

AMERICA'S LOURDES.

THE SHRINE OF THE QUEEN OF MARTYRS IN AURIESVILLE, N.Y.

THE SPOT WHERE FATHER JOGUES, THE JESUIT MISSIONARY, SUFFERED MARTYRDOM—MIRACULOUS CURES OF PILGRIMS—PETITION OF THE JESUITS FOR THE BEATIFICATION OF THE MARTYRS AND "THE MOHAWK LILY."

Although the United States has been blessed with many men and women whose lives were virtuous and heroic, none of them have yet been honored by a place in the Calendar of Saints of the Roman Catholic Church. In the twenty-seventh private session of the third plenary council of Baltimore the committee on new business reported the petition of the fathers of the Society of Jesus to the Holy See for the introduction of the cause of the beatification of Isaac Jogues, Rene Goupil and Catherine Tegakwitha. The fathers of the council by unanimous consent subscribed to the postulate. Many members of the Canadian hierarchy and twenty Indian nations have sent a like petition. There is a reasonable ground to believe that the petitions will be granted.

Father Jogues and Rene Goupil were martyred in Auriesville, N.Y., where Catherine Tegakwitha, "the Lily of the Mohawks," was born. The site of the martyrdom, known as the Mission of the Martyrs, came into the possession of the Society of Jesus in 1884, and a shrine has been erected on it in honor of Our Lady of Martyrs. Pilgrimages have been made to this shrine every year since 1885 during the months of July and August, with the object of making known the virtues and heroism of the men who toiled, suffered and died there.

The number of pilgrims has increased each successive season, and thousands of pious lips have repeated the prayer usually made for the beatification of God's chosen servants:

"O God, who didst inflame the hearts of Thy servants with an admirable zeal for the salvation of souls, grant, we beseech Thee, that the favors we obtain through their intercession may make manifest before men the power they possess in heaven for the greater glory of Thy name. Amen."

The Jesuit fathers say that abundant proof has been offered to the power of the martyrs' intercession, as they have obtained for many of the faithful ones the spiritual and temporal favors they most needed. In fact, Auriesville is becoming an American Lourdes, and

MANY MIRACULOUS CURES

are reported. The Herald a few days ago told the story of Policeman Michael Griffin, who after making a pilgrimage was cured of a running sore that had troubled him for more than a score of years. He had heard of others whose bodily afflictions had been healed, and he determined to try the efficacy of a piece of rock under which Rene Goupil's bones are supposed to rest. He powdered a fragment in St. Ignatius water and applied it to the sore, which disappeared. His landlady, Mrs. Macdonald, found immediate relief from rheumatic pains in the same manner.

The publication in the Herald directed public attention to the shrine of Our Lady of Martyrs, about which comparatively little has been said in the secular press. A Catholic poet said of the shrine:

Here bloomed the Lily of her race;  
Sweet Catharine, and pure and fair  
Before us shines the youthful face  
Of saintly Rene. All the air  
Is filled with fragrance, and thy shrine,  
Regina Martyrum, that gleams  
With light and beauty all divine,  
A gleam of heaven to us seems.

The records of the Jesuits go back to the time when the League of the Five Nations of the Iroquois Indians—the Mohawks, the Oneidas, the Onondagas, the Cayugas and the Senecas—held undisputed sway over the country between the Mohawk and the Genesee. On Aug. 14, 1642, Father Isaac Jogues, Rene Goupil and William Couture, with several Christian Hurons, were brought to Ossernenon (Auriesville), having been taken captive while carrying supplies from Quebec to the Huron mission. The savages, young and old of both sexes, were ranged along the bank and up the hill, ranged in two lines, and armed with

sticks or the iron ramrods of their muskets. The prisoners passed in single file between them

UNDER A SHOWER OF BLOWS.

Father Jogues remembered that it was the eve of the feast of the Assumption of the Blessed Virgin Mary.

"I had thought all along," he says, "that the day of this great joy in heaven would be for us a day of sorrow, and I gave thanks because of it to my Saviour Jesus, since the joys of heaven are bought only by sharing in his sufferings."

Rene fell beneath the heavy blows, and it was necessary to carry him to the platform in the village, where the public torture was to be inflicted. He was so bruised and covered with blood that Father Jogues declares that there was no white spot left on him except the white of the eyes.

On the platform an old Indian sorcerer obliged a captive Christian to cut off Father Jogues' left thumb. The prisoners, after a day of bitter torments, passed the night, tied hand and foot, on the ground. Then children were turned loose to make their apprenticeship in cruelty.

They were dragged from village to village for seven days, finding new sufferings everywhere. In Tionnontoguen they met four new Huron prisoners, whom Father Jogues found means to instruct and baptize before they were put to death. Rene's habit of constant prayer, and especially his teaching the children the sign of the cross, which the Indians had learned to hate, had caused some among them to seek the opportunity of killing him.

He had gone on Sept. 29, the feast of St. Michael Archangel, with Father Jogues to a wooded hill near the village that they might pray in peace. Two young men came and ordered them to return to their cabin.

"I had some presentiment," Father Jogues relates, "of what was to happen, and I said to Goupil: 'My dear brother, let us commend ourselves to our Lord and to our good mother, the most holy Virgin. I believe these men have some evil intention.'"

They turned their steps toward the village, reciting the rosary as they went. They had finished the fourth decade when they came to the gate, the two savages following them. One of these

SUDDENLY DREW A TOMAHAWK

from beneath his garments, and struck Rene a violent blow on the head. He fell half dead with his face to the ground, uttering the name of Jesus. Father Jogues, who on his knees awaited a like fatal blow, was told to rise, that he should not then be killed. He gave the last absolution to the still breathing Rene, and with tears pressed him to his heart. The savages tore him away, and two more blows of the tomahawk made sure their ghastly work. Father Jogues afterwards wrote in solemn words:

"It was Sept. 20, 1642, that this angel in innocence and this martyr of Jesus Christ was immolated, at 35 years of age, to Him who had given His own life for his redemption. He had consecrated his soul and his heart to God, his hand and his existence to the services of the poor savages."

The missionary was allowed two days later to look for the body and found it at the foot of the hill on which the village was built, where, in a ravine, a rivulet joins a water course on its way to the river. It was already mangled by the dogs, and to save it until such time as he might return with a spade and give it burial he placed it in the deepest part of the stream, weighted down by stones. Two days again passed, and when he was at last able to return to the spot he found nothing, and the savages only answered him with lying stories. The body had in reality been hidden in a wood hard by, as Father Jogues learned in the ensuing spring.

"After the melting of the snows," he says, "I betook myself to the place pointed out to me and gathered together a few half gnawed bones, which had been left by the dogs, the wolves and the crows, especially a head cleft in many places. I kissed with respect these holy relics, and I hid them in the earth, in order that some day, if such is God's will, I may enrich with them some holy and Christian soil. He

DESERVES THE NAME OF MARTYR, not only because he was killed by the enemies of God and of His church and in the exercise of an ardent charity

toward his neighbor, but particularly because he was killed on account of prayer and expressly for the holy cross.

Rene Goupil entered the novitiate of the Society of Jesus after having been educated as a physician. Ill health compelled him to leave the society, but later on he became a *donne* to the fathers of the Canadian mission—that is, one who gave his services gratuitously to the missionaries.

During the winter months of 1648 Father Jogues learned the language of the Mohawks and tried to instruct them, not only satisfying their curiosity about natural things, but especially in regard to the faith of Christ. His zeal was not without fruit, for, during the thirteen months of his captivity, he conferred baptism on more than seventy persons.

While he was visiting the cabins to baptize the dying children and instruct the well disposed among the sick he met a young man in the last stage of a painful disease. He addressed the father by his Indian name, and asked him if he did not remember one who, the year before at Tionnontoguen, when the suffering from the cords with which he had been tied had become unendurable, came forward in the midst of the general derision and cut the bonds. The missionary exclaimed:

"Often have I prayed for thee to the Master of Life."

And he went on to speak to him about God.

The sick man could only say, "What must I then do in order to please the Master of Life?"

Father Jogues told him to believe and to be baptised. Ondesonk died a Christian.

The missionary went to France for a short time, but returned in 1644, and two years afterward established the

MISSION OF THE MARTYRS.

He was taken by the Mohawks, and once more he crossed the river and went up the hill as a captive, beaten with cruel blows.

"Wonder not," they said; "you shall die tomorrow; but take courage, we will not burn you. We will strike you with the tomahawk and put your head on the stockade, so that when we take your brothers they may still see you."

One of the Indians, seizing hold of the father, sliced off pieces of flesh from his arms and shoulders and devoured it, saying: "Let us see if this white flesh is the flesh of an Okton" (one of their spirits).

A great council met at Tionnontoguen, several miles away, the next day. In the evening Father Jogues, still in the first village, was invited to sup in the cabin of the Chief of the Bear. As he entered the door a tomahawk was buried in his head, which was at once cut off and put upon the stockade, the face turned in the direction from which he had come.

The thirty-eight years following the death of Father Jogues were eventful in the extreme for the Mission of the Martyrs. Many priests visited the mission, and many Christians were tortured and slain. Father Poncet, who exercised the ministry of a Catholic priest for the first time at Albany, was captured and tortured there, but afterwards returned to Canada. The year 1656 was signalized by the birth of Kateri Tekakwitha in St. Peter's, now Fonda, five miles west of Auriesville, but she was not baptized till Easter Sunday of the year 1676, by Father De Lamberville. This fair flower of the West, the "Lily of the Mohawks," bloomed here in the valley of the Mohawk. It was through one of the murderers of Father Brebeuf that she afterwards escaped to Caughnawaga, near Montreal, where her remains are kept to this day as a precious treasure by her own Indian people. At the beginning of the year 1684 the missions among the Mohawks were abandoned on account of the French and English war, and thus closed the old Mission of the Martyrs.

The attempt to reopen the mission was made two centuries later. Nearly the whole site of the old village, comprising ten acres, has been purchased. A small octagonal oratory, large enough for an altar and for a priest and his server, stands on the brow of the hill—where

THE INDIAN TORTURE PLATFORM

once was—the gilt cross that surmounts it may be seen from far down the valley. A glass plate in the front door enables visitors to pray before the altar during the seasons when the oratory is closed. Over the altar is a beautiful statue of the

Virgin in plaster, that has just replaced a Pieta. This statue will soon be cast in bronze.

South of the oratory is a great crucifix, with a heroic sized figure of Christ, and statues of the Virgin and St. John at the foot. This is called the "Calvary."

Around this in circular form is the way of the cross, with each station marked by a large wooden cross. Westward, at the top of the hill of prayer, wooden steps lead up the bluff into the grounds at the entrance of the Indian village, where Rene Goupil was struck down with a tomahawk. Here is erected a memorial cross, recalling the early missions.

There were more than 5000 pilgrims at the shrine last August, and it is hoped that the number will be far greater this year. Many improvements are contemplated, including an open chapel, large enough to accommodate 1500 persons. A Jesuit father will say Mass every morning in August, and at intervals during the month pilgrimages will come from various places in the neighborhood of the shrine. On August 15, the Assumption of the Virgin, and the anniversary of the first public torture of Father Jogues and Rene Goupil, the chief pilgrimage will be held.—*The Republic.*

THE SCHOOL QUESTION.

La Semaine Religieuse of Quebec, organ of His Eminence Cardinal Taschereau, speaking of the Manitoba school question, says: "The question has once more returned to the political domain, where it should have remained. Be that as it may, no Government can now step backward, and it must force the Manitoba Government to repair an injustice which has already lasted too long. This task naturally falls upon the present Government; and we hope it will do its duty even though it should succumb. It will at least have fallen gloriously. If it retreats it goes to almost certain defeat. More than this, if the Catholics understand their duties properly no Government, Conservative or Liberal, can remain in power at Ottawa, as long as the question has not been settled upon the lines of equity and justice. Regarding the ordinance of the Council of the Northwest adopted in 1892, and which abolishes separate schools, the Ottawa Government may disallow it at any time, or at least amend it."

LITTLE LOCALS.

The Emerald Court, C.O.F., No. 378, had their annual drive and social to Harvey's, Lachine, on Friday evening last.

St. Mary's Court, No. 164, C.O.F., will have a grand smoking concert at the Gaiety Hall, Panet street, Monday evening, the 25th inst.

Lieut.-Governor Chapleau is to visit St. Mary's College on Saturday, the 23rd inst. The students are rehearsing "La fille de Roland," for the occasion.

There was a gala fete at Mount St. Louis Institute last Wednesday, on the occasion of the fortieth anniversary of the birthday of the Chaplain, Rev. Candide Therien. There was a religious service, a seance and dinner.

The annual dinner of St. Joseph's orphanage was held in St. Joseph's hall, last Wednesday evening, and was a great success. There were about a thousand persons present. His Honor Judge Loranger presided and delivered an appropriate address. He was presented with an address and Madame Loranger with a lovely bouquet of flowers by the orphans, who sang some songs very sweetly. Among those present were Drs. Hackett and Rodier, Rev. J. A. Donnelly, Ald. P. Kennedy; Messrs. Thos. Gauthier, N.A. Lariviere, Wm. Brice, F. B. McNamee, Israel Clement, O. Faucher; Mesdames Trihey, Clement, McNamee and Lyall; Misses Trihey, Donovan, Casey, and many others.

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