

STATUE OF
EUSEBIO
FRANCISCO KINO



PRESENTED IN THE ROTUNDA
UNITED STATES CAPITOL

ACCEPTANCE OF STATUE OF EUSEBIO FRANCISCO KINO OF ARIZONA

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89TH CONGRESS, 1ST SESSION . . . HOUSE DOCUMENT NO. 158

ACCEPTANCE OF THE
STATUE OF
**EUSEBIO
FRANCISCO KINO**

*PRESENTED BY
THE STATE OF ARIZONA*



PROCEEDINGS IN THE ROTUNDA
UNITED STATES CAPITOL
FEBRUARY 14, 1965

UNITED STATES GOVERNMENT PRINTING OFFICE
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COMPILED UNDER THE DIRECTION OF
THE JOINT COMMITTEE ON PRINTING

Authorizing Legislation
Statue of
EUSEBIO FRANCISCO KINO

House Joint Resolution No. 439

Resolved by the Senate and House of Representatives of the United States of America in Congress assembled, That the State of Arizona is hereby authorized and granted the privilege of placing in the Statuary Hall collection at the United States Capitol the statue of Eusebio Francisco Kino, pioneer missionary, explorer, and cartographer, the statue to be received as one of two statues furnished and provided by said State in accordance with the Act of July 2, 1864 (section 1814 of the Revised Statutes of the United States).

Approved August 24, 1962.

House Concurrent Resolution No. 273

REPORTED BY MR. HAYDEN, WITHOUT AMENDMENT

Resolved by the House of Representatives (the Senate concurring), That the State of Arizona is hereby authorized to place temporarily in the rotunda of the Capitol a statue of the late Father Eusebio Francisco Kino, of Arizona, and to hold ceremonies in the rotunda on said occasion; and the Architect of the Capitol is hereby authorized to make the necessary arrangements therefor.

Passed the House of Representatives August 17, 1964.

Attest:

RALPH R. ROBERTS,
Clerk.

Passed the Senate August 20, 1964.

FELTON M. JOHNSTON,
Secretary.

House Report No. 1775

REPORTED BY MR. JONES, OF MISSOURI

The Committee on House Administration, to whom was referred House Concurrent Resolution 273, having considered the same, report favorably thereon without amendment and recommend that the concurrent resolution do pass.

The purpose of House Concurrent Resolution 273 is to authorize the State of Arizona to place temporarily in the rotunda of the Capitol a statue of Father Eusebio Francisco Kino, and to hold appropriate ceremonies on this occasion.

Public Law 87-605 authorizes the State of Arizona to place the statue of Father Kino in the Statuary Hall collection. House Concurrent Resolution 273 will permit the statue to be placed temporarily in the rotunda of the Capitol where adequate space and facilities are available to permit ceremonies to be conducted. Later the statue will be moved to an appropriate location in the Statuary Hall collection.

House Concurrent Resolution No. 274

REPORTED BY MR. HAYDEN, WITHOUT AMENDMENT

Resolved by the House of Representatives (the Senate concurring), That the statue of Father Eusebio Francisco Kino, presented by the State of Arizona, to be placed in the Statuary Hall collection, is accepted in the name of the United States, and that the thanks of the Congress be tendered said State for the contribution of the statue of one of its most eminent pioneers, illustrious for his early missionary work, exploration, and cartography; and be it further

Resolved, That a copy of these resolutions, suitably engrossed and duly authenticated, be transmitted to the Governor of Arizona.

Passed the House of Representatives August 17, 1964.

Attest:

RALPH R. ROBERTS,
Clerk.

Passed the Senate August 20, 1964.

FELTON M. JOHNSTON,
Secretary.

Senate Report No. 1484

REPORTED BY MR. HAYDEN, OF ARIZONA

The Committee on Rules and Administration, to whom was referred House Concurrent Resolution 274, having considered the same, report favorably thereon without amendment and recommend that the concurrent resolution be agreed to by the Senate.

House Concurrent Resolution 274 would provide that the statue of Father Eusebio Francisco Kino, presented by the State of Arizona for the National Statuary Hall collection, be accepted in the name of the United States, and that the thanks of the Congress be tendered that State for the contribution of the statue of one of its most eminent pioneers, illustrious for his early missionary work, exploration, and cartography; and, would further provide that a copy of the concurrent resolution, suitably engrossed and duly authenticated, be transmitted to the Governor of Arizona.

Public Law 87-605, approved August 24, 1962, authorized the State of Arizona to place the statue of Father Kino in the Statuary Hall collection as one of the two statues permitted Arizona under the terms of the act of July 2, 1864 (sec. 1814 of the Revised Statutes of the United States). The State already was represented in this national shrine by the statue of Gen. John C. Greenway, a distinguished miner, soldier, and builder.

The selection of Father Kino was strongly endorsed by Arizona's two U.S. Senators, Carl Hayden and Barry Goldwater.

The official nomination of Father Kino as the subject for Arizona's second statue is contained in House Joint Memorial No. 5, enacted by the Legislature of the State of Arizona on March 9, 1961. The text of that enactment, which includes biographical information relative to the life and work of Father Kino, is as follows:

STATE OF ARIZONA, HOUSE OF REPRESENTATIVES,
25TH LEGISLATURE, 1ST REGULAR SESSION

HOUSE JOINT MEMORIAL NO. 5

A JOINT MEMORIAL Urging the Congress of the United States to accept the nomination for Arizona's second statue in the Hall of Statuary, The Venerable Father Eusebio Francisco Kino, S.J., pioneer missionary, explorer, and cartographer

To the Congress of the United States and the Proper Committees Thereof:

Your memorialist respectfully represents:

Whereas the State of Arizona is entitled to display two statues of its illustrious pioneers in the Hall of Statuary in the National Capital in Washington, D.C.; and

Whereas our State now is represented in this shrine of American achievement by the late Gen. John C. Greenway, distinguished miner, soldier, and builder; and

Whereas there still remains one space reserved for the State of Arizona.

Now, therefore, we represent to you that, in the year 1962, the State of Arizona shall celebrate its semicentennial anniversary honoring its 50th year of statehood. It is particularly fitting that in preparation therefor the State of Arizona be accorded the distinction and honor of a second statue in the Congressional Hall of Statuary.

For this purpose the Legislature of the State of Arizona, the Governor, and all of its citizens, during the year of the 250th anniversary of his death, propose the name of Father Eusebio Kino, S.J., pioneer missionary, explorer, and cartographer as our nominee.

Father Eusebio Francisco Kino, S.J., died on March 15, 1711, at Magdalena, Sonora, Mexico, within an area then known as Pimeria Alta, constituting northern Sonora and southern Arizona.

The late Dr. Eugene Bolton, professor of history and director of the Bancroft Library of the University of California, and the West's outstanding historian of the 20th century, wrote about Father Kino, S.J., as follows:

"He was great not only as missionary and church builder, but also as explorer and ranchman. By Kino, or directly under his supervision, missions were founded on both sides of the Sonora-Arizona boundary, on the Magdalena, Altar, Sonoita, and Santa Cruz Rivers.

"The notable missions established in Arizona by Father Kino include San Xavier del Bac, San Cayetano de Tumacacori, and Guebavi. He also held religious services at countless visitas, usually bough-covered huts or ramadas. In 1694 he said Mass in the Casa Grande ruins.

"The occupation of California by the Jesuits was the direct result of Kino's former residence there and of his persistent efforts in its behalf,

for it was from Kino that Salvatierra, founder of the permanent California missions, got his inspiration for that work.

"To Kino is due the credit for first traversing in detail and accurately mapping the whole of Pimeria Alta, the name then applied to southern Arizona and northern Sonora * * *.

"His map published in 1705 was the first of Pimeria based on actual exploration, and for nearly a century and a half was the principal map of the region in existence * * *.

"Father Kino's diary gives us a perfect picture of a true missionary, devoted heart and soul to the one object of converting and civilizing the natives, and for whom no task was too mean and no incident too trivial if it contributed to his main purpose * * *. Kino regarded the poor natives as his personal wards. He loved them with a real affection, and he ever stood ready to minister to their bodily wants, or to defend them against false charges or harsh treatment. He dwelt with affection on all evidence of friendship shown by the Indians, and recorded every indication of their intelligence * * *.

"Father Kino arrived in Pimeria Alta in March 1687, and began without the loss of a single day a work of exploration, conversion, and mission building that lasted only 1 year less than a quarter of a century * * *.

"Not to count the minor and unrecorded journeys among his widely separated missions, he made at least 14 expeditions across the line into what is now Arizona. Six of them took him as far as Tumacacori, Benson, San Xavier del Bac, or Tucson. Six carried him to the Gila (River) over five different routes. Twice he reached that stream by way of Santa Cruz, returning once via Casa Grande, Sonoita, the Gulf of California, and Caboroa. Once he went by way of the San Pedro, once from El Sario across the Gila below the Big Bend, and three times by way of Sonoita and the Camino del Diablo, along the Gila Range. Two of these expeditions carried him to Yuma and down the Colorado. Once he crossed that stream into California, and finally he reached its mouth. East and west, between Sonoita and the eastern missions, he crossed southern Arizona several times and by several trails * * *.

"After 1699, aside from his search for souls in the Pimeria, Kino's most absorbing quest was made in search of a land route to California. * * * By 1702 he had demonstrated the feasibility of a land passage to California and had disproved the idea that California was an island. * * *

"He was easily the cattle king of his day and region. From the small herd supplied him from the older missions to the east and south, within 15 years he established the beginnings of ranching in the valleys of the Magdalena, the Altar, the Santa Cruz, the San Pedro, and the Sonoita. The stockraising industry of nearly 20 places on the modern map owes its beginnings on a considerable scale to this indefatigable man. * * *

"In 1700, when the mission of San Xavier was founded, Kino rounded up the 1,400 head of cattle on the ranch of his own mission of Dolores, divided them into two equal droves, and sent one of them under his

Indian overseer to San Xavier del Bac, where the necessary corrals were constructed.

"Not only his own missions but those of California needed supply, and in the year 1700 Kino took from his own ranches 700 cattle and sent them to Salvatierra, across the gulf, at Loreto, a transaction which was several times repeated. * * *

"Besides establishing cattle herds in Arizona, Father Kino also brought sheep, mules, horses, and burros to the Indians living in southern Arizona. He introduced into Arizona many new varieties of grains, vegetables, and fruit, so that the body of man, as well as his soul, might be sustained and benefited by the force of civilization."

Arizona's outstanding historians; namely, Miss Sharlot Hall, Thomas E. Farish, James H. McClintock, Frank C. Lockwood, and Rufus Kay Wyllys, all agree and have accorded Father Kino the premier position in exploring, mapping, stocking, and civilizing the frontier.

Wherefore your memorialist, the Legislature of the State of Arizona prays:

1. That the Congress of the United States of America and the appropriate committees of Congress take due notice of Arizona's semicentennial anniversary of its admission into the Union as well as the 250th anniversary of the death of Father Kino, and in honor thereof accept the nomination of Father Eusebio Francisco Kino, S.J., for Arizona's second statue in the Hall of Statuary.

2. That the Honorable Wesley Bolin, secretary of state of Arizona, is directed to transmit a duly certified copy of this memorial to the President of the Senate of the United States, the Speaker of the House of Representatives of the United States, and to each Member of Congress who represents the State of Arizona.

Passed the house February 6, 1961, by the following vote: 77 ayes, 0 nays, 3 not voting.

Passed the senate March 8, 1961, by the following vote: 26 ayes, 0 nays, 2 not voting.

Approved by the Governor, March 9, 1961.

Filed in the office of the secretary of state, March 9, 1961.

House Concurrent Resolution No. 275

REPORTED BY MR. HAYDEN, WITHOUT AMENDMENT

Resolved by the House of Representatives (the Senate concurring), That there be printed as a House document, with illustrations and bound, in such style as may be directed by the Joint Committee on Printing, the proceedings in Congress at the unveiling in the rotunda, together with such other matter as the joint committee may deem pertinent thereto, upon the occasion of the acceptance of the statue of Father Eusebio Francisco Kino, of Arizona, presented by the State of Arizona; and that there be printed five thousand additional copies, of which two thousand copies shall be for the use of the Senate, and for the use of the Senators from the State of Arizona, three thousand copies for the use of the House of Representatives, and for the use of the Representatives in Congress from the State of Arizona.

SEC. 2. The Joint Committee on Printing is hereby authorized to have the copy prepared for the Public Printer and shall provide suitable illustrations to be bound with these proceedings.

Passed the House of Representatives August 13, 1964.

Attest:

RALPH R. ROBERTS,
Clerk.

Passed the Senate August 20, 1964.

FELTON M. JOHNSTON,
Secretary.

Kino Memorial Committees

In the spring of 1962, the Governor of Arizona appointed the Kino Memorial Statue Committee “* * * to undertake a fundraising program through public subscription, to select a sculptor and commission this work.”

It was estimated that the cost of this undertaking would be \$40,000, all of which was obtained from voluntary contributions. The program of fundraising was assumed by the Kino Memorial Statue Association, a nonprofit organization with headquarters at the Arizona Pioneers' Historical Society.

To date, Arizona has placed one statue in the Nation's Statuary Hall—the bronze of Gen. John Campbell Greenway, unveiled in 1930.

Following the completion of the Kino statue, the Arizona Governor appointed a second committee to execute the unveiling and presentation ceremony in Washington, D.C.

Arizona Kino Committees

KINO MEMORIAL STATUE COMMITTEE

WALTER FATHAUER, *Chairman*

GEORGE BABBITT	Miss MAY MAHONEY
FRANK C. BROPHY	Rev. EDWIN J. McDERMOTT,
Dr. JOHN A. CARROLL	S.J.
Dr. EDWARD B. DANSON	Mrs. JOHN W. MURPHEY
Mrs. JEAN DEVERE	STEPHEN OCHOA
J. C. DOLAN	Mrs. TIMOTHY PARKMAN
BERT FIREMAN	Rev. NORMAN WHALEN
Mrs. BYRON IVANOVICH	LOUIS J. FELIX
ROBERT LENON	WILLIAM RAUCH
CLAY LOCKETT	

KINO MEMORIAL STATUE ASSOCIATION

SHERMAN HAZELTINE, *President*

KINO STATUE DEDICATION COMMITTEE

JAMES M. MURPHY, *Chairman*

FRED T. BOICE	Dr. PAUL G. HUBBARD
DONALD H. BUFKIN	Mrs. THAYER PAINTER
EVO J. DE CONCINI	Miss PATRICIA P. PAYLORE
LOUIS ESCALADA	DONALD E. PHILLIPS
CALVIN W. EVANS	Mrs. MAUDE PORTER
Dr. RUSSELL C. EWING	ROBERT W. PROCHNOW
WALTER FATHAUER	PAUL M. ROCA
FRANK X. GORDON	Dr. EDWARD SPICER
Mrs. ROSEMARIE S. GWYNN	JOHN U. VINSON
	Hon. JAMES A. WALSH

Eusebio Francisco Kino, S.J.

EUSEBIO FRANCISCO KINO came into the sun-seared land now known as Sonora, Mexico and Arizona in the last decade of the 17th century.

At a time when the great cities of the United States were mere hamlets, he already was visiting the remote villages of Arizona Indians. In a pattern of difficult travel that took him over thousands of miles, he demonstrated his exceptional courage, resourcefulness, and stamina. Seventy-five years before the Declaration of Independence was signed at Philadelphia, he laid the first foundations of Christian culture in the southwestern desert.

This most remarkable of the Jesuit missionaries of New Spain was the earliest scientific explorer, mapmaker, astronomer, historian, builder, ranchman, and agriculturist of Pimeria Alta—that far frontier on the borderlands of European civilization in the American West.

He was the founder of a chain of missions that extended from the interior of Sonora 150 miles northwestward to San Xavier del Bac, which stands today as a majestic monument to his pioneering genius. Kino truly was Arizona's foremost pioneer.

Kino was born in Segno, a small town in the Tyrolese Alps, northern Italy, on August 10, 1645. His native language was Italian, but he used German during his studies in Bavaria, and eventually used Spanish almost exclusively.

He entered Pimeria Alta at the Indian village, Cosari, on March 13, 1687, and renamed the village Nuestra Señora de los Dolores, the mother of all his missions. During the next 24 years he labored for the Indians of the region. He founded 24 missions and many *visitas*, and established 19 rancherias. He made 14 expeditions into the land which now is Arizona and began the cattle industry in 3 important places—Bac, Tumacacori, and Guebavi. In many of the mission settlements he planted fruit trees and introduced new grains to augment the harvest of the traditional crops.

As a scientist, Kino mapped an area which is 200 miles long and 250 miles wide—from Dolores to the Gila River and from the San Pedro River to the Colorado River. By scientific induction and later by exploration and travel he proved that California was not an island but a peninsula.

During his 24 years in Pimeria Alta he traveled over 50,000 square miles to preach the word of God, to baptize, and to console in death. His last moments are described by Father Luis Velarde, his companion and successor at Dolores:

He died as he had lived, with extreme humility and poverty. In token of this, during his last illness he did not undress. His death bed, as his bed always, consisted of two calfskins for a mattress, two blankets such as the Indians use for covers, and a pack saddle for a pillow. (Bolton's Rim. pp. 564-565)

The Sculptor

Susanne Silvercruys, sculptor of the Kino Memorial Statue, created an inspired work in bronze.

Her newest sculpture has been preceded by busts of former President Herbert Hoover; Vicomte Iseghem, chief justice of Belgium; His Excellency the Right Honorable The Lord Tweedsmuir, governor general of Canada; Senator Barry Goldwater; Cardinal Cushing; Congressman Joseph W. Martin; Generals Chennault, Bradley, Doolittle, Spaatz, and Wainwright; and others.

She has won many coveted prizes: Among them first prize and silver medal, Beaux Arts, New York, 1926; the Prix de Rome Alumni prize, 1927; the Belgian decorations Chevalier de l'Ordre de Leopold, Officier de l'Ordre de la Couronne, Medaille de la Victoire, Medaille Commemorative, the Queen Elizabeth War Medal, and Ambulanciere de Guerre; the Officier d'Academie de France; and the Medal of Coronation of Their British Majesties.

Born in Maeseyck, Belgium, the daughter of Baron and Baroness Silvercruys, Susanne Silvercruys became a naturalized citizen of the United States in 1922, having lived in her newly adopted country for 7 years. She began her work as a sculptor in 1925. Her early schooling was obtained at Les Filles de la Croix, Liege; and she later was a student at Newham College, Cambridge, Georgetown Visitation Convent in Washington, D.C., and the Yale School of Fine Arts from which she was graduated in 1928.

UNVEILING AND PRESENTATION CEREMONY

Statue of

Eusebio Francisco Kino, S.J.

PRESENTED TO THE UNITED STATES BY THE
PEOPLE OF THE STATE OF ARIZONA

ROTUNDA OF THE U.S. CAPITOL

FEBRUARY 14, 1965, AT 3 P.M.

Program for Unveiling and Presentation Ceremony

ROTUNDA OF U.S. CAPITOL, FEBRUARY 14, 1965, 3 P.M.

Prelude Music----- U.S. Air Force Band, CWO
Fred Kepner, Director.

Master of Ceremonies, James M. Murphy
Chairman, Kino Statue Dedication Committee

Presentation of Colors----- Joint Services Color Guard.
The National Anthem----- U.S. Air Force Band.
Invocation----- The Most Reverend Francis J.
Green, D.D., Bishop of
Tucson.
Introductions----- James M. Murphy.
Remarks----- Susanne Silvercruys.
Presentation of Statue----- Hon. Samuel P. Goddard, Jr.,
Governor of Arizona.
Unveiling of Statue----- Joseph Chini, Esq., Flushing,
Ohio.
Presentation of Wreath----- Trentino Club of New York.
Special Music, "Greensleeves"--- U.S. Air Force Band.
Remarks----- Hon. Stewart L. Udall, Secre-
tary of the Interior.
Dedicatory Address----- Reverend Ernest J. Burrus,
S.J., Historical Institute of
the Jesuit Fathers, Rome,
Italy.

"Kino's Vision of the Future"

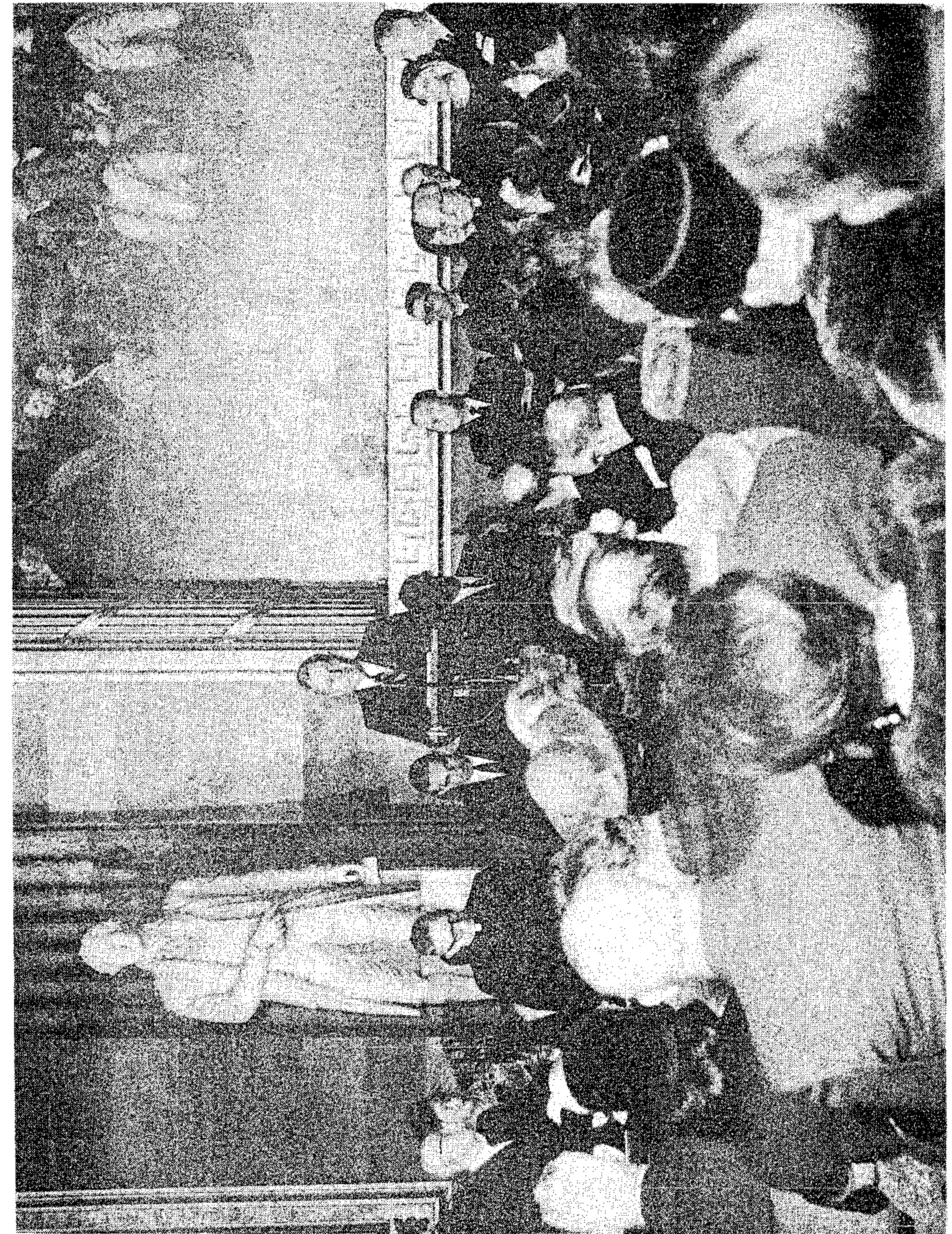
Acceptance of Statue----- Honorable Carl Hayden, Sen-
ator from Arizona.

"America The Beautiful"----- U.S. Air Force Band.

RECEPTION

Welcoming Remarks by
Mr. James M. Murphy
Master of Ceremonies

Mr. JAMES M. MURPHY: Good afternoon. Arizona welcomes all of you to this special ceremony and occasion in our national Capitol to honor Eusebio Francisco Kino, a member of the Society of Jesus. We are here today in our National Capitol, far from the beautiful country from which most of us come, and where Father Kino worked, because he has now become a national figure, one to be honored by our country. Father Kino lived a long period of time. He lived in an area which now includes a part of the State of Arizona, and I think it is very fitting that our invocation today should be made by the spiritual leader of the Roman Catholic Church, the Fifth Bishop of the Diocese of Tucson, Most Reverend Francis J. Green.



Invocation

By the Most Rev. Francis J. Green, D.D.
Bishop of Tucson

O God, who directs the course of men and of nations by endowing their leaders with vision and courage, grant us gracious acceptance as we give thanks for the heritage of Eusebio Francisco Kino. Led by our Governor and our Members of the Congress, reverently we come as sons and daughters of Arizona to place this inspired and inspiring figure in the hallowed shrine of our Nation's great. On this birthday of our State, we thank you for this devoted priest of the Society of Jesus who brought the light of the Gospel and of civilization to our rim of Christendom. Grant, Eternal Father, that our Nation consecrated by his incessant footsteps may learn in this challenging hour the meaning of his sacrifice and dedication. We beseech you now to bless with continued inspiration the gifted artist and all who across the many years have sought and preserved the Kino heritage as a precious treasure. May your blessing which he daily invoked at desert altars descend now upon our Nation and remain with us always.

Through Christ, our Lord. Amen.

Address by the Sculptor Susanne Silvercruys

Mr. JAMES M. MURPHY: Arizona is well aware of the solemnity of this occasion, yet our attitude is one of joy and happiness at the honor being done to and for Father Kino today. Many nations have contributed to today's occasion, not only our own country and Mexico, both of which did not exist at the time Father Kino lived and worked in our wonderful Southwest, but Italy, where he was born, and Spain for whom he later went to work; and of course Belgium is represented by the artist who did the beautiful work we will soon see here in Statuary Hall.

I would like at this time to call on Susanne Silvercruys, the artist who designed this magnificent statute. I think the statute itself when you see it will do better and honor her more than any introduction I can make.

SUSANNE SILVERCRUYS: Sculptors are generally silent, they let their fingers speak for them, but today I couldn't stay silent. My heart is too full and I want to share some of my feeling with those of you who have come here to honor the great Padre Eusebio Francisco Kino.

A strange set of events cleared the way for me to have the great privilege, to have been the sculptor of this statue. First of all it had to bring me from Belgium to my beloved America. Then it had to make me very ill so that I could discover sculpture. Then my husband, who was gassed in the First World War, told me one day at the end of his life that we should have gone to live in Arizona. But the good Lord called him away before we had time to go there; and then sentimentally, 4 years ago, I went to Tucson, Ariz.

When I met Arizona I fell in love with Arizona. I bought land to build there, and eventually a competition was opened and I was permitted to compete. I need not tell you, because it is human, of my joy at having won the competition. But much greater than my joy was my feeling of unworthiness. So what did I do, I started praying, I prayed to Padre Kino and his Patron Saint, Saint Francis Xavier, and I also prayed to the one who had left. And somehow everything became easy, and I could tell you the miracles that happened while I was working on that statue, but time does not permit, but believe me I never worked alone. My hands were held and my faith grew as I worked. I researched on Kino. I wanted to be very accurate on garb and accouterment and every detail and I can't name all the people, some of them in this room, who helped me, sent me books. But one person I have to single out, that is Father Burrus, whom you will hear later, who gave me confidence. I must also single out Mr. Silvio Bedini who permitted me to copy the astrolabe, an important instrument to discover Arizona. But most of all I want you to know that as I worked I lived with Padre Kino; and some of the writings about him I will quote very briefly.

This is one from Mr. Wellman, who said:

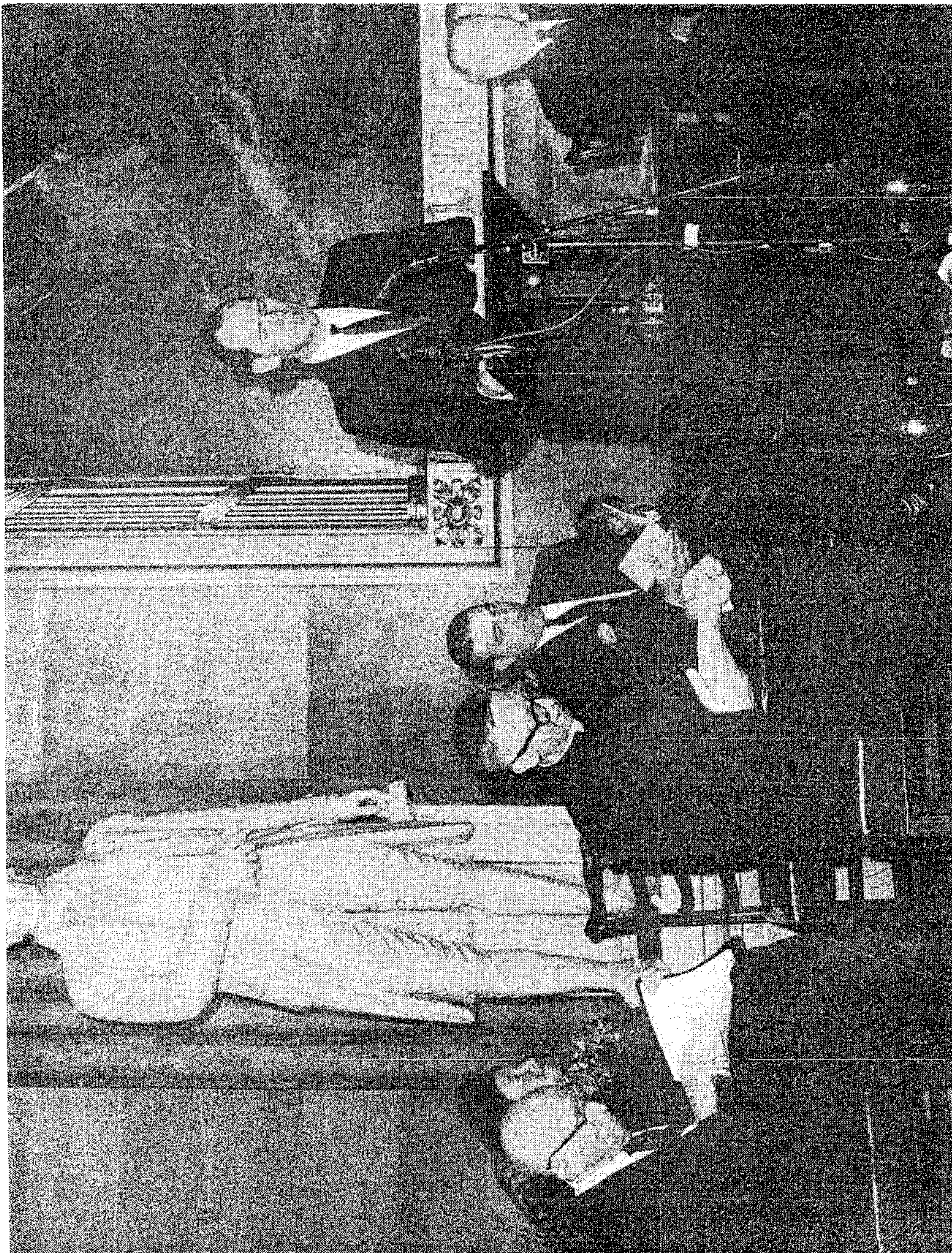
"He was energetic to the point of ferocity. He did not sleep ever in a bed, but on rugs on the floor. Even with fever he would not take to a bed. And in the light of aim he was merciful to others, but cruel to himself." And then in the light of aim adding: "He never owned white trousers, nor more than two coarse shirts. In my mind's eye I could see Padre Kino standing on the ship that was taking him away from Bruno to La Paz. Seeing on the shore some little Indians that he had to leave there, and at night kneeling to pray. And the man at the wheel turned to the Captain and said: 'You know Captain he's praying to go back to that desert and those Indians.' The Captain said, 'He's crazy!' 'No,' said the man, 'he is not crazy, he is a Saint.'"

So, in ending I want to read you the passage of the book by a very talented writer whom I hope is in this room today. Her name is Jack Steffan.

"Padre Kino garbed in beautiful vestment stands before the altar. Bells chimed, and Padre Kino's thin brown hands raised the Host slowly, reverently, triumphantly above his head. The

richly ornamented chalice then was lifted, set again upon the altar. Then in the very presence of his Lord, Father Eusebio Francisco Kino crumbled to the floor.”

Yes, ladies and gentlemen, I believe he is a saint!



Presentation of Statue
Hon. Samuel P. Goddard, Jr.
Governor of Arizona

Mr. JAMES M. MURPHY: Father Kino lived and worked in a part of this continent which was then known as Pimeria Alta. It roughly covers the southern part of Arizona and the northern part of the State of Sonora in Mexico. We have a great deal in common with each other as far as these two States are concerned.

When we speak of Father Kino, we are speaking of a man of many facets. His life was closely associated with three venerable nations and with two comparatively new ones. He was born in Italy, the first step taken in molding the life of Father Kino. From there, after his education in Austria, he went to Spain where he began his operations and his work. Then he came to an area which now consists of two countries—not heard of at that time. These are the Republic of Mexico and our own United States. So, his life, taken step by step, has affected many nations.

Now we come to modern Arizona, and with modern Arizona we have a new Governor, a young Governor, a modern Governor, who claims, and rightly so, that he represents the new deluge of people moving into our beautiful country. So, it is my pleasure at this time to introduce to you, and who will make the presentation of this statue to the United States, our Governor, the Honorable Samuel Goddard, Governor of Arizona.

HON. SAMUEL P. GODDARD, Jr.: In the relation of our earth's formation, the history of man occupies only the briefest passage. Compared to the unthinkable journeys of ancient light across our black universe, our lives are less than the scriptural "twinkling of an eye." Yet the divine spark sets man's questing spirit to poking

holes in the starry sky. This spirit is man's lively balance on the scales of endless time; it strikes off the shackles of primitive fear; it prods the protesting clay away from the sheltering earth.

In Arizona we rejoice in the mightiest works of nature; the silent vastness of our desert, the mighty sculpture of peaks and depths speak freedom to the citybound. From the depths of time the ancients sounded the compelling chord "Lift up your eyes unto the hills from whence cometh our help."

Yet the same attraction in our beautiful country of the Southwest has still a savage aspect. Each year finds some tender city-bred adventurer lost beyond the comforting arms of asphalt—too often he is simply swallowed down the spiny throat of the wild places.

Think back to the time before your father's father, when four feet and two feet were the frail vessel of man's travels under the fiery sky. Two hundred and eighty years ago a man toiled up the lonesome slope of the Giganta Mountains in empty Baja California. In this man was the melting and mixing of European civilization, the culture of his Italian birth, the intellectual currents of German education; the out thrust of New Spain's colonizing vigor. Last November I flew over this same Giganta range empty and echoing still in fearsome isolation. Few men even today venture into its fastness.

Yet here was Kino, a solitary mortal led and protected by the immortal spark of the spirit; the invisible armor of God. Padre Eusebio bore in his person the seeds of change. His maps opened out the distant wilderness for the following legions of New Spain; his crusading spirit planted graceful missions whose bells rang with holy sound the fruits of civilization. They called together the solitary savage people; they measured the growing seasons and regulated the new order of cattle growers and farmers; they gentled the wilderness.

Across the burning leagues, Padre Kino sowed the imperishable seed—the greatest gift of the world from which he was sprung, the gift of love. He moved in an aura of faith untouched by jealousy at home or savagery among his charges. Even the furious Indian revolts against adventuring brutality passed his village.

His gentle power outlasted steel and outstayed the thunder of the guns.

Today there stands near the city of Tucson a mission of his founding. San Xavier del Bac, built near where Kino first scattered seed and brought his cattle to the Sobaiporis. Older in service than any House of God in our Nation, it has served as the descending stairs of its original flock for two centuries and more. The Indians call it the White Dove of the Desert and its towers float over the fields first opened by the far-wandering Padre. The mission looks as though it is ready for flight over the towering black mesa like the dove of the biblical promise.

Near San Xavier lies a mountain sacred to the Indians from the earliest times. In our time scientists from the many parts of the country sought out the place located near a great university where they could best follow the flight of man into the stars. Now Kitt Peak bristles with the most advanced instruments which peer out of our world. At the beginning when the Papagos were approached for permission to allow this intrusion on their sanctuary—they called the astronomers "the men with the long eyes."

We always must have the men with the long eyes to lead us into the outside darkness. The courageous and compassionate Kino was one such. He opened the treasure house of our Lower Sonoran country to the light of faith and the fruits of civilization. Its spirit transcends human boundaries and throws us the challenge to till the fertile fields of his beginning as brothers.

From Italy whence he came, by Spain where he found his mission, to our good neighbor Mexico—we all share a goodly heritage from this great churchman. I know Governor Luis Encinas of Mexico shares with me the dream of enriching Padre Kino's pasture with all the fruits of our common history, civilization and of the spirit which knows no limits to the brotherhood of man.

It brings us together—a gifted daughter of Belgium, the sculptress Mrs. Suzanne Silvercruys, distinguished historians, and friends of Italy, Spain, Mexico, and my fellow Arizonians—all to honor a heroic man, an inspired builder, and a kindly father.

May this inspired work of art fire the imagination and the spirit of our own generation and those who follow. May they have the zest for teaching, the courage of abiding faith, and the questing spirit, of this Kino we honor and thus share with the world.

Unveiling of Kino Statue

Mr. JAMES M. MURPHY: We feel it is most appropriate that the person named to unveil the statue should be Joseph Chini, a member of the Kino family as we call it in Arizona, from Flushing, Ohio. Mr. Chini, would you please unveil the statue for us?

[Music.]

[The statue of Eusebio Francisco Kino is unveiled.]



Address by Hon. Stewart L. Udall Secretary of the Interior

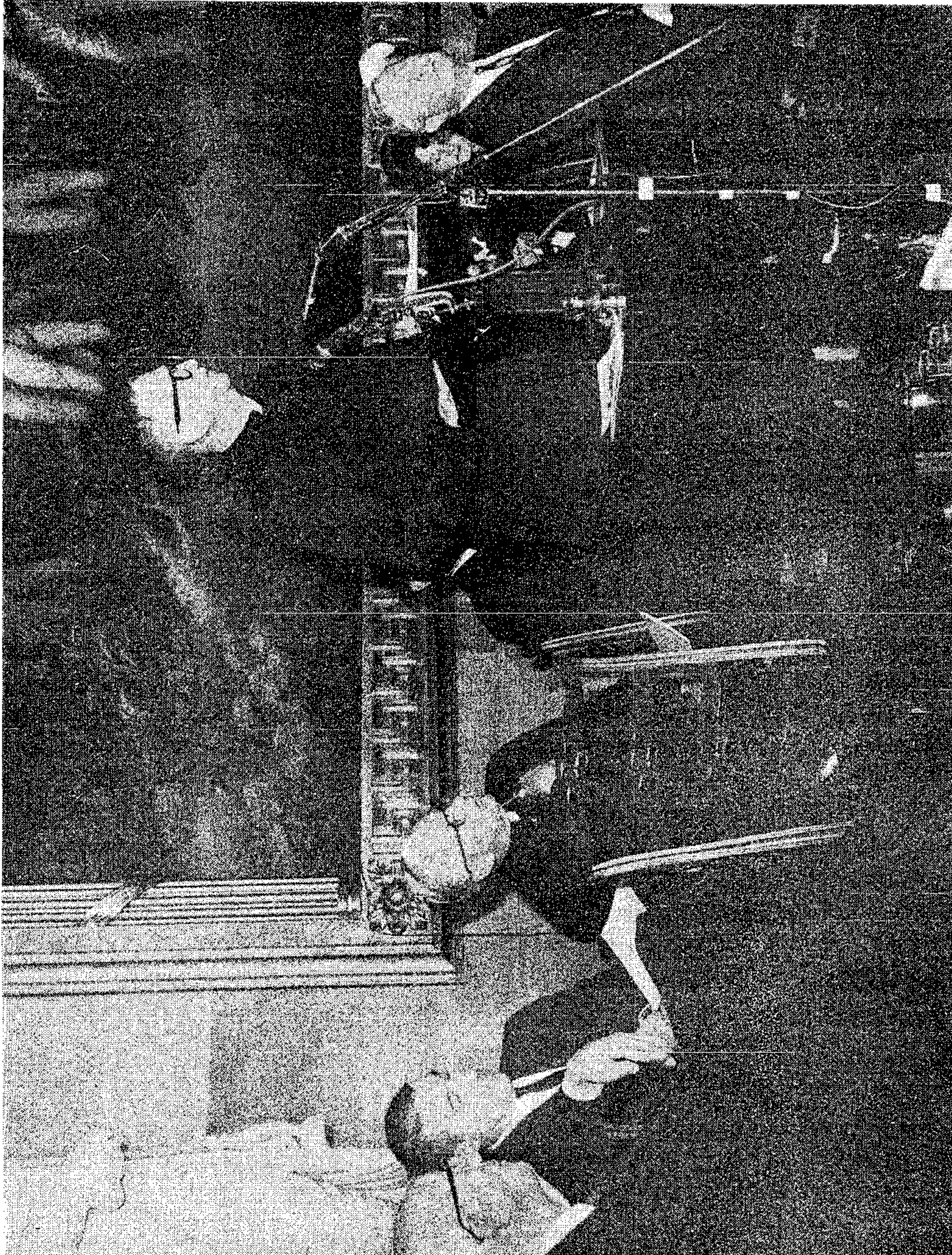
Mr. JAMES M. MURPHY: At this time, Ladies and Gentlemen, I would like to introduce a gentleman I believe most of you know. He is a high member of the Government of the United States, and is in the Cabinet of our President; but, I would rather introduce him today, not as Secretary of the Interior, but as an Arizonian. He comes from an old-time Arizona family, well known in our area; has been educated in our schools; has practiced law in Arizona. This gentleman has assured me he knows more about Father Kino than I do, and as you can well appreciate in our country, everybody claims to know something about the good Father, and it is my extreme pleasure to introduce to you—Stewart L. Udall.

Hon. STEWART L. UDALL: I think this is a rather emotional moment for all of us from Arizona.

This hall, this place, is the great historic place of our country, and in this hall and nearby are statues placed here by the 50 States. There are many different types of works of arts; there are many individuals commemorated here. One finds statues of politicians; public men, both male and female; of generals, military leaders, of explorers, of conquerors; but the thought that I have to leave with you here today—I think we in Arizona can take special pride in this—is that among those that laid the foundations, the earliest foundations of this country, were men who came not to conquer, but to build. Men who were men of peace, and men who brought with them almost literally only the spirit and the civilization that they carried with them on their backs.

And so we would remind the country in placing this statue here today that there were other builders, and that some of them laid

foundations that will last longer perhaps than those of any others who are commemorated here. So this is, I think, a day of honor, a day of commemoration for all of us from the Great Southwest; and I know that this symbolic statue here will say something to men and women from all over this country and from abroad for years to come about our area of the United States and about its own glory.



Dedication Address

By Rev. Ernest J. Burrus, S.J.
Historical Institute of the Jesuit Fathers

Mr. JAMES M. MURPHY: The trail of Father Kino is not only in the Southwest and in Mexico, but can be traced to the archives in Munich, and Rome, Mexico City, Seville, because Father Kino wrote in German, Italian, Latin, and Spanish. It is my great pleasure to introduce a gentleman who has followed this trail, both the physical trail in Arizona and Mexico, and the literary trail throughout most of Europe. He was in Texas, now lives in Rome. He is head of the Historical Institute of the Jesuit Fathers, the Reverend Ernest J. Burrus.

Kino's Vision of the Future

Rev. ERNEST J. BURRUS: Several years ago while traveling through Kino's mission field in Sonora, Mexico, I stopped to spend the night in a small town founded by the great missionary and builder. During this trip lasting several days, I often wondered to myself: Has the memory of Kino lived on among his people? Do they have any idea of the extent to which they and their forefathers are indebted to him? That evening I had a chance to find out. The little mission building was locked, and so I began my search for the family who kept the key to it. In a few moments a veritable flock of children gathered about me and, on learning that I needed the key, were off to get it for me. On their return I put my question to them: Who built this church? (*¿Quién construyó esta iglesia?*) Amazed that there could possibly be anyone who didn't know, several answered in chorus: Why, Father Kino, of course. (*Pues, el Padre Kino.*)

The next day being Sunday, I said Mass in the new church near the old mission. Inasmuch as all available space in the building proper was taken up by the congregation, the children—from the smallest tots to teenagers—crowded into the sanctuary about the altar and even on the very altar steps, attending the services with an attention, respect, and devotion which I shall never forget. Here I had the real answer to my question: Does Kino still live on in the minds and hearts of his people—above all in their Christian conduct—the answer was a decided and most eloquent “yes.”

This was the very region which Kino had saved for Christianity and western civilization when government and religious authorities had ordered his withdrawal far to the south in 1695, when hostile tribes had made a disastrous incursion into this part of Sonora. Kino pleaded with officials in Mexico City, in Madrid, and in Rome, not to abandon this region. And hence because of his efforts, it became an important part of his vision of the future.

Kino, who explored and settled so vast an area, never once gave his name to any portion of it—not to the smallest inlet or bay, not to the most insignificant hillock—for above all, he wished to live on in the hearts and memory of his people.

In choosing a topic appropriate for me to participate in the dedication of this exceptionally artistic statue by one of our most eminent sculptors, Mrs. Suzanne Silvercruys, to whose eloquent words you have just listened, I have tried to find one which would help us understand the ideals that inspired this illustrious pioneer chosen by the citizens of Arizona for this place of highest honor, and officially admitted to it by our recent great President, John Fitzgerald Kennedy, whose mortal remains were honored at this very spot by a heart-torn Nation and by a world united in sorrow. I should like to share with each one of you a mental image of this great man, Eusebio Francisco Kino; a mental image worthy, I hope, to accompany the material image of the statue.

True, it would not be inappropriate to recall other aspects of Kino's intense and beneficent activity which extended the rim of Christendom several hundred miles northwestward. He came to the New World from Europe in 1681, at the age of 36. Almost immediately he was appointed to take a leading part in the expedition that was to inspire the first permanent settlement of

Lower California, springboard to the advance of civilization along the west coast of the present United States.

Before death could still his generous heart 30 years later, he proved himself an outstanding leader of men, friend and protector of the Indians, champion of their freedom and their rights, explorer, historian, astronomer, recorder and even creator of geography, mapmaker, pioneer farmer, ranchman and cattle king, tireless rider, builder of missions and towns, friend of all men, and priest of God. That he was heroically brave in the face of the greatest danger, Indian and Spaniard alike attested and proclaimed; “mightier and more effective than a garrison of soldiers,” wrote royal officials who pleaded that he remain in trouble-threatened Sonora rather than participate in Salvatierra's expedition to Baja California; endowed with a seemingly limitless energy which amazes the toughest cowboy today, Kino was gentle and kind, sympathetic and understanding, generous and self-sacrificing. During three times the span of Francis Xavier's missionary life, but animated with the same spirit and zeal, Kino won over to a better way of life the inhabitants of many tens of thousands of square miles.

He was born in 1645 in a diminutive village called Segno, near the famed and historic city of Trent, in the Tyrolese Alps. If his ancestral stock and his native language were Italian, his intellectual formation and broad culture were Austrian and German.

At the age of 18, while studying in the Jesuit College at Hall near Innsbruck, Austria, he fell desperately ill. He then made the vow that would set the course of his entire life. He promised that if he should recover, he would enter the Jesuit Order and volunteer for the foreign missions, to spend his life there in behalf of the people. He added “Francis” to his name in gratitude for the recovery he attributed to the Apostle of the Orient.

Eusebio Francesco, as he was known by his dear ones in native Segno, or Eusebius Franz, as he was called in the land of his adoption, entered the upper German Province of the Society of Jesus at Landsberg, near Augsburg, Bavaria, exactly 300 years ago. Despite his more than 20 years of age and his exceptionally brilliant formation as a college graduate with highest honors, more than 15 years of intense application would be demanded of him before he could devote himself to apostolic work.

Finally, after ordination to the priesthood and completion of his studies, he was accepted for the distant foreign missions and set out for what was truly a "New World." Would it be in the west or in the east that Kino would devote his life as a missionary? His heart was set on the east for which he had prepared himself during the long years of college and university studies. But his fellow Tyrolese, Anton Kerschpamer, also preferred the Orient, and Kino was not one to be selfish even in heroism. To decide, they agreed to cast lots. His companion drew the Philippines, gateway to the Orient, and Kino drew Mexico; and thus the course of their lives was fixed by a bit of pious gambling.

After many delays and at least one tragic mishap, Kino set sail from Cadiz, Spain, on January 21, 1681; he had to come technically scarcely better than a stowaway; inasmuch as the quota of foreigners was filled for the year, his name was changed from Eusebio Kino to Eusebio Chávez, his birthplace was altered from Segno, Italy, to Córdoba in Spain, and Kino was on his way to the New World, which he reached at Veracruz, Mexico, on May 1, over 90 days later.

Within a few days he is reporting from Mexico City, metropolis at the time of the Western Hemisphere. The capital was busy at the moment with the preparation of Adm. Atondo y Antillón's expedition to California, and somberly reflective as a result of the report of the massacre of 21 Franciscan missionaries and numerous colonists in the recent Pueblo Revolt in New Mexico.

The Lower California expedition under Atondo with Kino and a fellow missionary on board crossed over from the Mexican mainland in the early spring of 1683. Despite many initial difficulties, Kino won over everywhere the confidence of the natives. The future seemed bright with the promise of a rich harvest. The advantage of an outpost for the Spanish American colonies appeared all the more evident after Admiral Atondo with Kino on board succeeded in warning the Manila Galleon, and thus saving from booty-thirsty pirates a treasure valued at several million pesos.

On Kino's return to Mexico City in 1686, 30,000 pesos were assigned to the California enterprise. The future looked brighter than ever, only to be plunged into total darkness by a counterorder

diverting every *centavo* to Spanish coffers depleted by the ever-recurring war with France.

Was so much hope to end in failure? Possibly, except that Kino never learned the meaning of the word, and never lost time in brooding over or complaining about apparent defeat. He will work among the Guayma and Seri Indians, within view of Lower California. As he made his way northward, he carried in his saddlebag two precious objects: a royal decree exempting his Indian charges from forced labor or impressment of any kind, for Kino will be the pastor not of slaves but of free men; the second object he takes with him is the finest work of art that he can secure, a picture of Nuestra Señora de los Dolores, by the renowned Mexican artist Juan Correa. Not for an instant does Kino consider the Indians as inferiors; the one equality lacking in their regard is that of opportunity. It is to this equality of opportunity that he will dedicate his life.

But Kino is not content with working among the Indians of some outpost along the extensive rim of Christendom. The pioneer spirit in him carries him far into the territory of the Pimas, among tribes to whom none has ever preached the doctrine of Christ. He will become their peacemaker, their protector from the marauding Apaches, and their teacher. With spirit undaunted he will work his way back from their territory to the Californias.

This was in early spring of 1687. Within 4 years he has not only built provisional churches in his mission center of Nuestra Señora de los Dolores and in the neighboring settlements, where for the first time a church bell was ever heard, but he has also carried on four exploratory expeditions to other tribes, one of them, that of 1691, into the present State of Arizona to the vicinity of Tucson, an exploit to be repeated the very next year, and subsequently he explored more extensively in the same State, founding settlements and establishing missions.

Kino's name is deservedly linked with that of other great frontiersmen and missionaries: Petris de Cruzat, Manje, Velarde, Píccolo, Gilg, Campos, Leal, and above all, Salvatierra, founder of the permanent chain of missions in Lower California, and Juan de Ugarte, beggar extraordinary who would not let so great an enterprise die.

Death came to the Apostle of the Pimas on March 15, 1711, at the pueblo of Santa Magdalena, where he had gone for the dedication of a new chapel.

Let us now turn to the vision of the future which sustained Kino in the midst of mounting disappointments, ever-new apparent setbacks, and very real difficulties. Seldom does one meet a more ambitious person than Kino; it is not, however, a self-centered, egotistic ambition, but rather the rare and heroic ambition to share his ideas and his ideals with others, to be of assistance to others, even at the supreme cost of his life. This altruistic element of his vision never changes and never waivers—true, Kino is too optimistic, too resourceful, and too reliant to fail in the realization of his vision, but he will not even falter nor flinch in the face of the most tremendous odds and difficulties—his vision remains ever steadfast whether it be the one he cherished for 15 long years of his higher formation in college and university, when he applied himself with such diligence and concentrated effort to the mastery of mathematics, astronomy, mapmaking, and the natural sciences, with the hopeful dream of one day using them in the Chinese imperial court. His vision did not embrace only one country, however vast it might be. When he volunteered to help reopen Japan to Christianity and the Western influence, his vision anticipated by more than a century and a half the effective action taken by Commodore Matthew Perry.

His bold plan not meeting with cooperation or even official approval, Kino's vision of the future does not diminish but becomes more inclusive. He will work in behalf of the needy in the Philippines or in the Mariana Islands, and from either as a base he proposes an expedition southwestward to rediscover the forgotten islands and a continent which must wait nearly a century before Capt. James Cook can at long last bring them within the sphere of European influence.

Not obtaining authorization for so bold a project, and losing out, as we have seen, in his pious gamble with a fellow missionary to reach the coveted missions of the Orient, Kino might well seem to be the very last person to entertain a bright vision of the future. If his vision seemed to many overbold and impractical, it was because he was centuries ahead of his time and, as we shall see, is still ahead of us today.

When he goes as missionary and royal cosmographer on the pioneer expedition to Lower California, he participates with all the enthusiasm and utter dedication as though this was the one area which he had most desired and for which he had prepared himself through all the long and exacting years. When once on shore that barren and inhospitable peninsula, and after repeated exploratory expeditions revealed only more deserts and parched lands, even the bravest and most hardened soldiers and sailors begged to leave such a forbidding region. Not so Kino. In all his minute reports and confidential messages there is not one complaint about hardships, not the slightest hint that he must have often suffered hunger and thirst to the point of exhaustion and despair. No, his bright vision of the future enables him to see beyond the present cheerless reality to a most promising land to the north, with fertile valleys watered by swiftly flowing streams and inhabited by numerous Indians.

Later, when he makes Dolores in Sonora his headquarters and mission center, and explores the vast regions to the north, east and to the far northwest, he is strengthened in his conviction of a more productive California beyond the barren peninsula. Kino personally never set foot in any part of the present State of California, yet so extensive and so detailed was the information he secured from friendly Indians who came to see him that he composed an entire treatise on this promised land, which had to wait far into the next century for missionaries and settlers, because no one at that time was prepared to share his vision of its future.

Inasmuch as Kino was not only a strenuous doer of deeds but also a scrupulous recorder of them, his vision of the future is given a detailed, accurate and even graphic expression in his numerous writings and specially in his many maps and charts. From these sources and to a less extent from those of his contemporaries, we know that Kino succeeded in converting a part of his vision of the future into reality before death could claim him; the more than 250 years which have elapsed since his demise have seen a further realization; but even by adding together both contributions, we see how much still remains to be done.

By 1711, the year of Kino's death, five mission centers had been established in Lower California and their future assured through the generous assistance extended to them by Kino: Loreto, San

Javier, San Juan, Santa Rosalina, and San José, each center with its school for the native children and each with two or more dependent missions.

In Sonora from Nuestra Señora de los Dolores in the south through Santiago de Cocóspera to San Lázaro and Santa María Bugota in the north, or through Santa María Magdalena and Coborca to the Gulf of Mexico westward, and San Marcelo de Sonoita in the northwest, Kino founded for this extensive region almost countless missions, each center of which had its school for the native children. Kino, who as a young man with the equivalent of a Ph. D. had turned down a full professorship in one of Europe's leading universities, was happy to teach a few dozen Indian children their ABC's in the little mission school of Dolores.

In the region corresponding to the present State of Arizona, Kino continued the chain of missions along the Santa Cruz or Santa Maria River through San Javier del Bac, San Cosme de Tucson and Santa Catalina; he visited numerous other sites and repeatedly proposed settlements and missions into central Arizona; he began a mission at San Salvador del Baicatcan on the San Pedro River, and again strove to establish more settlements with their missions to the north. Already in 1700 he had fully explored the area of the juncture of the Colorado and Gila Rivers, naming the town he hoped to found, San Dionisio, close to the present site of Yuma. Parenthetically, we may observe at this point, that had Kino's insistent proposal been put into effect, the terrible Yuma massacre in 1781 of settlers, soldiers, and missionaries bound for Upper California, would never have occurred; just as, elsewhere the Apaches would not have been the frightful scourge of the frontiers for more than two centuries.

At numerous other points, Kino would have established settlements, missions, and schools, had he received—I shall not say, encouragement—but even the slightest cooperation from religious and civil authorities.

In his plans of 1702, after he had definitively established the certainty of the peninsularity of Lower California, he proposed to consolidate the settlements already founded in Sonora and Arizona, and to found new ones throughout the vast region, and extend them far into the present State of California, anticipating by more than a half century the activity of Portolá and Junípero

Serra. He pleaded with civil authorities that settlers come from central Mexico to dwell in the new centers to be established; he pleaded with religious authorities that more missionaries be sent to man the centers already in existence and to extend their beneficent influence to more distant tribes. The plan of 1702 was enlarged upon and perfected in those of 1703, 1704, and that of 1710, just a few months before his death.

This last program of Kino we might well term his global plan, since it extended to the uttermost bounds of the earth. So familiar to us today is the idea of the desirability of the union and unity of all nations and of all peoples that we might all too easily fail to appreciate how novel and bold Kino's program was. In prophetic vision he beholds Upper California as the gateway to the Orient, and Pimeria Alta—that is northern Sonora and Arizona—as the gateway to Europe, inasmuch as the roads through it are to link New Spain with New France, where transatlantic ships are to come to the Great Lakes via the Saint Lawrence River, and then sail a far shorter route to Europe than that via Veracruz. Hence Kino rechristened the vast region of Pimeria Alto Nueva Navarra—New Navarre—for just as Navarre links Spain with France, so New Navarre was to link New Spain with New France. From California ships were to sail not only to the extreme north of the continent but were also to come to it from all the lands and islands whose shores are washed by the Pacific. Such is the global program, such is the bold and optimistic vision which Kino leaves us today with seemingly so many means at our disposal as a rich heritage and a mighty challenge to put into effect and into an ever more perfect realization.

In conclusion, then, we can feel justified in dedicating this statue not merely to the memory of one man, however great he may be; we dedicate it to all Americans who would share Kino's high ideals, lofty aspirations, and his bold vision of the future to bring together all peoples in true understanding and in an abiding communion of spirit; we dedicate this statue to the citizens, present and future, of Arizona whose pioneer founder he was; we dedicate it to our neighbors of Mexico, especially to those of Sonora who have preserved his memory in such deep affection (especialmente a los sonorenses quienes con tanto cariño han conservado la memoria del Padre Kino); we dedicate it to Kino's

native land and to the people and region from which he came (dedichiamo questa statua alla patria del Padre Kino, a tutti quanti condividono lo stesso nome e che appartengono alla stessa regione Trentina) ; we dedicate it to the peoples of the lands of his adoption, whether in Austria, Bavaria, or Spain, where Kino spent so many of his intensely active years; finally, we dedicate this statue of Father Eusebio Francisco Kino to all peoples and to all nations of good will and of high ideals.



Acceptance of Statue of Eusebio Francisco Kino

Address by HON. CARL HAYDEN
*President Pro Tempore of the Senate
and Senator from Arizona*

Mr. JAMES M. MURPHY: Now I would like to present a gentleman who 35 years ago in this same historic hall, on behalf of Arizona, presented its first statue of Gen. John C. Greenway to the people of the United States. He was the junior Senator from Arizona. Today, 35 years later, as a maker of history, he again is present to accept the statue of Padre Eusebio Kino from Governor Goddard on behalf of the people of the United States. Ladies and gentlemen, the Honorable Carl Hayden, Senator from Arizona.

Hon. CARL HAYDEN: Mr. Chairman, members of the Arizona congressional delegation, Governor Goddard, members of the family of Father Kino, citizens and friends of Arizona: This is a notable occasion. For me, it has particular significance. On May 24, 1930, I—as a Senator from Arizona—had the honor of presenting to the Nation the statue of Gen. John Campbell Greenway. Today, as President Pro Tempore of the Senate, I am in the position of accepting Arizona's second and final statue, that of Eusebio Francisco Kino, to be enshrined with an exclusive group who were makers of our Nation's history.

Many fine remarks have already been made concerning this great missionary and explorer, and I want to bring alive for a moment the words of Father Kino himself when he made his second visit to what is now Arizona in November of the year 1697.

Imagine yourself to be part of his military escort as he describes the trip:

“Travelling always by the valleys of the Rio de Quiburi (the San Pedro River), we arrived at the large river, or Rio de Gila. And following its bank and its very large cottonwood groves, after travelling three days’ journey to the west, we arrived at the Casa Grande, and its neighboring rancherias. As we journeyed we always had on the right hand and in sight but on the other bank of the river, the very extensive Apacheria.

“The soldiers were much delighted to see the Casa Grande.” (He afterwards described it as “a four-story building, as large as a castle and equal to the largest church in these lands of Sonora.”) “We marveled at seeing that it was about a league from the river without water, but afterward we saw that it had a large aqueduct with a very great embankment, which must have been three cubits high and six or seven wide, wider than the causeway of Guadalupe at Mexico. This very great aqueduct, as is still seen, not only conducted the water from the river to the Casa Grande but at the same time, making a great turn, it watered and enclosed a series of fields.

“With ease, also, one could now restore and roof the large dwelling and repair the great aqueduct, for there are nearby six or seven settlements of Pimas Sobaipuris, all of whom in all places received us very kindly, with crosses and arches erected and with many of their eatables, and with great pleasure to themselves, gave us many little ones to baptize. On one occasion, when several of our horses had been scattered and lost, they at once went in search of them, nor did they give up until they had collected them all for us.”

Here then, we have a fortunate glance at the Arizona of nearly three centuries ago and of the man who first made it known to the civilized world—a kindly man of extraordinary intellect, unwavering in purpose and possessed of faith that inspired faith in others.

In accepting this statue for Americans everywhere, I thank God for blessing this country of ours with men like Father Kino. They are our everlasting heritage.



Concluding Remarks
By Mr. James M. Murphy
Master of Ceremonies

In closing I would like to leave one thought which, I think, sums up what has been so graciously and graphically said here in honor of Father Kino.

May the Angels take you to paradise; may the Martyrs come to welcome you on your way, and lead you into the holy city. May the choir of Angels welcome you, and with Lazarus, who once was poor, may you have everlasting rest.

Distinguished Guests

Fr. Bonifacio Bolognani, New York City
Chairman, Kino Committee of New York
Rev. Ernest J. Burrus, S.J., Rome, Italy
Historical Institute of the Jesuit Fathers
Joseph Chini, Flushing, Ohio
Rev. Giacomo Dusini, Trent, Italy
Representative, President, Region of Trent
Ezio Endrizzi, Esq., New York City
President, Club Trentino
Walter Fathauer, Esq., Tucson, Ariz.
Chairman, Arizona Kino Memorial Statue Committee
Hon. Sergio Fenoaltea
Ambassador from Italy
Rt. Rev. Mario Ferrari, Trent, Italy
Representative, Archbishop of Trent
Dr. Bruno Fronza, Trent, Italy
Representative, Trentini of the World
Hon. Samuel P. Goddard, Jr., Phoenix, Ariz.
Governor of Arizona
Most Rev. Francis J. Green, D.D., Tucson, Ariz.
Bishop of Tucson
Hon. Carl Hayden, Phoenix, Ariz.
Senator from Arizona
Hon. Hugo Margin
Ambassador from Mexico
Marquis of Merry del Val
Ambassador from Spain
Mrs. Pearl Michelini, New York City
President, Ladies Auxiliary, Trentini of America

Hon. John J. Rhodes, Mesa, Ariz.
Arizona Representative in Congress
Francis Sacati, Esq., Segno, Italy
Mayor of Segno
Hon. Louis Scheyven
Ambassador from Belgium
Hon. George F. Senner, Miami, Ariz.
Arizona Representative in Congress
Madam Susanne Silvercruys, Tucson, Ariz.
Sculptor of the Kino Statue
Guiliano Trettel, Esq., Trent, Italy
Representative, Mayor of Trent
Hon. Stewart L. Udall, Tucson, Ariz.
Secretary of the Interior

Credits

Donald H. Bufkin, Tucson, Ariz.

Program Design

Mario Maimone and Louis Amaniotta, Brooklyn, N.Y.

Presentation of Laurel Wreath for Trentini in America

Emanuel Chini, Brooklyn, N.Y., and

Livio Chini, Vineland, N.J.

Presentation of Laurel Wreath for Chini in America

CWO Fred Kepner, Washington, D.C.

Director, U.S. Air Force Band Section

Joint Services Color Guard

U.S. Army

U.S. Navy

U.S. Marine Corps

U.S. Air Force

Illustrations

Frontispiece—Statue of Father Eusebio Francisco Kino being unveiled by Mr. Joseph Chini.

James M. Murphy, Master of Ceremonies, at rostrum speaking. Seated (left to right): Hon. Carl Hayden, Susanne Silvercruys, Rev. Ernest J. Burrus, S.J., Hon. Stewart L. Udall, Gov. Samuel P. Goddard, Jr., Hon. John J. Rhodes. Others unidentified. Faces page 20.

Hon. Samuel P. Goddard, Jr., speaking. Seated (left to right): Hon. Carl Hayden, Susanne Silvercruys, Rev. Ernest J. Burrus, S.J., Hon. Stewart L. Udall, and Hon. John J. Rhodes. Faces page 25.

Hon. Stewart L. Udall, speaking. Seated (left to right): Rev. Ernest J. Burrus, S.J., Most Rev. Francis J. Green, D.D., and Hon. John J. Rhodes. Faces page 29.

Rev. Ernest J. Burrus at rostrum, dedicatory speaker. Seated (left to right): Hon. Carl Hayden, Hon. Stewart L. Udall, Most Rev. Francis J. Green, D.D., and James M. Murphy. Faces page 31.

The Honorable Carl Hayden, Senator from Arizona. Faces page 41.

Mr. James M. Murphy, Master of Ceremonies. Faces page 43.



