrine would be impressive. Such was not the case, for many setbacks were to occur. It was never possible during the first few summers to have more than one or two pilgrimages a season. In 1887 ill health on the part of Father Loyzance coupled with slackening interest resulted in the passing of the summer months without the arrival of a single organized pilgrimage. Father Loyzance had hoped and prayed for many things — the presence of a resident priest during the summer months, but this was not possible until 1895; the beatification of the martyrs, but this did not occur until 1925; the appearance of a vast church on Martyrs Hill as a fulfillment of Father Jogues' vision during his winter of captivity, but this would not be a reality until after the

Because Easter comes late this year, the nine masses will not be offered as a novena during Easter Week, but separately before the Paschal feast. Father Egan has been given the chance to spend Easter in Europe. He will offer the masses personally in Rome and at the other great Shrines.



## NINE MASSES DURING PASSION TIDE AND EASTER WEEK TO BE SAID AT THE SHRINES OF EUROPE FOR ALL FRIENDS OF THE MARTYRS, LIVING AND DECEASED

Dear Father:

I list my intentions so that they may be included in the nine masses to be offered at the European shrines at Easter time for all benefactors of the Shrine of the Martyrs.

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Your name and address will be found on the reverse side of this panel. Please correct any misspelling or mistaken address. Then detach and mail it to:

**FR. DIRECTOR, MARTYRS' SHRINE, AURIESVILLE, N.Y. 12016**



## DIRECTOR'S LETTER

Dear Friends and Pilgrims,

The last time I wrote this column I earnestly begged your prayers that the judges of the Appellate Division would find some just solution acceptable to the Shrine in the matter of the tax case reviewed in Albany last October 19.

The Martyrs did their interceding, our pilgrims did their praying and the

Jesuits here at Auriesville continued sending up their petitions — all very effectively as it turned out. Just before Thanksgiving, after the autumn PILGRIM had already gone to press, news was received that in a 5 to 0 decision the judges had ruled the new cafeteria, the inn, the manor, and other related properties to be tax exempt because they were "necessary and fairly incidental to the operation of the Shrine in accordance with the religious and historic purpose for which it was established."

When the original decision was rendered in 1967 in the Supreme Court in Montgomery County, the judge conceded that there was little likelihood of the Shrine ever realizing a profit from the operation of the cafeteria. He ruled against a tax exemption, however, because he denied the contention of the Shrine that the cafeteria and the modest overnight accommodations were "necessary and fairly incidental." It is precisely this position with which the higher court now disagrees. The author of the opinion wrote: "We concur in the appellant's position that the disputed facilities are necessary to enable its pilgrims and visitors to conveniently partake of its scheduled events. . . . While there is some evidence of similar facilities available in the surrounding towns, the nearest of these is several miles away and many of the public restaurants have business hours which would conflict with Shrine activities, and many are limited in space. In addition, many of the pilgrim visitors have no individual trans-

portation. . . . It is, therefore, clear that the efficiency of the (Shrine's) primary purpose would be seriously undermined without the benefit of these incidental facilities."

Naturally we hope that a review of the case by the Court of Appeals will be effected promptly, as this would seem to be in the interests of both parties. But already there have been puzzling delays. Settling the record, the first step toward filing an appeal, would normally require not more than a week or two, yet two months elapsed before this was accomplished. The brief submitted by the appealing party is usually handed in within 60 days, yet 90 days have already slipped by and there is still no indication that it has reached the Court of Appeals. Despite these delays we are still hopeful of an opportune and favorable decision and we ask our friends to keep up their prayers until the final word is received.

Out of a deep sense of gratitude I would like to cite for the benefit of our readers the long years of determined and patient toil on the part of our Shrine Attorney, Mr. Vincent E. Vicinanzo, Jr. who back in 1965 agreed to represent the Shrine in this protracted legal action on a contingency basis and to the efforts made in the last three years by his partner, Mr. Paul L. Wollman. Readers of the PILGRIM should also be reminded of the part played by Rev. William R. Messner, S.J. who had the courage to institute the tax case. This former director of the Shrine has just returned from a five year assignment as rector of the Colegio St. Ignacio in Rio Piedras, Puerto Rico. Father Fleig and I recently visited him at Gonzaga Retreat House, Monroe, New York, where he is now retreat master. His friends from Auriesville days can expect to see him at the Shrine on several occasions this summer.

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

## 1973 SCHEDULE OF PILGRIMAGES — PAGE 5

CHRIST  
HAS  
DIED

CHRIST  
IS  
RISEN

CHRIST  
WILL  
COME  
AGAIN

Remember the Martyrs Shrine in your will.

PILGRIM, WINTER-SUMMER — Vol. LXXXIV, No. 1 — 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"; Robert L. Fleig, S.J. Treasurer; and Timothy C. O'Dwyer, S.J. Assistant Director; Edward F. X. Kennedy, S.J., Harold X. Folser, S.J., Board Members.

Entered as second class matter July 6, 1942 at Auriesville, N.Y. act of March 3, 1879.



canonization in 1930; and finally of a house of retreats, but this would not be built until 1939. It was left to others to bring about the fulfillment of his great dreams.

In 1888 the aging French missionary was relieved of his duties as pastor of St. Joseph's and director of the Shrine and asked to assume new duties at Manresa Institute, the House of Retreats for laymen at Keyser Island, Connecticut. Another appointment came in 1891 to St. Peter's College in Jersey City. Finally, he received his last appointment, that of chaplain to the student body at Holy Cross College, Worcester, Massachusetts.

To the very end Father Loyzance tried his best to stir up interest in the cause of the martyrs of the Mohawk and their companions who died in Canada. In July 1895 he wrote to Father John J. Wynne, S.J., third director of the Shrine, to thank him for the kind invitation to revisit the Shrine ("probably I will stay home.") and commend him on the completion of the Martyrs Open Chapel and the purchase of the long-coveted ravine.

Just a month before the last summons he obliged the same Father Wynne with an article for the January 1897 issue of the PILGRIM in which he prepared a summary of the arguments used by his friend, General Clarke, in locating the village where the martyrs had died and Kateri had been born. In the accompanying letter he wrote: "It seems to me that men of good will must be well convinced of these facts of history." He expressed his gratification that Father William Pardow had been chosen as provincial of the Jesuits' Maryland-New York Province, "particularly on account of his zeal for the cause of our martyrs." But as a corrective he adds: "After all, it is the work of God. Man can do mighty little in the beatification of saints, yet our cooperation is needed."

February 23, 1897 was the day God appointed for Father Loyzance to depart this life. Almost up to that day, as one of his fellow Jesuits recounted, he was busy counseling students with "rare prudence, unfailing gentleness and wonderful ability." He was laid to rest in the Jesuit Cemetery on the Holy Cross Campus.

No more fitting conclusion to this account could be devised than the tribute paid to the departed missionary in the words penned by Father Wynne for the April 1897 issue of the PILGRIM:

*"The Shrine of Auriesville has lost its founder, the identifier of its site, the first editor of its annals, and the zealous promoter of the Cause of Beatification of those who sanctified the spot by their holy lives and death for the faith. . . . Let us all strive to advance this Cause, so dear to his heart, as a monument to him, who labored so earnestly to obtain for the martyrs the honors of the altar."*

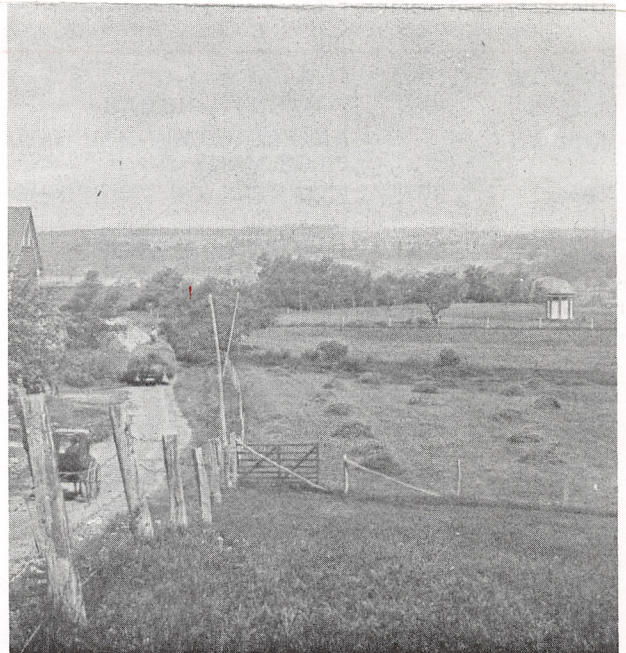
## FATHER FOLSER DIES SUDDENLY

The name of Father Harold X. Folser is appearing in this issue of the PILGRIM for the last time as a member of the Board of Directors, for Father died very suddenly of a heart attack on March 12.

Although most of his time in recent years was devoted to the Retreat House on the Shrine grounds, he maintained an ardent interest in the Shrine programs, and fostered a great deal of mutual cooperation between the Retreat House and Shrine activities.

Father was buried at Auriesville on March 16, with numerous representatives in attendance from his fellow Jesuits, the Albany Diocesan clergy, The Sisters of Charity, and his many friends among the laity.

*See Father Loyzance*



*View of the Shrine grounds taken in 1898 shows the road leading down the Hill of Prayer with Shrine first chapel already moved to its present position and the Martyrs open Chapel on the far right.*

## SCHEDULE OF 1973 PILGRIMAGE COMING EVENTS AT MARTYRS' SHRINE

May 5-6		Opening Weekend at Auriesville
May 20	SUN	FILIPINO DAY
May 27	SUN	Veterans and Servicemen's Day
June 3	SUN	LEGION OF MARY PILGRIMAGE (Albany & Syracuse Diocesan Comitia)
June 10	SUN	THIRD ORDER OF ST. FRANCIS
June 24	SUN	SLOVAK DAY
June 29	FRI	Feast of Sacred Heart
July 15	SUN	LEBANESE DAY — Maronite Liturgy
Aug. 4	SAT	Shut-ins & Handicapped of Utica
Aug. 5	SUN	POLISH DAY
Aug. 12	SUN	LITHUANIAN DAY
		MADONNA DELLA LIBERA DAY
Aug. 6-14		Martyrs' Novena
Aug. 11-12		NIGHT OF PRAYER: Vigil in Coliseum 8:30 p.m. Sat. to 6:00 a.m. Sun.
Aug. 15	WED	Feast of the Assumption of Our Lady
Aug. 19	SUN	ITALIAN DAY
Aug. 26	SUN	BOSTON PILGRIMAGE
Sept. 1-2		KATERI WEEKEND-MOHAWK PILGRIMAGE
Sept. 16	SUN	KNIGHTS OF COLUMBUS DAY
Sept. 23	SUN	JESUIT PARISHES OF NEW YORK
Sept. 30	SUN	ANCIENT ORDER OF HIBERNIANS DAY
		JESUIT PARISHES OF BUFFALO
Oct. 7	SUN	KNIGHTS AND LADIES OF ST. JOHN
Oct. 14	SUN	Pilgrimage of PARISHES OF HARLEM
Oct. 28	SUN	Closing of 1973 Season

This list is by no means final. You can expect a more detailed list later on. There is still time for parishes, schools, societies and fraternal organizations to arrange a pilgrimage.

## SHRINE PREPARES FOR 1973 SEASON

Despite the heavy snowfalls of November and December, the winter has been generally mild on the Shrine property. This has enabled our workmen to get a head start on grooming the buildings and grounds, so that they can appear in full attractiveness by the beginning of the Shrine services in May.

There are two new items that should give even veteran visitors to the Shrine a fresh look at familiar surroundings:

The first of these is a new set of Stations of the Cross in the Coliseum. These came from the former Jesuit Novitiate of St. Andrew-on-Hudson, and blend surprisingly well with the Coliseum interior.

Last season Father Egan and Father Fleig frequently gave guided tours of the grounds to bus groups or other large gatherings of pilgrims. This year they are providing a self-guiding tour for smaller groups of visitors. This consists of a series of signs placed throughout the Ossernenon-village area. In about twenty stages, the history of the Jesuit Martyrs and of Kateri Tekakwitha is vividly presented to our visitors, especially the newcomers.

Depending on the reception of these new features, other improvements on the traditional scenes are contemplated.

## CONCERNING ENROLLMENTS In the Martyrs' Memorial Association

The usual offering is one dollar for an individual annual enrollment, five for a family, living or deceased. A perpetual enrollment for a deceased individual is twenty-five, while for a family it is fifty.

Dear Father Director:

Kindly enroll \_\_\_\_\_

in the Martyr's Memorial Association for \_\_\_\_\_ year  
(or years) or perpetually.

Send enrollment to: \_\_\_\_\_

Name \_\_\_\_\_

Street \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_ Zip Code \_\_\_\_\_

Signature \_\_\_\_\_

Street \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_ Zip Code \_\_\_\_\_