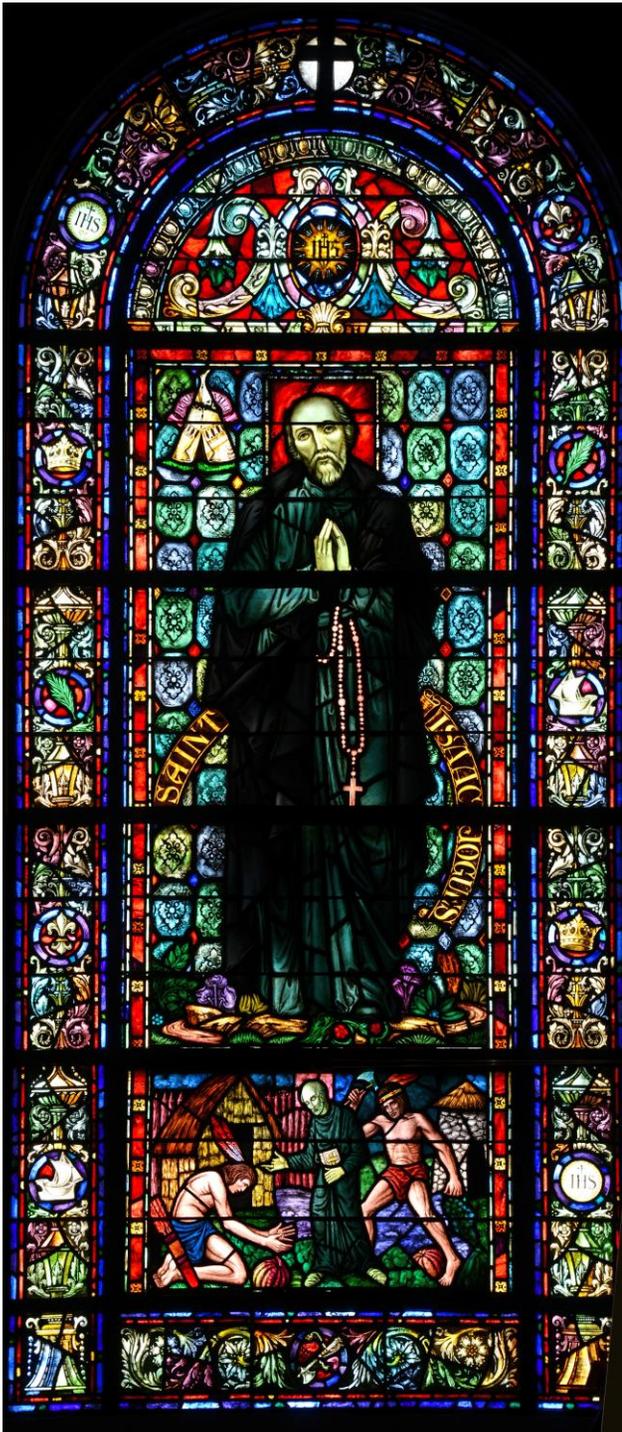


## Isaac Jogues 1607-1647, Missionary and Martyr

From the foundation of the Society of Jesus, Jesuits considered carrying the Gospel to foreign lands an essential element of their mission. One of the first associates of Ignatius Loyola, St. Francis Xavier (1506-1552), undertook missions to India and Japan. In the New World, especially in Louisiana and Canada, then called New France, French Jesuits made their way. Jogues was a member of an expedition consisting of Antoine Daniel, Jean de Brebeuf, Gabriel Lalemant, Charles Garnier, Noel Chabanel, René Goupil and Jean de la Lande. Jogues and la Lande worked among the Iroquois, Mohawk and Huron tribes in what is now upper New York State. All eight met their deaths while on their missions and are considered as a group. They were beatified in 1925, the same year the chapel's windows were designed; the square rather than round halo is an indication of the status as "blessed." Five years later, in 1930, the North American martyrs were canonized by Pius XI.

The narrative scene appears to conflate two aspects of Jogues' life: his success as a missionary and his martyrdom. He is shown preaching to the Iroquois, standing in the midst of a Native American village with long houses and a stockade fence. Holding a book, presumably the Scriptures he appears to be in the act of instructing. An Iroquois kneels at his feet, apparently offering gourds or squash, plants native to this area. Meanwhile, another Native American wielding a tomahawk approaches from behind. The historical evidence, however, argues that Jogues was not killed by a random act, but executed in 1646 by a war party of Mohawks who had intercepted him as he traveled with an Iroquois peace delegation en route to Ossernenon (now Auriesville, New York).

In the central section, Isaac Jogues is presented in black clerical robes with rosary beads attached to his belt. His hands are folded in a gesture of prayer, the left hand showing the signs of torture he suffered in 1642 when he was first captured by the Mohawks. To the right of his head is a tipi with a banner inscribed Auriesville. The Iroquois and other Native American tribes in the Northeast of what would become the United States did not use tipis (these were used by the nomadic tribes of the Central Plains); here it serves as a generic image for the 1920's to symbolize "Indian." The inscription refers to the site of the shrine to the North American martyrs at Auriesville, New York, in the Mohawk valley, to the west of Albany.



The typical dwelling of the Mohawks and other Northeastern tribes, the longhouse, is portrayed in the narrative panel.

In the surrounding borders are images associated with Jogues' voyages and martyrdom. A ship refers to the voyage from France to North America, the fleur-de-lis to his native France, the palm and the crown are symbols not only of the Christian martyr's death but also his triumph, and the tomahawk is the instrument of his martyrdom. This window also begins the representation of specifically Jesuit symbols. The monogram of the name of Jesus, the IHS is explained under the entry for Ignatius Loyola. The IHS set against a glowing sun is the emblem set in the identifying lunette.

