

**THE PILGRIM OF OUR LADY OF MARTYRS. A  
MONTHLY MAGAZINE. DEVOTED TO THE  
INTERESTS OF THE SHRINE OF OUR LADY OF  
MARTYRS, AURIESVILLE, TO THE CAUSE OF  
THE MARTYRS WHO DIED THERE, TO THE  
AMERICAN AND OTHER MISSIONS, PAST AND  
PRESENT. XXTH YEAR. VOL. XX**

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The Pilgrim of Our Lady of Martyrs. A Monthly Magazine. Devoted to the Interests of the Shrine of Our Lady of Martyrs, Auriesville, to the Cause of the Martyrs Who Died There, to the American and Other Missions, Past and Present. XXth Year. Vol. XX by Various

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# VARIOUS

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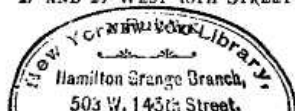
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# THE PILGRIM

OF

## OUR LADY OF MARTYRS

XX YEAR.

JANUARY, 1904.

No. 1.

### ANNALS OF THE SHRINE.

#### IMPORTANT ANNOUNCEMENT.

Beginning with this issue as announced in the December number, 1903, THE PILGRIM OF OUR LADY OF MARTYRS will be edited quarterly, January, April, July and October.

This change in the number of issues yearly involves no change in the character of the magazine nor decrease in the number of pages throughout the year. On the contrary, with more time between the issues, we hope to improve the contents and to sustain the interest of our readers.

THE PILGRIM will still be published to promote the beatification of Father Jogues and his companions, Goupil and LaLande, of Kateri Tekagwitha, Brebeuf, Lalemant, Daniel and Garnier. It will also contain the annals of the Shrine of Our Lady of Martyrs at Auriesville, and accounts of the pilgrimages there; passages from the history of the Early Missions in New York and Canada, and records of missionary work in our own day, short poems, stories and, for the first time, illustrations.

The advantages of this change our readers will easily perceive, but they will not appreciate them thoroughly until they shall have read this first number for January with improvements they will all heartily commend.

#### A RELIC OF THE HOLY CROSS.

To the great kindness of the Rev. P. J. Chandlery, Secretary to the English Assistant of the General of the Society of Jesus, we owe it that the Shrine now possesses its own relic of the ✓ True Cross, which was received from Rome as a most precious gift Christmas Eve, 1903. As our friends are aware devotion to



the Cross is specially cultivated at Auriesville in memory of Father Jogues, who considered himself a citizen of the Cross because he was born under the shadow of the Cathedral of the Holy Cross at Orleans, France. When he could make no other profession of faith or satisfy his devotion in no other way he was accustomed to plant crosses in the woods about Auriesville in order to have his oratory everywhere. Father Chandlery is truly our benefactor and we owe him our fervent prayers.

#### A LECTURE ON THE SHRINE.

In concluding a lecture on Father Isaac Jogues, at Johnstown, New York, where he is now pastor, the Rev. John W. Dolan, for a long time pastor of St. Cecilia's, Fonda, in which parish the Shrine is situated, spoke as follows: "No Catholic will ask why we should be so anxious about the beatification of these great servants of God. It is for us a family as well as a national affair. To the men and women who made the beginnings of our history Catholic we owe unceasing gratitude; to cherish their memory is the best part of our heritage; to the most distinguished of them who make our entrance and first foundations in America a splendid record of heroism and saintliness we owe a devout remembrance that can never rest satisfied until it shall be permitted to manifest itself in public veneration. Divine Providence blessed our soil with the miracles of grace that made a Jogues, a Tegakwita, a Brebeuf. It has worked the miracle of compelling even biased non-Catholic minds to proclaim their esteem for these heroes in terms so reverent as to sound almost like those of religious worship; the same Divine Providence can and will, in answer to our prayers, attest what it has done in sanctifying their souls, by miraculous proofs of the glory to which their sanctity entitled them.

"You will pardon, I feel certain, my seeming trespass on your patience, whilst a word commendatory of that noble order of priests, of whom Jogues was so particularly bright a star, is spoken.

"Pioneers in thought, in self-sacrifice, in exploration, in civilization—how great a debt we owe to the Sons of Ignatius Loyola. Fearless, bold, intrepid, with their souls aflame in love for their fellow-man. No obstacle daunted them, no danger checked them, no death repulsed them. We of America, of creed or no creed, of Catholic or non-Catholic persuasion, but

as honest men, seeing the truth, must acknowledge it and say 'God bless them.' They entered a world, unknown to civilized man—where all things, the climate, the people and the face of the country, conspired against them.

"They were armed, as their brethren throughout the world, with a breviary and a crucifix and the apparel necessary for the mysteries of religion; with deep faith, consuming charity, unbounded zeal and indomitable courage. The salvation of souls was their only aim, and therefore they stopped not to gather the glittering pebbles beneath their feet, nor to seize a share of the vast commerce which grew up around them. Along the course of mighty rivers they pursued their mission; into the dark and dense forests they fearlessly penetrated, on the shores of the beautiful lakes and inland seas, unknown save to the red man, they reared the cross; and wherever the Indian found game to hunt or fish to catch, thither the missionary also went.

"Not a cape was turned, not a river entered, not a lake discovered, not a forest penetrated, but a Jesuit led the way. They laid the foundation for every town celebrated in the annals of French America; they traversed Maine; they explored the northern and western parts of New Hampshire, Vermont and New York and named many of their rivers and lakes; they went through Michigan; they planted the cross on the shores of Lake Superior; they penetrated into the wilds of Wisconsin and caused the hymn of Catholic praise to rise from the prairies of Illinois; they descended the Mississippi and preached the word of God to the tribes as far south as Arkansas. What could avail to deter them from dying, if need be, to prove their love for the fellow-man? 'Neither height, nor depth, nor principalities, nor powers, nor things present, nor things to come,' could make them shrink from duty's call.

"They preached the true doctrines of Jesus Christ, 'that if we would be his disciples we must take up our cross and follow him.' That doctrine so hard, so foolish to the world. They preached the same doctrine that St. Paul did to the Corinthians of old, the aristocrats of thought, the votaries of taste, the favored, earthly companion of the deities of Olympus; for it was to that wealthy, that highly cultured and intellectual people that a poor despised and outcast Jew, as the poor despised and outcast Jogues in later life came to America, the doctrine is of

another poor, despised and outcast, Jesus of Nazareth. The doctrines of the three are identical.

“The world of to-day denies and divides and rejects them, as unworthy of serious minds.

“But why did the intellectual pagan world accept them? Why did Dionysius, the chief of the philosophers, say that they were true? Why did kings and princes bow their crowned and glittering heads in humble acceptance of the fact? Why did jewelled ladies of the court, clad in the purple hues from India, and breathing the sweet perfume of Arabia, why did they, at once, renounce it all and accept a religion that made of earth a thorny path, a mortified and humble preparation for the life to come? Why did tender womanhood—maidens in the youthful flush of girlhood like Cecilia whom music has wreathed with melody, and Agatha and Agnes whom painting still hands down immortal in the breathing tints of life, why, why did they go forth from palaces and homes of wealth which modern taste but faintly imitates, why, why did they go down those marble steps breathing only prayers as last farewells to tearful friends and relatives, and walk boldly and joyfully to the axe of the executioner or the fagots at the stake, and the wild beasts howling in their dens—why when from the wild roaring sea of the assembled populace, in tens of thousands crowded in the amphitheatre the loud shouts of hatred and of cries for blood went up, as savage echo to the beasts that clawed and crouched waiting for their prey? Why did the sweet-faced Perpetua who, but yesternight, became a mother in her prison cell, go forth with her new born nurseling on her breast, baptized only with her tears of love, hand it to an attendant that stood at the gates of the arena and then with face so calm that Raphael's inspirations are but darkling shadows and with eyes that saints and angels open on the beauty of their God, walk down to awful death before the jeering throng?—and this in testimony of that faith which men will dare deny—and when the leopards sprang upon her prostrate form and their savage fangs did clutch and crunch the little hands and tear the soft pink flesh, while bone on bone was heard to break and crackle down in the grey dust, beneath the wild beasts' grasp, the cold, pale moon revealed in silvery light the calm white bosom of the Christian martyr, there came at once a lull of awful stillness, and then were heard from afar the gentle breathings of the Christians' prayer—‘May He who