

COURIER JOURNAL
Friday, September 3, 1964

Consecration Date
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Father Brebeuf Jesuit Martyr's Grave Reported Found

Milano, Ont., (N.C.)—A grave believed to be that of St. Jean de Brebeuf, Jesuit missionary who was tortured and slain by the Iroquois 305 years ago, has been found by a Jesuit priest and his archeologist helper here.

Digging on the site of the historic Fort Ste. Marie mission, Father Denis Hegarty, S.J., and James Hood unearthed a metal plaque bearing a simple cross and the inscription—difficult to make out but still decipherable—"P. Jean de Brebeuf."

The first word of a second line cannot be made out, but it is followed by "par les Iroquois." Underneath are several unrecognizable signs, followed by "de mars" (of March) and "under that the year '1649."

The plaque was resting within an outline of what is thought to have been the casket which held the bones of the Jesuit martyr, which were secretly buried within the ancient fort. The archeologists also located some 40 coffin nails. Within the outline of the casket were darkened ashes believed to be those of the saint.

ONE OF THE eight Jesuit martyrs of North America canonized in 1930, St. Jean de Brebeuf spent 13 years among the Hurons in the Georgian Bay area. His greatest heroism was displayed when he fell into the hands of the hostile Iroquois on the morning of March 16, 1649. The pagan Indians pierced his arms with red-hot irons, scalped him, poured boiling water over his head, applied flaming torches to his withered flesh and picked out his eyes.

Through these tortures he kept on praying, so the Indians drove a burning torch down his throat. They completed their work by cleaving open his breast, tearing out his heart and then devouring it—in hopes thereby of sharing the victim's bravery.

One of the martyr's companions, St. Gabriel Lalemant, was subjected to similar barbarities for 16 hours before he died on March 17.

FATHER HEGARTY said he hopes further excavation will unearth the grave of St. Gabriel who is believed to have been buried not far from this superior, St. Jean. The remains found in the first grave, meanwhile, are being submitted to expert analysts to determine whether they are human.

After the martyrdom of the Jesuit missionaries, their major bones were recovered and sent back to their native France. The remainder of the bones were wrapped in silk and buried secretly within the walls of Fort Ste. Marie. It was not until the Jesuits decided to establish a shrine in honor of the martyrs early in the present century, that any serious effort was made to trace the ancient mission site.

WILFRED JURY, archeologist of Western University, London, Ont., worked in Milano up until 1961, and was responsible for a great deal of the discovery and recovery of the mission site. But for the past few years, work has been almost entirely dormant. This summer, however, Father Hegarty—who helped Mr. Jury during the earlier digging—resumed the excavation.

A native of Ireland, Father Hegarty was wounded in action in Holland in World War II while serving as an army chaplain. During his convalescence in Toronto his doctor advised him to try gardening for its therapeutic value. The priest took to digging—but not gardening—and he feels that it has indeed paid off.

Papal Delegate To Stay When Reds Take Hanoi

Hanoi, North Vietnam (N.C.)—Archbishop John Dooley, Apostolic Delegate to Indochina, who has resided here since his appointment in 1951, is still here.

He has issued no statement on his plans, but it is certain that he does not intend to leave.

Archbishop Dooley's two secretaries, Father Terence O'Driscoll of Cork, Ireland, a Columbian missionary, and Archbishop Dooley's secretary, Father Diederich Bourlignon, a Belgian member of the Society of Mission Auxiliaries, also intend to stay in Hanoi.

ARCHBISHOP DOOLEY has been the target of Communist propaganda attacks for several years.

It is known that Bishop Joseph Kinue, Vicar Apostolic of Hanoi, intends to remain like Bishop Jean Marie Maze and Bishop Dominic Hoang Van Doan who remained when the French and Vietnamese forces recently evacuated Sontay and Bac Ninh.

The Apostolic Delegate chose Hanoi for his residence because nearly three-quarters of the 1,600,000 Vietnamese Catholics lived in the north. Even after the current evacuations which are limited in practice to residents of the French-held areas, the majority of Catholics are still likely to be in the north.

German Reds Tighten Supervision Of Churches

Berlin (N.C.)—The East German Communist regime has tightened up its supervision of church services throughout the country.

This means a reversal of the greater freedom for religion which existed during and right after the period of the Protestant Congress in Leipzig.

The Red authorities have issued instructions that "police should check regularly all Catholic—and particularly Lutheran—sermons."

The members of the National Front—a Communist-dominated political organization—have been instructed to visit clergymen and keep informed on their political orientation.

At the same time it was announced that the Red regime has cut the annual state subsidies paid to churches by 30 per cent. It is reported that about \$830,000 have been allotted to the churches in 1964, as compared to about \$1,400,000 in previous years.

Priests Speak On Radio Siam

Bangkok (N.C.)—For the first time in this predominantly Buddhist country, Catholic priests have been invited to speak over the nation's broadcasting system.

Salesian Missionaries will give a series of talks about their educational methods on Radio Siam. The invitation was extended by local officials who admire the Salesian System of Education.

JUST AS THE name Archbishop Stephen High School shouts to the citizens of New York City that Catholic men and women will die to defend freedoms that come from God and not from the State, so the name of Bishop McQuaid makes the same declaration to the citizens of Rochester.

Born and raised in New York City, Bernard McQuaid nourished very early a deep love of his

Bishop McQuaid 'Apostle Of Schools'

By MR. NICHOLAS J. CARROLL, S.J.
(Reprinted From *Jesuit Seminary News*)

New York Jesuits have named schools to honor such Catholic notables as St. Peter the chief of Apostles, St. Francis Xavier the apostle of India, St. Francis Regis apostle of the Cevennes, St. Peter Canisius the second apostle of Germany. Now in 1964 a new Jesuit high school rises in Rochester, N. Y., and to this rather apostolic company is added the name of Bishop McQuaid. Why?

Men who have made significant changes in the human scene achieved greatness in a context that called for it. When Bernard John McQuaid became first Bishop of Rochester in 1890, the situation cried for an apostle of Catholic education.

Familiar with hard work (he had been a college president, cathedral pastor and Vicar-General of Newark diocese. All at once), and with a taste for battle (as chaplain for the New Jersey Brigade he was captured by Confederate troops), the forty-five year old Bishop took on the apostolate of the parochial school. In 1890 about 10,000 children crowded the schools run free of charge by the Sisters.

Within TEN YEARS after he came to Rochester, the school system was essentially completed. In 1890 about 10,000 children crowded the schools run free of charge by the Sisters.

In 1890, the year of the Bishop's death, 12,254 students (seven-eighths of the Catholic children) were being educated in Rochester diocesan schools.

Since even now only slightly over half of the Catholic grade schoolers attend parochial schools, this achievement is little less than miraculous.

It is strange, as a biographer of Bishop McQuaid has pointed out, that his gigantic task has never found "the significant place it deserves in the history of Catholic education."

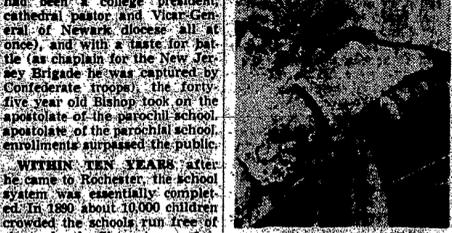
Since Bishop McQuaid's days Catholic educational policy has undergone few major changes. His cogent defenses of Christian education sound as relevant today as they did in 1870. His saying that the "school is as necessary for the child as the Church is for the parents" has become axiomatic.

It is in the fashion in some educational circles to dread as the work of all evils an attempt to scale the "wall of separation between Church and State." As far back as 1871 the apostle of Rochester preached a far truer turn of events: "It is not the possibility of union of church and state which we have to dread. It is the tyranny of no religion, of infidelity." That forecast needs little revision.

When in 1875 the name of McQuaid had emerged as synonymous with Catholic parochial education, a leading newspaper compared him to Napoleon.

The firmness around his mouth suggested tenacity of purpose, but his easy calm and pleasantness belied the energetic agitation of his attack. "He over-rides all difficulties with an ease which surprises at every turn, and just where others fear the gravest embarrassments, he anticipates the most satisfactory results." This confidence, the description concludes, "in a religious as well as a military man is almost equivalent to victory." This trait reflects the Divine Model Who inspired it when He said: "Fear not... I have overcome the world."

Though his hopes for educa-



BISHOP McQUAID

country and its large freedoms. While he fought most of his life for a minority opinion, he was merely defending a principle that George Washington warned his countrymen to defend, that "morality cannot prevail in the exclusion of religious principle."

FOR FORTY YEARS he opposed the erroneous concept that identifies democracy with the rule of the majority and yet was denounced as un-American for defending "the primary and natural right of parents to procure for their children the best education they can." Like a theme through his long episcopate run the words found in his first educational platform: "It is wrong for the State to interfere with the exercise of this right."

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