

A SHRINE OF MARTYRS.

The Story of the Martyrdom of Jogues and Goupil.

A LEAF OF JESUIT ANNAIS.

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 the saints of the 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 Catharine 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.

Few places are richer in the charms of nature than the spot where now is the property of the shrine of Our Lady of Martyrs. Ascending the hill southward from Auriesville up the road called the "Hill of Prayer," and bordered on one side by drooping willows, an ever changing view expands itself before the eye. Standing on the hilltop and looking to the north across the valley the placid scenery is unrivaled in summer time. Far to the right and left winds the bending river through green fields and meadows, till the view is dimmed in the azure of the sky above the distant mountains. Dark tufts of trees beside water courses, steep bluffs against the horizon, yellow and black eyed daisies and fluffy golded rod and waving tasseled tops of Indian corn, quicken the keenness of vision by their variety. Westward, across the Hill of Prayer, pines and hemlocks shade what is now commonly called "the ravine," at the meeting of two water courses, where Father Jogues hid the body of his faithful companion, Rene Goupil, in the water, while eastward the scene stretches across undulating fields to the Schoharie, which sluggishly empties itself into the Mohawk.

The records of the Jesuits go back to the time when the League of the Five Nation 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 August 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 waiting 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 of 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 suffering."

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 his eyes.

On the platform an old Indian sorcerer obliged a captive Christian woman 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 September 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 towards 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 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 afterward wrote in solemn words:

"It was September 29, 1642, that this angel in innocence and this martyr of Jesus Christ was immolated, at thirty-five years of his 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 service of the poor savages."

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 1643 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 baptized. Ondessonk died a Christian.

The missionary went to France for a short time, but returned in 1641, and two years afterward established the Mission of the Martyrs. He was taken prisoner by the Mohawks, and once more he crossed the river and went up the hills as a captive, beaten with cruel blows.

"Wonder not," they said, "you shall die to-morrow; 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).

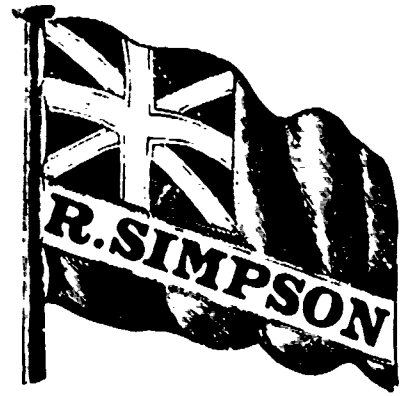
A great council met at Tionnontoguen, several miles away, the next day. In the evening Father Jogues, still in the first village, was invited to sup in the cabin of the Chief of the Bear. As he entered the door a tomahawk was buried in his head, which was at once cut off and put upon the stockade, the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

The Mother's Influence.

Mothers are ordained by God to be the first teachers of their children, as they are the first to give them material food, writes Cardinal Gibbons in the Catholic Home Journal. They have unbounded influence over the child because the child has unbounded confidence in its mother. The impression produced by a mother's teaching is the most lasting. Even in mature years the remembrance of a mother's teaching has on us a restraining and sanctifying influence. The church is indebted to Monica for the greatest doctor in her fold. Were it not for Monica's influence Augustine might have remained a Manichean in religion and a libertine in morals. It was a queen and mother who said to her son, "I would rather see you dead than have you commit a mortal sin." That son became the great St. Louis, king of France, who, even Voltaire admits was a righteous king. Judge Gaston of North Carolina ever spoke of his mother with unbounded admiration. The Count de Maistre used to call his mother "the sublime mother." Justice Taney used to speak with pride of the beneficial effects his mother's early influence had upon his after life. John Randolph of Roanoke often spoke of his mother and always with affectionate enthusiasm.

May the day never come when woman shall cease to be the angel of the home. May the husbands and sons, after buffeting the waves of the world, ever find in their homes a heaven of rest. May the bleeding wounds of the heart be soothed by the oil of gladness and consolation. Mothers, be fond of your homes, be attached to them. Let not the two words so dear to the Christian heart, home and mother, be separated. Let peace, order, tranquillity and temperance be found in the home. Let the angel of chastity preside over the domestic hearth and stand at the door of woman's heart, repelling all unhallowed thoughts even as the angel with flaming sword guarded the earthly paradise. For what is a home from which chastity is banished but a desecrated temple from which the spirit of God has fled? May the flowers of domestic joy and gladness grow abundantly along the path of Christian women.

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Peterboro and Lakefield Division.

NOTICE TO CONTRACTORS.

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Trent Canal," will be received at this Office until noon on Saturday, 23-d March, 1895, for the construction of about six and a half miles of Canal on the Peterboro and Lakefield Division.

Plans and specifications of the work can be seen at the office of the Chief Engineer of the Department of Railways and Canals, at Ottawa, or at the Superintending Engineer's Office, Peterboro, where forms of tender can be obtained on and after Monday, 15th February, 1895.

In the case of firms there must be attached the actual signatures of the full name, the nature of the occupation and place of residence of each member of the same, and further, an accepted bank cheque for the sum of \$7500 in full to accompany the tender; this accepted cheque must be endorsed over to the Minister of Railways and Canals, and will be forfeited if the party tendering declines entering into contract for work at the rates and on the terms stated in the offer submitted. The accepted cheque thus sent in will be returned to the respective parties whose tenders are not accepted.

The lowest or any tender not necessarily accepted.

By order, J. H. BALDERSON, Secretary. Department of Railways and Canals, Ottawa, 15th February, 1895.

I AM (W.L.D.) in the interest of any, who may be suffering from Dyspepsia, to bear testimony to the fact that I have been greatly benefited by the use of K. D. C., when other medicines prescribed as remedies afforded no relief.

(REV.) JOSEPH HOGG, Minister of St. Andrew's Church, Aug. 16, 1893. Winnipeg, Man. Free sample mailed to any address. K. D. C. Co., New Glasgow, N. S., and 127 State St., Boston, Mass.

The Catholic Almanac for Ontario is now to be had from the Office of the Catholic Register, mailed on receipt of price, 25 cents.