

## THE FAITH IN AMERICA

An Interesting Lecture on its Origin  
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### What the Country Owe the Church.

The descent was accomplished in safety, but on the return trip, Father Jogues fell into the hands of a marauding party of Mohawks. He might have escaped, but this would have been to abandon his people, at the time of their greatest need, and he voluntarily remained to share their dangers and sufferings, if thereby he might alleviate them. The prisoners underwent the cruel treatment which savages mete out to those whom they hate. They were beaten into insensibility, hacked and mangled. He was the object of special fury, his nails were plucked out, and his forefingers lacerated and gnawed until the bones were crushed. Then came the long march to the valley of the Mohawk, the barbarous ordeal at the entrance of every town. His Indian comrades were doomed to a lingering and inhuman death; the French prisoners were permitted to live, their wounds uncared for, the slaves of brutal savages, with life itself subject to their caprice. Rene Goupil was killed by his side, as they walked home reciting the rosary. He was a zealous young man, who had given himself to the service of the mission. We have his history from the pen of Fr. Jogues, the life of a martyr written by a martyr.

There was some consolation, that he could minister to the Huron captives. At length, after eighteen months of captivity, following his masters to a hunting trip, he heard that his death was decreed, and that the sentence should be executed upon their return. He was then near Fort Orange, now Albany, and the Dutch traders advised him to escape. He reached Manhattan Island in safety, where he was kindly treated, especially by Dominie Megapolensis, the Dutch Calvinist minister. The state of the Church in New York may be judged by this circumstance; Fr. Jogues found two Catholics there, one of whom was a young Irishman from Maryland.

On reaching his native France, the confessor of the faith was hailed as a martyr, and received everywhere with veneration. The celebrated reply of the Holy Father is known, by which he was granted the permission to say Mass with his mutilated hands. But, his only desire was to come back to his beloved mission, and, accordingly, we find him again in Canada, in 1644.

The Iroquois had made a treaty of peace with the French, and, in 1646, Fr. Jogues proceeded to the Mohawk valley to ratify it. This was done; but, it was desirable to found a mission in their country, and he was selected for the dangerous post. Rejoicing in the opportunity to repay evil with good, fully knowing the wide field for charity and self-immolation that stretched out before him, Fr. Jogues prepared, in the spirit of his Master, to devote himself for the spiritual redemption of those who had enslaved and despoiled him. For the third time he is on the way to New York. But the treacherous Iroquois had already broken the treaty, and were on the warpath. The messenger of peace fell into their hands, and was again subjected to indignities and atrocious tortures. They hurried him on to the Mohawk castles, the journey of death leading by the lake, which should bear the name of its gentle discoverer, or that of the Blessed Sacrament which he gave to it, but which now commemorates a dull Hallowe'en king. Deliberations were held in the Great Council House to decide upon his fate. Some efforts were made to save him, but violent measures prevailed; he was struck down by a blow of a tomahawk, his body was thrown into the Mohawk, and his head set upon a pole.

The place where he died is holy ground. There, at Auriesville, a shrine has been raised, and pious pilgrims revere his memory. Annually, in the month of August, solemn religious services are held in honor of this champion of the Cross, and, it is to be hoped, that the desire of many hearts will be satisfied at an early date, when he is raised to the honor of our altars. The Third Plenary Council of Baltimore petitioned the Vicar of Christ for the introduction of the process

of Fr. Jogues into the canonization of saints; and, in God's good time, it will raise up champions ready to do and dare everything for its propagation. The Iroquois seemed to be inspired with a diabolical fury against the faith; they had annihilated the most flourishing mission, they butchered the missionaries, and the vengeance wreaked upon the objects of their hatred, whether priest or convert or catechumen, was so revolting and inhuman, that one sickens at reading the frightful story as narrated by those who witnessed or endured the tortures. "These people are wolves, and not men," said an escaped Algonquin woman, whose infant they had roasted and devoured before the mother's eyes. Yet, a change was wrought by the right hand of the Most High, and these most determined foes of Christianity petitioned for instruction in the faith. Their motives were not free from suspicion, and their conduct in the past was not such as to inspire confidence. The Canadian authorities hesitated about exposing valuable lives in a doubtful undertaking; but the very existence of the colony was at stake and the chance of advantages from the trial was worth the risk. The dangerous post was offered to the Jesuits; they knew that their lives would be suspended by a slender thread, which might be cut at any moment by these inconstant and malignant savages, but there was no holding back on the part of the companions of Fr. Jogues. One who had inherited his Indian name, Fr. Simon Le Moyne, undertook the perilous mission, similar to that which had brought death to Fr. Jogues. He succeeded in obtaining a ratification of the treaty. His next step was to found a permanent mission. Fr. Chaumonot, adopting the native style of oratory, and being well versed in the language, harangued the assembled nation at Onondaga, announcing that he brought the great remedy for all their ills, and that remedy was the Faith. His discourse produced a deep impression; and the wampum-belt held up by Fr. Chaumonot on that day is still preserved among the treasures of the Iroquois League, at Onondaga (Shaw, I., 250).

A beginning was made. There was opposition from the medicine men, from the supporters of the old traditions, from those whose unbridled passions spurned the restraints of the Gospel. But progress was consoling: five chapels, a missionary centre for each canton soon arose; and, as Bancroft says, "In the heart of New York, the solemn service of the Catholic Church was chanted as securely as in any part of Christendom."

The result had not been obtained without toil and danger. The greatest hope was from the Onondagas; and, when their great chief, after years of observation in regard to Christian life and teaching, made public profession of the faith which he had long secretly approved, and received baptism with solemn ceremonies from the bishop at Quebec, a great impetus was given to the good work. Three sodalities of the Blessed Virgin had before this been established amongst them, and when, on the breaking out of fresh hostilities, the missionaries had been for a time withdrawn, their envoy concluded his propositions of peace with this emphatic declaration: "A Black-Gown must come with me, or there can be no peace; on his coming depend the lives of twenty Frenchmen at Onondaga."

The Mohawks had proved most intractable of the tribes. Yet their great chief embraced the faith, and lived and died a model of virtuous life; and many of these converts suffered every torment from their pagan countrymen, rather than abandon their belief and its practices. The triumph of grace over savage nature and the change of inveterate habits is shown perhaps most forcibly by this one proof: that, whereas, formerly under torment, they chanted the death-song, hurling defiant hatred at their foes, and paying back scorn, now these sincere Christians accepted suffering in the spirit of stonement and prayed for their persecutors, begging that God might change their hearts and lead them to the faith.

God is wonderful in His Saints. From this hard and unpromising Iroquois soil there blossomed forth a flower of virtue, the "Lily of the Mohawk," Catharine Tegahkouchie. She was born in 1656, at the town sanctified by the imprisonment and death of the first apostle of her nation, and died at La Prairie, in Canada, in 1680. At this time of

the mission of evil examples, and from persecution by pagan relatives. Catharine, even before baptism, was one of those whom Tertullian describes as "anima naturaliter Christiana," preserving unsullied virginity and her holy life, spirit of prayer, devotion to the Blessed Sacrament and the Passion of our Lord, a persevering life of exalted virtues crowned with a death precious in the sight of God, caused her reputation for sanctity to be spread far and wide. Her grave became a place of pilgrimage; thither came the Indians to pray to the "Genevieve of Canada," thither too came learned ecclesiastics and sturdy woodrangers, to implore her intercession; and the favors received by those who had recourse to her have kept alive the devotion to her. Her name was joined with that of Fr. Jogues, in the petition of the American prelates, and this Mohawk maiden may be our first Native American canonized saint.

The Iroquois mission was injured and rendered less fruitful than others, by the Indians' passion for strong drink, and the impossibility of shielding them from unscrupulous traders. It was useless to preach self-control, and piety and purity to men whose evil appetites were so powerfully excited by indulgence in liquor, and the missionaries became the first advocates of total abstinence for the Indian, and the uncompromising foes of the liquor traffic. Their remonstrances had no force with the Dutch and English of New York, who continued to barter poison for peltry, undoing all the hard-won good, causing ruin of body and soul. The attitude of the Jesuits on this question brought opposition from those who were interested in the nefarious business, and they were hampered in their work among the Iroquois, at Detroit and other western posts by those who were the agents of commercial companies, or influenced by their calumnious reports. This accounts for the false charges made against them by La Salle and others, and for the hostility of the governor, the Count de Frontenac.

But the whole weight of episcopal authority militated on their side, and seconded their efforts in the battle for morality and religion. Francois de Laval, first bishop of Quebec, who arrived in 1658, should hold a high place in American Catholic history, as he exercised jurisdiction over a great part of the country, founded and fostered the church of New York, Michigan, Wisconsin and Illinois, and those bearing his commission carried the Cross down the Mississippi to Natchez, and upward to the land of the Dakotas.

The planting of the Faith in the West is thrilling with interest and romance, but we cannot enter into its details. Bancroft, Parkman and others have given glowing descriptions of what the Church accomplished in those remote regions, long before the English colonies had reached the Alleghenies. The Jesuit "Relations," or annual letters, sent to Europe are the storehouse of information in regard to exploration and colonization, ethnology and philology, the physical features of the land and the moral characteristics of its inhabitants, deeds accomplished and plans projected. But how much will remain forever untold of hidden virtues, of patient endurance, of burning charity, of lofty purposes.

To be continued.

The statement of Mark Twain made under oath in proceedings in court that he is practically penniless will occasion universal regret. Few writers have given so much pleasure to a larger circle of readers. It was supposed that his literary labors had brought him a generous fortune, which now that he is approaching old age, would have given him the opportunity to rest and enjoy the reward of his toil. This proves not to be the case, but, undaunted by the situation, the genial humorist is going to work again, and, in addition to his writing, proposes to make a lecture tour. If every one whom he has charmed and delighted with his sunny, clean, and inspiring humor will attend the lectures there need be little doubt Mark Twain will soon recoup himself.

A New York gentleman writes to the World of that city to inquire if he may "wear a straw hat to a full dress ball." And the World says "no." Well, why not? The straw hat is light and well calculated to keep the glare of the electric lamps out of the eyes. Besides the inquirer may not feel like paying \$5 or \$10 for a conventional tie merely to dance in so long as he can get a fairly good straw hat for a quarter.

Some of the republicans south of us seem to order a good deal of cotton from the Great West. It is said that some of them are not so particular about the quality of the cotton as they are about the price.

## THE OBSERVATORY ROMAN PUBLISHES A BRIEF FROM THE HOLY FATHER TO HIS EMBASSY.

Signor Crispi still silent.

ROME, ITALY.  
The Observatory Roman publishes a Papal Brief addressed to Cardinal Gibbons. In it the Pope takes occasion from the report which the Cardinal had given him about the Catholic University at Washington to express his interest in that institution, which he himself had founded and fostered with his Apostolic authority. He is rejoiced to hear that it has successfully passed the first sennium, or six years, of its career, producing abundance of good fruit, and that it is about to increase its capacity for doing good in a way already indicated by the Pontiff—namely, by amplifying the philosophical curriculum when the next scholastic year opens in October. He then dwells with pleasure upon two aspects of this change, the first being the excellent choice of the professors to whom the new departure is entrusted, and the loyal adherence to the teaching of St. Thomas of Aquin which characterizes it. Following, therefore, the custom of the Holy Father, who has at all times encouraged study, he gives praise to the work and wishes the University every possible success.

The audience granted to Father Rosignoli, the African missionary, lasted nearly an hour. The Pope asked him if he intended to return to his missionary work in Africa, to which Father Rosignoli gave an affirmative answer, saying that he intended to return in the autumn. The Holy Father then sought information about the various missionary institutions in Egypt, asking for particulars about the missions of the Jesuits, Franciscans, and Veronese missionary priests, and others at work in the Dark Continent. He expressed great pleasure at learning the good results produced by his letter to the Coptic. He also asked questions about the Mahdi, and showed great interest when the Father related the circumstances of his imprisonment and escape. Finally the Holy Father gave him the apostolic blessing and some medals as a souvenir of the audience. Father Rosignoli has been photographed in African costume by Sgr. DeFederato, the Pontifical photographer. In his photograph he is seated beside the bank of the Nile, and holds in his hand the missive of Mgr. Sogaro, his preserver. Quite apart from the notoriety given him by his escape and captivity, Father Rosignoli is one of the most illustrious of the missionaries whom Italy has given to Africa.

Mgr. Niccolo Marini, the learned Secretary of the Congregation of Briefs, delivered the address at the last meeting of the Pontifical Academy of the Catholic Religion. In his address he pointed out the remarkable intuition of Leo XIII., whose apostle in the Church, religious bodies of the world have been so timely, coming as they are during a period of transition, which a tendency to ultra-protestantism. The anti-Christian movement have abused this tendency in order to effect a unity favorable to their designs of universal sway in opposition to the Church, but their subversive theories inevitably find in the contrary direction. One of good will, virginal, capable of the Church itself with respect to the frequent confusion and misunderstanding and it is through that the Church can hope to achieve its special mission, pointed out by the Maestro. Such was the content of the considerations which the Holy Father must have taken into account in framing his missionary address. The eloquent speaker concluded by weighing the probabilities which give promise of a conversion of the Eastern and Western disidents, and stated that the return of these latter was the easier, and might be accomplished in a shorter time. Mgr. Marini, who is one of the best and pit orators in Rome, intends to publish his lecture in a popular form.

Signor Crispi still maintains his dignified or undignified silence in answer to the charges made by Cavallotti. Perhaps this is by a rule of the Ministerialists that the chief matter of discussion is whether or not he was present at the trial of Crispi.

During a recent debate in the Chamber it was observed that socialist deputies had in their hands copies of a judicial order which, legally, should have been kept secret. The event excited much indignation, and angry inquiries were made of the Italian officials who were charged with the trial. The order was a decree of the Court of Cassation, which had been issued upon the application of the Government, and was a decree of the Court of Cassation, which had been issued upon the application of the Government, and was a decree of the Court of Cassation, which had been issued upon the application of the Government.

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PATRICK J. KELLY.

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