

PILGRIM

from the **MARTYRS SHRINE**

Auriesville, N.Y. 12016

YEAR END
1979

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POPE AND MOTHER TERESA SHARE MANKIND'S ACCLAIM FOR 1979 WORLD IMPACT

Every December for the past half century it has been the practice of the editors of TIME to name a "Man of the Year" from among the many nominees they receive from their readers. Had this year's choice been made in October, is there any doubt as to the one to be named? The exuberant and outgoing Pope John Paul II who in a little over a year's time had touched the lives of millions, both by personal contact and through the modern miracle of television, would have outdistanced all others.

But then a bitter, vindictive old man occupied center stage. The most vivid of memories are often short lived, even for newsmen. After readily confessing that they had been moved by the charisma of the smiling figure in white as they followed him to one American city after another, they were so quickly distracted by the strident voice from Iran.

The explanation they gave was that by their choice they were not praising the Ayatollah Khomeini, for their object was to single out the person who had in the course of the year most influenced the world, whether for good or for evil. But even that can be contested. Were they implying that there was one whose evil influence had outmatched the good influence of the Holy Father?

So as to set the record straight, the writer of this column considers it would be in order to confer a sort of PILGRIM award of the year. Two world personalities are accordingly proposed to share the honors for the past year, Pope John Paul, of course, but also Mother Teresa, winner of the Nobel Peace Prize. Though their lives are normally lived miles apart one from the other, they have worked very much in concert, generating in their Catholic brethren a deepened appreciation of what it means to belong to Christ's family and imparting to countless others, not of the household of the faith, insights into things Catholic hitherto unperceived.

Their respective messages bear a striking similarity, that of the first Polish pope and the sister from Yugoslavia, who found a vocation within a vocation in India serving the most destitute of God's people. From the moment he stepped out

FIRST JUBILEE ISSUE

Father Clarence A. Walworth
Early Promoter of Kateri Cause

SEE INSIDE



Pope John Paul receives Mother Teresa of India in the Vatican in early 1979. Just after the Pope's visit to America she was awarded the Nobel Peace Prize.

— NC Photo by Dwight Cendrowski & KNA

on the balcony of St. Peter's with the words "Praised Be Jesus Christ," an unmistakable theme has run through nearly every message the Holy Father has given us. He tells us all to get to know the Person of Jesus Christ, for the better we know Him, the more we will surrender our hearts to Him and cooperate with Him in all we do. The message Mother Teresa has for us runs like a corollary. She reminds us that an excellent way to acquire this knowledge of Jesus Christ is to look for Him in all the people around us, especially in the poor, the starving, the underprivileged, all the seemingly insignificant ones, yes, and the unborn for whom she pleaded so eloquently when she went to Stockholm to receive her prize.

Quite naturally, we all had hoped that Pope John Paul would find a way to make a brief stop at Auriesville during his week in our country last fall. When that proved unfeasible His Holiness graciously sent his apostolic blessing through the Vatican Secretary of State to all associated with the Shrine. Deeply grateful for this mark of his paternal care we shall continue to pray that the Lord preserves him for years to come. Then hopefully at some future date both he and Mother Teresa can visit the Martyrs' Shrine and claim their award.

19th CENTURY FATHER WALWORTH PIONEERED CAUSE OF VEN. KATERI

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Editor's Note: In the last two issues of the PILGRIM historic St. Mary's Church in Albany (1797), second oldest Catholic parish in New York State, was the subject of lead articles. In this issue the focus shifts to Father Clarence Walworth, pastor of St. Mary's for the final 34 years of the last century, a priest closely associated with the beginnings of our shrine.

Of the thousands of pilgrims who in the course of a Shrine season raise their voices to sing "Holy God We Praise Thy Name" at the close of the daily Benediction of the Blessed Sacrament, few are aware that the English translation of the familiar hymn came from the pen of a priest of the Albany diocese, a noted convert of the last century and one intimately linked with the establishment of the Martyrs' Shrine. The hymn can be traced to the Vienna Hymn Book of 1774 with a German text written by Ignaz Franz. But it was Clarence Augustus Walworth, a noted son of New York State, who introduced this now thoroughly American hymn to the English-speaking world.

Early Life and Schooling

Born in Plattsburg in 1820, Clarence was the fourth child and oldest boy of a young couple in whom enthusiasm for a new nation conceived in liberty had not yet cooled. Five generations back on the father's side, a William Walworth had come from England in 1689. Settling first on Fisher's Island, he became a prosperous farmer near Groton, Connecticut. Clarence's grandfather had moved westward and served with the New York militia during the revolution, while his father, Reuben, born in Hoosick in 1788, first studied law in Troy, then started a practice in Plattsburg, and just after his marriage in 1812 took part in the naval engagement on Lake Champlain in the second and last war the United States would have with the mother country.

Maria Ketchum Averill Walworth, Clarence's mother, also had family roots in New England, having come from Puritan stock. Thus from both parents the youth would have heard of the part his ancestors had played in carving a new nation out of the wilderness.

The Walworths moved to Saratoga Springs in 1823 when Reuben was appointed circuit judge of New York's fourth judicial district. Six years later Judge Walworth became Chancellor of the State of New York and relocated his family for a time in Albany. Clarence, who had already received three years of schooling, was enrolled at Albany Boys' Academy, and the next year was sent to a boarding school on the campus of Williams College, Williamstown, Massachusetts. At the incredible age of fourteen he matriculated at Union College, Schenectady, and 1838 when he was still only eighteen he was inducted into Phi Beta Kappa and graduated with honors in a class which numbered 126.



This photograph appeared in LIFE SKETCHES OF FATHER WALWORTH written by his niece. He is dressed in winter attire for his daily constitutional which brought him into close contact with the parishioners of St. Mary's and his fellow citizens of Albany.

It was not surprising that the well-educated youth followed his father into the legal profession. For the next three years he apprenticed himself to an attorney, first in Canandaigua, and then in Albany, as that was the usual path to a legal career in the days before law schools were established in America. In 1841 he was awarded his license to practice as an attorney in the Supreme Court of the State of New York and became a junior partner in a Rochester law firm.

The Call to Follow Christ

Clarence had been raised in a devout Presbyterian household where church attendance was never questioned and a family gathering to hear a passage from the Bible was a regular evening occurrence. At the boarding school in Williamstown there had been periodic revivals for the student body. Moreover Union College was a church-oriented institution when young Walworth studied there. Yet on his own admission he had never seriously reflected on his Christian faith until during his year in Canandaigua he began attending the Episcopal Church. In Albany he was confirmed in St. Paul's Church, then became a zealous parishioner at St. Luke's Church in Rochester. As he himself would later write, "I felt growing up within me a strong desire to devote myself entirely to the church." The rector of St. Luke's encouraged him to act on this inspiration and gave him a letter of recommendation for the General Theological Seminary in New York City.

Intent on pursuing a priestly vocation, although now as Catholic, Walworth sought permission from the Redemptorists to enter their Congregation of the Most Holy Redeemer. He was accordingly sent less than a month after his conversion to the Redemptorist novitiate in St. Trond, Belgium, along with another young convert named Isaac Hecker, one with whom he would be closely associated for years to come. Born of German parents in New York City, Hecker was a self-educated man who after a period with Emerson and Thoreau at the Brook Farm community he encountered the talented Orestes Brownson in Boston, shortly after the latter had turned Catholic. Soon Hecker was a Catholic himself.

After their year as novices, Walworth and Hecker were sent to Wittem, Holland for their courses in Catholic theology. Just three years after entering the Catholic Church Walworth was ordained a Catholic priest in August 1849. Though Hecker's ordination was not to come for another year, the two American Redemptorists were then sent to England for a three year period to work with experienced Redemptorists in giving parish missions. Walworth used his presence in England to seek out John Newman, now a priest like himself, visit him periodically for guidance and establish grounds for a correspondence that would last for several decades. Most important of all, the two young Americans began a working relationship that would have great consequences for the Catholic Church in the United States.

By 1851 the pair were recalled to their native land where Father Bernard Hafkenschied, the American Redemptorist provincial, saw in them the answer to the many urgent pleas he had received for parish missions in English. Up to this time, because almost all Redemptorists in America were foreign born, the congregation had concentrated on missions to immigrant parishes. In time the two would be joined by three other converts, Fathers Augustine Hewit, and Francis Baker, both formerly of the Episcopal clergy, and Father George Dashan, a West Point graduate who had taught at the Academy.

Up and down the length and breadth of the land they roamed, sometimes in pairs, on occasion as a team of five, in the deep South, the Midwest and the populous Northeast. When Archbishop John Hughes of New York suggested the establishment of a separate community in Manhattan for the English speaking Redemptorists, Father Hecker went to Rome to explain the proposal to the superior general. Initial misunderstandings arose, but a wise Sovereign Pontiff in the person of Pius IX saw in the ardent young American the sort of apostle who understood the particular needs of the church in the United States. The Holy Father saw fit to release the five Americans from their Redemptorist vows and encourage them to establish their own distinctly American community. Thus the Paulist Fathers came into being with headquarters at St. Paul's Church in Manhattan.

At the prospect of this new form their mission band would take, Father Walworth seemed for the first time to grow hesitant. He had been as enthusiastic as any of the others about the opportunity to bring their testimony to countless American Protestants of open mind and good will. But now

he experienced misgivings about a community of priests without the protection of religious vows. His years as a traveling preacher had, moreover, taken its toll on his health and eyesight. Father Baker, who had joined the band in 1855, was to die after but eight years of this arduous apostolate. Drained of his strength, Father Walworth accepted his father's gracious offer to return to the family fireside for a rest. Then after he felt sufficiently recuperated, he agreed to become pastor of St. Peter's Church in Troy where he served for over two years. At the outbreak of the civil war in 1861 he resolved to return to the life of a Paulist missionary, hoping to serve with the armed forces, at least in an auxiliary capacity. At war's end, he was quite exhausted. Not wishing to burden his Paulist confreres, he sought for and obtained permission from Bishop John Conroy to return to the Diocese of Albany. After substituting for a short time as rector of Immaculate Conception Cathedral in the absence of his dear friend, Father Wadhams, he was appointed pastor of old St. Mary's in downtown Albany in early 1866.

Pastor of Old St. Mary's

The 34 years that followed might at first appear to be almost a semi-retirement for the veteran missionary. A look at the record dispels such a notion. While he would never travel as relentlessly as in former days, he was in effect entering upon the real work of his life. For years he would be very much a leader in all that concerned the parish, the diocese and the community. A gifted orator who worked over every address, he carried on the apostolate of the pulpit until three years before his death, even after blindness forced him to give up offering mass. With a rare knack for reaching children, he never tired of supplementing the instructions of his younger parishioners. A lover of sacred music, he saw to it that St. Mary's choir remained one of the most accomplished of the diocese. Lay participation in the liturgy, congregational singing, vibrant parish societies, all part of St. Mary's pastoral program, marked Father Walworth as a man ahead of his time. Before long all Albany would know him from meeting him out walking, guided by "Lem," a dedicated black servant, because of his failing vision. Prospective converts sought him out because of his personal appreciation of their difficulties and he was much in demand as a confessor.

When he came to St. Mary's the existing structure was in danger of collapse. The parish was, moreover, burdened with a debt of \$40,000. Not only did the new pastor carefully plan a church that would endure to the present, but he solicited initial funds from his many friends among civic leaders. The belfry was not completed until five years before his death, but the weathervane was given a characteristic Walworth touch, a bronze figure of Gabriel about to trumpet the resurrection day.

A champion of the rights of labor, a crusader for temperance, a protector of foundlings as well as of deserted mothers, Father Walworth would be remembered for having assumed all these roles. And still he found the time to compose pamphlets on the teachings of the Church for his friend Father Hecker to be published by the Paulist Press.

Of all the people with whom he came in touch none held

more fascination for Father Walworth than the American Indian. It was told by his relatives that this affection for the native American stemmed from an incident which occurred when he was only six. Given permission by his mother to dispose of some used clothes he had found in a bundle outside their Saratoga home, he gave the entire package to a scantily clad Indian who entered their yard on a late summer day. The visitor disappeared with a grunt, but the following spring he returned with a beautiful bow of well-seasoned wood and a supply of arrows, his own way of saying thanks to a generous lad. All through a lifetime the lad and later the priest would be disposed to think well of Indians.

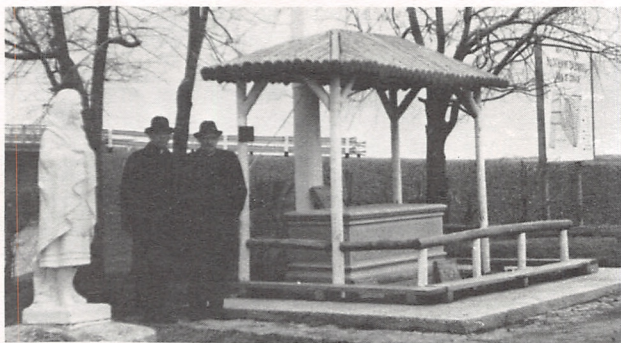
He consequently followed with great interest the research undertaken by General John Clark of Auburn to locate the chain of seventeenth-century villages of the five Iroquois nations which once stretched across the Empire State. In the company of Ellen Walworth, his niece of whom he was especially fond, he paid a visit in 1883 to the Onondaga reservation near Syracuse and to sites in the region which had been identified as having been visited by Fathers LeMoyne, Chaumonot and Dablon in the 1650s.

In May 1885 General Clark invited the Father and his niece to accompany him to the Mohawk Valley in order to inspect the three sites which he had located there – the Sand Flats to the west of Fonda where Kateri Tekakwitha had been baptized, the hill to the east of Auriesville where Father Isaac Jogues and Brother Rene Goupil had been held captive, and the intermediate site a little to the west of Auriesville, which had been occupied for at least seven years prior to 1667.

It was not long before both uncle and niece were ardent promoters of the cause of Kateri. Through Father Walworth's efforts a stone cenotaph and mission cross were erected and then roofed over on the banks of the St. Lawrence, three miles down stream from the present village of Caughnawaga, to mark the spot where the Mohawk maiden was first laid to rest in 1680. Warmly encouraged by her uncle, Ellen Walworth produced in 1890 the first biography of Kateri in English after five years of extensive research. It was not as though Father Walworth had no interest in the cause of the martyrs, but as he often explained, Jogues and Goupil had their brother Jesuits to champion their cause and the cause of Kateri might be forgotten.

A petition was drawn up in late 1884 for the future James Cardinal Gibbons, Archbishop of Baltimore, presiding at the Third Plenary Council of Baltimore, beseeching the American bishops to send a postulatium to the Holy See to introduce the cause of beatification of Isaac Jogues, Rene Goupil, and Kateri Tekakwitha. The name of Clarence Walworth appeared as the first of the four signatories.

In the very first issue of the PILGRIM in January 1885, a letter from Father Walworth is quoted by Father Joseph Loyzance the Jesuit who founded the shrine at Auriesville. "I love the valleys of the Mohawk and the Hudson, and the old race which inhabited them; I love the early missionaries whose 'beautiful feet' God directed over the mountain tops to those same valleys. I confess to a special interest in Tegakwita (sic). Is she not one of the most extraordinary and beautiful fruits of the missions? I most sincerely trust you will feel how



Two Jesuits committed to the cause of Kateri pose beside the memorial to the Indian maiden erected in the last century through the efforts of Father Walworth and his niece on the St. Lawrence River near the spot where Kateri was first buried in 1680. Three decades later Bishop Edmund F. Gibbons of Albany cared for the repair and beautification of the memorial.

true this is of this sweet flower from the school of De Lamberville, Fremin, Chauchetiere and Cholanec, this seedling from the precious blood of Father Jogues."

Space will not permit more than a mention of the bicentennial celebration in 1886 which commemorated the granting of Albany's charter as a city. On that occasion Father Walworth with the cooperation of Mayor John Boyd Thatcher, became the first to invite a delegation of Mohawk Indians to take part in formal ceremonies of this nature. Chief Joseph Skye led 30 of his people from the mission where the remains of Kateri are still preserved. It is hoped that Father Walworth's bicentennial address can be reproduced in these pages of a future issue. Treatment will also have to be deferred of the centennial observance of St. Mary's Church in 1897 when the apostolic delegate, Archbishop Sebastiano Martinelli, celebrated a pontifical high mass, and the preacher of the centennial oration was a Jesuit, then serving on the staff of the Martyrs Shrine, another noted convert, who was a direct descendant of the first patrol of Rensselaerwyck (early Albany), Father Henry Van Rensselaer.

Clarence Walworth approached the end of his eventful life through a period of enforced confinement, to which he graciously submitted. First came the complete loss of his sight, then impaired hearing, and finally a stroke which left him speechless. Until this last setback he would dictate each day to Ellen, his niece, with the result that three more books were produced. But then began a long twilight period, broken only by moments of consciousness. The end came on September 19, 1900 and he was buried with great honors from the church and neighborhood he loved so well. The following March at a civic service to honor his memory, a long time friend, the Most Rev. William C. Doane, Episcopal bishop of Albany, spoke of Father Walworth in his eulogy as "the most aristocratic of democrats and the most democratic of aristocrats." Certainly this is an appropriate way to conclude this all-too-brief account of a great churchman and a great American.

DEAR FRIENDS AND PILGRIMS,

Much has occurred since the last time I addressed you in this column, so much in fact that time and space will not permit even a summary of them. There are two developments of the past year, however, which should be brought to the attention of all our readers.

Transfer of Father Gampp

First there was the departure of Father Paul Gampp from the Auriesville community. As many already have learned, our genial superior and director of the retreat house suffered a mild stroke last June. After his discharge from Amsterdam's St. Mary's Hospital, he went to Murray-Weigel Hall on the Fordham University campus in the Bronx to recuperate. In October he came back to us, but only for a visit of a few weeks. As a longer recovery period was recommended, he is at present in residence at Canisius College in his native city of Buffalo where for many years he served on the faculty. In September higher superiors divided his duties here at Auriesville with the result that Father Francis C. Pfeiffer is now the superior and administrator and Father Lawrence M. Wilson is retreat house director. We deeply appreciated the five years of working closely with Father Gampp and the wholehearted support and encouragement he gave to the Jesuit and lay members of the Shrine staff. Please join us in praying for his full recovery so that soon he can be active once again in his apostolic ministry.

Death of Emory A. Newkirk

Then in early August the Martyrs Shrine had to say goodbye to a genuine patriarch, the one to whom we all referred to as the dean of the Shrine family. Emory A. Newkirk came to work at the shrine in 1922 when he was a young man of 21. Fifty years later at the close of the 1972 season he officially went into retirement after serving several decades as our superintendent of grounds and maintenance. A life-long resident of the village of Auriesville, he knew every inch of ground in these parts. For this reason it wasn't fully a retirement because for the last eight years of his life he was continually being consulted by the Shrine director and his former associates who carried on his work. There is so much to be told about Emory for the inspiration of our pilgrims that an article will be devoted to him in the next issue. We ask all our readers to commend this great Christian gentleman to the Lord and to keep his dear wife Lena and the son, two daughters and grandchildren who survive him in their prayers.

Yes, we missed an issue of the PILGRIM and for this reason we have labeled this issue both No. 3 and No. 4 for 1979. Administrative chores simply became overwhelming toward the end of the year. We are sorry our readers had to wait such a long time for this double issue. To keep in the spirit of this double anniversary year, however, we shall try to send you four more jubilee issues and invite you to take part in as much as our 1980 celebrations as possible during the coming season.

FATHER EGAN

THE MARTYRS' SHRINE
Auriesville, New York 12016

BRING YOUR FAMILY TO AURIESVILLE
DOUBLE ANNIVERSARY YEAR
1980 YEAR OF THE FAMILY

1980
GOLDEN JUBILEE
MARTYRS CANONIZATION
TERCENTENARY
DEATH OF KATERI

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Almost from the day of his arrival at the Seminary, Clarence became aware of the High Church-Low Church divisions within the Episcopal Church in America no less than in the Anglican Church across the waters. The President of the Seminary, Bishop Benjamin Onderdonk, who had confirmed Walworth two years before, was fond of lecturing on the apostolic succession. Soon Clarence and a little circle of seminarians were reading the tracts being issued in England by John Newman, Edward Pusey, and John Keble, the leaders of the Oxford Movement, who sought to make the entire Anglican body of Christians more aware of their historic roots as well as their ties with the universal Church. The more the opponents of the movement criticized the young thinkers for having been tricked into accepting Roman Catholic teachings, the greater the attraction the Church of Rome seemed to have for them.

In early 1845 Walworth along with two of his closest friends, Edgar Wadhams and Henry McVickar, decided to have a try at monastic life on land owned by the Wadhams family in the Adirondacks. All through Lent they prayed and fasted, catechized the children of the area and pondered questions like the nature of the church, the need of valid ordination, and the ability of the Anglican-Episcopal Church to confer the sacrament of orders. On one occasion Wadhams and Walworth traveled to Montreal to "see a bit of Catholic life." Purchasing rosaries for themselves, they dipped them in a holy water font, for they were not exactly sure as to how rosaries should be blessed.

By May of that year Clarence was ready for another, even bigger step. After informing the Episcopal bishop that he would not be a candidate for orders and penning a farewell note to Wadhams he set off for New York to seek reception into the Catholic Church from the Redemptorist Fathers at the Church of the Redeemer on East Third Street.

The greater portion of the material for this article was drawn from Life Sketches of Father Walworth by Ellen Walworth, 1907, Albany, J.B. Lyon Co. Reference should also be made to one of Father Walworth's own work, The Oxford Movement in America, 1895, New York, Catholic Book Exchange, and to the account of his life in the 1967 edition of the Catholic Encyclopedia, Vol. 14, page 793.

Walworth actually was the first of the band to "go over to Rome." In fact his reception into the Catholic Church even preceded by a few months that of the man he so admired from afar, the future John Cardinal Newman. Wadhams, his close associate, would follow in another year and after studies at St. Mary's Seminary in Baltimore would be ordained a priest for the Albany Diocese, one day to become the first Catholic bishop of Ogdensburg. Another friend, James McMaster, would also convert and become a noted Catholic writer, editor of the Freeman's Journal. B.H. Whitcher would wait ten years before turning to Rome, while McVickar and Charles Pratt would choose to stay within the ranks of the Episcopal Clergy.

But if the parting of friends was a great sorrow for Clarence to bear, the effect of his conversion on his parents grieved him even more deeply. The judge, though bewildered by his son's decision, showed great equanimity. Frequent letters from his son in the years to come would heal a deep wound. But it was the mother who took the young man's choice very much to heart. A visit to Saratoga did little to console her. Clarence accompanied her on a visit to one of his sisters in Albany and then saw her to the train for Saratoga. It would be their last meeting. In less than two years, while the son was in studies in Europe, the mother would be dead.

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Send Card to: _____

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Before Mailing sign card _____

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AURIESVILLE, N.Y. 12016

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The usual offering is one dollar for an individual annual enrollment, five for a family, living or deceased.

Dear Father Director:

Kindly enroll _____
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