

The Holy Martyrs of Canada

Beatified in 1925
Canonized in 1930

by
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The Decree of Canonization of the
HOLY CANADIAN MARTYRS

promulgated ex cathedra by the Sovereign Pontiff Pius XI
at Saint Peter's in Rome
June 29th 1930

For the honor of the holy and indivisible Trinity, for the exaltation of the Catholic Faith and the increase of the Christian Religion;

by the authority of Our Lord Jesus Christ, of the Blessed Apostles Peter and Paul, and Our Own;

after mature deliberation, frequent prayer for help, and consultation with the Cardinals, the Patriarchs, the Archbishops of the Holy Church who were present in Rome;

We declare and define that the Blessed Martyrs, Jean de Brébeuf, and his companions: Gabriel Lalemant, Antoine Daniel, Charles Garnier, Noel Chabanel, Isaac Jogues, René Goupil, Jean de la Lande, are Saints and we inscribe them in the catalogue of the Saints...

In the name of the Father and of the Son and of the Holy Spirit. AMEN.

ABOUT THE COVER: the altar in the burial vault of the primatial basilica at Quebec (1952) in homage to the pioneers of the faith and to the former bishops of Quebec. Inside a general area assigned to the architect André Gilbert, the master glazier Marius Plamondon has produced a contrasting decor in stained glass, in which the sculptor, Paul Lacroix, erected an ebony statue of Christ which looks down upon the reliquaries. The base of the altar is formed by old stones from Cape Diamond, taken from the original foundations of the church (1647). On two panels of white cement, encrusted with some stones which came from Cap Tourmente, are inscribed in wrought iron letters the names of the Holy Canadian Martyrs, who were among the first to exercise pastoral ministry at Notre-Dame-de-Recouvrance. This information was provided by the diocesan archivist.



Fr. Théophile Hudon



Fr. Jacques Dugas

The Beatification and Canonization

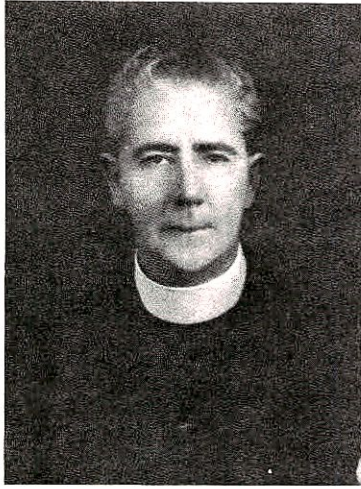
It was on June 21, 1925 that the first martyrs of North America were declared Blessed and worthy of public veneration. As early as November 25th of the same year the Congregation of Rites ordered their cause to be taken up once more. It justified this amazing decision as follows: "The devotion, reverence and confidence of the faithful towards these Martyrs have grown to such an extent that, on their invocation and by their intercession, some remarkable cures, it is claimed, have been obtained from God. Because of these, we consider it fitting and very useful to institute apostolic procedures in view of advancing their cause for canonization".

As a matter of fact, in Canada there was a veritable outburst of devotion. To enkindle it and to keep it going, the Lord was good enough to use the gifts and the fervour of four Jesuits whose memory we should preserve, while giving thanks to God for what they accomplished.

At Quebec, *Father Théophile Hudon*, the vice-postulator of their cause since 1918. He was officially responsible for evaluating the alleged favours, then, after investigation, it was his duty to send the most genuine of them to Rome. In the archives of the Residence at Quebec, he left files that witness to the seriousness of his work.

At Montreal, *Father Jacques Dugas*, a professor of Dogmatic Theology et the Immaculée Conception scholasticate in Montreal. A trip that he had undertaken to old Huronia, in 1923, had aroused his devotion and his zeal. Without any official orders, but with the consent of his superiors, who had discerned in him an obvious charism of the Spirit, Fr. Dugas used the spare time which his courses left him to stimulate popular devotion, to encourage and direct it at the "Monday Devotions to the Martyrs" in the church of the Immaculate Conception; he urged people to pray with confidence for cures and conversions, which were often connected with each other. He reported these every month in the *Messenger du Sacré Coeur*: in 1927, he published the most significant cures in l'Oeuvre des Tracts (No. 98): *Thaumaturges de Chez-Nous*; in 1928, he sent off to the general Curia of the Society of Jesus at Rome an account of the "Graces obtained through the intercession of the Blessed Canadian Martyrs," which the General of the Society ordered to be printed and sent to all the Provinces of the Order.

At Toronto, *Father John Milway Filion*, Provincial Superior of English speaking Jesuits. A native of Grenville, Quebec, at the head of the Long Sault rapids, and educated at the Minor Seminary of Sainte-Thérèse, Father Filion, from his youth, was interested in the voyages of the missionaries. In 1918 when he became Provincial of all



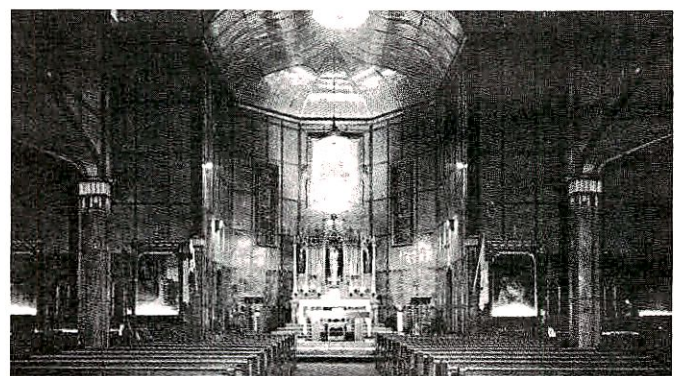
Fr. John Milway Filion



Fr. John J. Wynne

Jesuits in Canada, his contacts with the bishops of Canada and of the United States showed him how much the whole of Christian North America was interested in the glorification of its first martyrs. When a separate English speaking Province was established in 1924, he was appointed its first Superior, and the organization of its houses and its missions gave him the opportunity to promote the cult of these model Jesuits very successfully from one end of Canada to the other. Finally, at his request, Archbishop McNeil of Toronto celebrated a solemn Mass of thanksgiving on the very day of the beatification at the site, as yet unexcavated, of "Sainte-Marie" where, in 1649, the charred bodies of Brébeuf and Lalemant had been buried. Four thousand people attended the Mass. With the entire support of the Archbishop, Father Filion then decided once for all on his plan to erect, on the nearby hill, a shrine dedicated to the newly Beatified Martyrs; the result is the magnificent church with its twin spires, which has become the national shrine of the Holy Canadian Martyrs. Every summer since 1926, thousands of pilgrims are welcomed by bilingual Jesuits; some of these pilgrims are Canadians of long standing, many others are New Canadians of every ethnic origin. Father Thomas J. Lally was the Director of this shrine for twenty-five years (1928-1953) and established this tradition on a very firm foundation.

The fourth man responsible was *Father John J. Wynne*, a New York Jesuit (1859-1948) whose influence on Catholic life in the United States was already a considerable one, since it was he who had founded the weekly periodical *America* in 1909 and who had given energetic support to the publication of the *Catholic Encyclopedia* from 1905 to 1914. His role in the glorification of the North American Martyrs began in 1892, with his appointment as director of the Shrine of Our Lady of the Martyrs, recently built at Auriesville, on the site of the Iroquois village where René Goupil, Isaac Jogues and Jean de la Lande had shed their blood for the faith. The regular publication of the periodical *The Pilgrim of Our Lady of Martyrs* was his means of promoting their knowledge and invocation among the people. When he was named Vice-Postulator for the United States, he made every effort, together with the Canadian Vice-postulator, to establish the miraculous nature of the cures obtained and to speed up the outcome of procedures at Rome. His work, *The Jesuit Martyrs of North America*, published on the occasion of their beatification, contributed a lot to create the outburst of devotion which resulted in their cause being taken up again and in their canonization.



The national shrine of the of the Canadian Martyrs, at Midland, Ontario, overlooking the Wye River at the eastern end of Georgian Bay.



(Pius XI) The Pope of the beatification and of the canonization.

Among the numerous cures referred to the Congregation of rites and submitted to the examination of experts, two were chosen for the purpose of canonization, both cases of tubercular peritonitis which were cured instantaneously and completely. One was that of *Marie Robichaud* (Sister Savoie of the Religious Hospitalers of Saint Joseph) an Acadian woman of twenty-eight, and a teacher in the Académie Sainte-Famille of Tracadie; she was cured July 9, 1926 on the last day and the last hour of a community novena. The second cure was that of *Alexandrine Ruel* (Sister Marie Maxima of the Presentation Sisters); she was forty-one and had been sick for ten years, and confined to bed for nine of them in their convent at Saint-Hyacinthe; she was completely cured at the third application of the relics on December 30, 1927, and recovered the strength of her youth so fully that she looked as if she had never been sick.

The miraculous nature of these two cures was officially recognized by the Congregation of Rites on May 11, 1930, and the decree authorizing the beginning of the canonization was signed by Pius XI on May 18th. The day of solemn

promulgation was set for Thursday, June 29th, which is the solemnity of the Apostles Saint Peter and Saint Paul, and was to be the liturgical close of the extraordinary Holy Year honouring the sacerdotal jubilee of the Holy Father.

Three hundred French and English speaking pilgrims had come from Canada and the United States, with His Eminence Cardinal Rouleau, the Archbishop of Quebec, at their head. The delegation included five other bishops, the Honorable Honoré Mercier from the government of Quebec, prelates, university Rectors, the Jesuit Provincials and their assistants, and a large number of priests and religious, as well as many lay-people, men and women, accompanied by young people and children.

Before the eyes of these faithful, with the inscription of our Protomartyrs on the catalogue of the Saints on the twofold feast of June 29, 1930, eight cornerstones of the North American Church have been publicly laid into the very foundation of the Universal Church and united to the living Rock, the Vicar of Jesus Christ.

But one of the artisans of the beatification and of the canonization was not there: Fr. Jacques Dugas. Everyone was thinking of him, for it is to him that we must probably attribute the accelerated culmination, at the explicit orders of Pius XI, of the final stages of the cause. In the fall of 1929, however, the Lord asked him for the sacrifice of his life, at the time when he was enjoying excellent health and at the height of his apostolic activity on behalf of his Martyrs. On Sunday, October 13th, Fr. Dugas had gone to Ile Perrot for the closing of a parish retreat by the veneration of the relics. As he was leaving the Pastor offered him a beautiful apple from his orchard. On biting into it, Fr. Dugas broke his denture and swallowed the part which held the metallic hook. The doctors at the Hôtel Dieu, in the course of their painful ministrations, were not able to prevent the exploratory probe, and especially the hook, from causing a swelling of the oesophagus which, after forty-eight hours of suffering, brought on suffocation and death. It was October 15th, the feast of Saint Teresa of Avila, whose intimacy with God Fr. Dugas used to strive to imitate. The funeral was held in the church of his "Martyrs' Mondays," October 18th, the anniversary of the sacrifice of Isaac Jogues, that one of our blessed martyrs who had declared himself to be a "citizen of the Cross".



Sr. Georgina Robichaud R.H.S.J.



The summer before his death, Fr. Dugas was leading a Montreal pilgrimage to shrine at Midland; among the pilgrims was his former pupil Bishop Emmanuel-Alphonse Deschamps, the Auxiliary Bishop of Montreal.

However, in 1984, fifty-four years after the canonization, the woman who was miraculously cured in 1926, Sister Marie Georgina Robichaud of the Religious Hospitalers of St. Joseph, is still living at the Hôtel Dieu in Campbellton, New Brunswick, and is still as active in looking after the sick as her eighty-five years allow her to be. On the occasion of her very touching jubilee she wondered perhaps if the formula of "good Father Dugas" should not be used for the canonization of other founders and foundresses of the Church in Canada: a strong faith in the lasting value of their mission as founders, and a limitless openness to the Spirit so that our times may benefit from their mission.

What do we know about our martyrs ?

Very few people are able to name all eight of them... Some of us--those who are thirty or more--know the names of Brébeuf and Lalemant, because history books used to describe their terrible tortures with vivid illustrations, and the parishoners of Saint Charles Garnier, of Saint Noël Chabanel, and of other communities whose patron saint is one or other of the Martyrs, have at some time identified with their patron. That is something anyway.

The 50th Anniversary of their canonization, in 1980, gave us an opportunity to become a little more familiar with their rich personalities and with the contribution of each one of them to the sowing of the seed of the Gospel in North America. Was not that precisely the reason they crossed over from France to New France -- to collaborate in the work of the Redemption ?

The short biographical notices which follow will give the essential features of their life, their works, and their death. Some photographs of original documents discovered here and there in the archives will make our account more interesting. Then, since the bodies of Christians are temples of the Holy Spirit and the instruments of his action in the world, we will learn what has become of the martyred bodies of our Saints, and the importance attached here and elsewhere to their relics. Finally, since their beatification and their canonization have stirred up interest among our people, it will be useful to take note of the cult that is rendered to our Holy Canadian Martyrs from coast to coast.

In the decree of Canonization and in this booklet, they are described according to the facts that are generally know

about them and they can be divided into two groups: the five who were martyred in Huronia and the three who were put to death in Iroquois territory. But, chronologically, the first to die for Christ were the "donné" René Goupil, on September 29, 1642, then Fr. Isaac Jogues and his second companion, the "donné" Jean de la Lande, on October 18th and 19th. All three were martyred in the Iroquois village of Ossernenon, which is the present site of Auriesville, near Albany, N.Y., where they are held in special honor. The next to die, in the country of the Hurons and the Petuns, about ninety miles from Toronto, were Fr. Antoine Daniel, on July 4, 1648, and Frs. Jean de Brébeuf and Gabriel Lalemant, on the 16th and 17th of March, 1649, and finally Fathers Charles Garnier and Noël Chabanel, on the 7th and 8th of December of the same year.

The reform of the liturgical calendar has set the feasts of the Saints, as far as possible, on the anniversary date of their death. Since the date of death of Brébeuf and Lalemant comes in Lent, and that of Antoine Daniel during the summer holidays, and since the dates of September 29th and October 18, and the 7th and 8th of December were already taken, it seemed that the 19th of October, which was the date of Jean de la Lande's martyrdom, and the day after that of Isaac Jogues, would be the most acceptable in both countries of North America. However, the Martyr's Shrine at Midland, for practical reasons, obtained permission to retain the date of September 26 for the celebration of their feast, to coincide with the annual closing date of the Shrine's activity.



The central section of the painting done by Mother Nealis, a Religious of the Sacred Heart of Jesus, at the request of Fr. Fillion, for the Shrine at Midland.



Jean de Brébeuf

Jean de Brébeuf was born on March 25, 1593 at Condesur-Vire in Normandy. His family belonged to the old nobility. The church in which he was baptized is still standing. A stained glass window recalls his memory, and also the statue of the Virgin before which he prayed. He entered the Jesuit novitiate at Rouen when he was twenty-four years old, and was procurator of the College in that city when he was assigned to the missions in Canada, along with Frs. Gilbert Burel and Francois Chareton. They landed at Quebec on June 19, 1625, and were guests of the Recollets until they settled into their own residence at the confluence of the Saint Charles River and Lairet Creek, in 1626.

Brébeuf spent the first winter in the forests of Quebec with the Montagnais hunters. During the following summer he accompanied the Recollets to the remote region of Huronia, where he preached the Gospel from 1626 to 1629, then from 1634 until his death, except for two years, which a broken collar bone forced him to spend at Quebec and Sillery and Three Rivers. From what their ears understood of his name, Jean, the Hurons called Brébeuf *Echon*, which

means *the beautiful tree*. As a matter of fact he was very strong and over six feet tall.

His writings, those which have come down to us -- his *Relations*, a few letters, his spiritual diary -- manifest a keen spirit of observation, a knowledge of the Huron language, his administrative talents, his intimacy with God and his gifts of prayer. He was divinely enlightened on the redemptive role of suffering with Jesus, and on several occasions he had foreseen and accepted martyrdom, to the extent that he made a vow, signed in his own blood, never to refuse it.

When ambushed by almost a thousand Iroquois who were attacking the village of Saint Louis, he refused the suggestion made to him by the Huron chiefs to save himself and escape. During the battle he administered baptism to many, absolved and encouraged others, only to be captured, along with his companion Fr. Gabriel Lalemant, and led off to Saint Ignace, where for three hours he underwent one of the cruelest martyrdoms in the history of the Church. In fact, before his executioners dealt him the death blow,



The monument to Brébeuf at Hull. In 1926, the City of Hull succeeded in having the Commission of Historic Sites and Monuments of Canada erect a cairn at the foot of the Chaudière portage to commemorate the first trip to Huronia by Fr. Brébeuf, in 1626, and his recent beatification in 1925. On October 26, 1930, a beautiful statue which had been erected above the cairn was unveiled. It was the gift of M. Josaphat Pharand, a parishioner of Notre-Dame-de-la-Lorette to his pastor. The inscription reads "Saint Jean de Brébeuf, protect Canada."



Fr. Jean de Brébeuf speaks of Jesus to Huron children. This is a sculpture of Laureat Vallière in the Church of Saint Romuald, Quebec.

they tore out his heart to nourish themselves with his blood and his courage.

According to the testimony of his contemporaries, Jean de Brébeuf was "an outstanding man chosen by God" to lead the Huron people to the faith. "It seemed that he was born only for this country, for he adapted his personality and natural endowments to the native people with such mastery, making himself all things to all, in order to gain all for Jesus Christ, that he brought joy to their hearts", as Fr. Ragueneau writes. His colleagues were amazed at his holiness of life that did not seem to be lacking in any perfection, but really it was the result of a daily victory over loneliness, fatigue, misunderstanding and persecution. The supernatural illuminations which God bestowed on him in prayer invited him to allow himself to be nailed to the Cross with his Master and, "in his sufferings to take for his model, in doing what God wanted him to do, the pierced heart of Our Lady who was always perfectly submissive to the will of God, even though his heart often anticipated God's call to suffering."

No wonder that at his death he was able to estimate, at seven thousand, the number of Hurons who had been baptized, among whom there were more than a thousand baptized in the very year which preceded his martyrdom ! No wonder, too, that the history of the Church in Canada, with its human means, and without influencing the verdict of Rome, had authenticated a "mystical survival" of Fr. de Brébeuf ! According to all appearances, vouched for by reliable witnesses, the servant of God Catherine Simon de Longpré, known as Catherine de Saint-Augustin, a religious hospitaler at the Hôtel-Dieu in Quebec from 1648 to 1668, was directed from heaven above through the leader of our Martyrs, so that she might be able to realize to the full, despite the assaults of the devil, her vocation as victim for the salvation of the land of Canada. We are right on counting forever on the light which she received on February 27, 1663: "Fr. de Brébeuf informed me that God wanted to make use of him to protect our country and that those who had recourse to him would experience in him a powerful helper."

13
cartel
Tertio Julij anni 1642 190 Joannis de Brébeuf Sacerdos Iesu tunc vivis agens parochus
in ecclesia Immaculatae conceptionis ad tres flumina baptizavit infantem
videlicet natum Patre d. Jacobo Hertel, matre Maria Marguerite dea uxore
Nominis francisci inpositum. Patrimus frater franciscus Marguerite infantis
cousinulua, Matrimus Margaretha Couillard d. Joannis Nicolet uxore.

In the first baptismal register of Three Rivers, Saint Jean de Brébeuf entered in his own hand on July 3, 1642, the baptism which he conferred on François Hertel, the son of Jacques and Marie Marguerite. The godfather was his uncle François Marguerite; godmother Marguerite Couillard, the wife of Jean Nicolet. François Hertel was a prisoner of the Iroquois for twenty years, but he escaped and, until his death at the age of 80, he rendered great service to New France.



On the occasion of the beatification of our Martyrs in 1925, "the grateful City of Quebec" commissioned this recumbent statue to be done by the sculptor Alfred Laliberté, for the Jesuits' Chapel at Quebec.

Saint Jean de Brébeuf, whom the Lord chose to be the leader of our Martyrs and the foremost apostle of the Huron nation, teach us the secret of uniting our interior life with apostolic work, renunciation with peace, the cross with joy. With your help, may our lives be useful to the Church and our Country, in order that, more and more, in our land, everything may be gathered under the one leader, Christ. Amen.



Gabriel Lalemant

Gabriel Lalemant, Brebeuf's companion in the apostolate and in martyrdom had been in Huronia for only six months. Marie de l'Incarnation writes of him: "he was the weakest and most delicate man you could ever see; however, by a miracle of grace, God willed to make visible in his person what an instrument of God can accomplish, no matter how weak he is, when God chooses him for his glory and for his service. He endured fifteen solid hours of horrible torment; Fr. Brébeuf endured them for only three hours."

Both of them were subjected to the same tortures: boiling water poured over their entire bodies in mockery of Baptism, a necklace of glowing hatchets, flesh cut away from their arms, thighs and legs, their eyes gouged with burning coals, their heads scalped and hearts torn out, beatings with clubs and finally the fatal blow of tomahawk. But for Lalemant these tortures went on from six o'clock in the evening till nine o'clock the next morning.

He was born in Paris on October 10, 1610, and was the nephew of Fathers Charles and Jérôme Lalemant who were successive superiors of the Jesuit missions in New France. After entering the novitiate in 1630, Gabriel kept asking for permission to go to Canada himself. His uncles were both opposed to this since they thought his health was not strong enough. But his persistence won the day, supported as it was by completely supernatural motivation and prayer.

When he arrived at Quebec in September 1646, he was assigned to pastoral work for two years at Quebec, Beauport, Sillery, and Three Rivers. In the baptismal register of the Sillery mission, preserved in the diocesan

*Actum Gabriel Lalemant fuit baptizatus a Fratre Gabriel Lalemant Socio
procuratore missiois Huroniae Ecclesiae Catholicae Quebecensis
In festo sancti Michaelis de patre patre de Fratre de Fratre de Fratre
fratris patris de Fratre patris de Fratre de Fratre de Fratre de Fratre
Montmagny de Fratre de Fratre de Fratre de Fratre de Fratre de Fratre de Fratre*

On May 31, 1684, two months before he left for Huronia, Saint Gabriel Lalemant baptized, at Notre-Dame-de-Quebec, the oldest son of Pierre de Launay and François Pinguet. The godfather was the Governor of New France, Charles Huault de Montmagny, who remained in office until the arrival of his successor, Louis d'Ailleboust; the godmother was the maternal grandmother, Louise Boucher, the wife of Louis-Henri Pinguet. The child was given the name Charles.

archives of Quebec, there is a whole page in his handwriting; at the General Hospital there is a handwritten meditation "on the care for spiritual progress." On July 23, 1648, the urgent needs of the Huron mission, where the harvest was ripe and they were pleading for workers, forced the hand of the superior, who decided to allow his nephew to go up there with Frs. Daran and Greslon, Brother Noircler and "young Louis (Pinard)."

Fr. Chaumonot was to write to Fr. Jérôme Lalemant: "I had the honor of teaching the Huron language to your nephew for three weeks. The effort he devoted to learning it and the progress which he made were almost unbelievable. Some of our Fathers felt that God rewarded his great diligence with his saintly death"--Fr. Raguenau went even further: "In six months, he made so much progress in learning the Huron language that we had no doubt whatever that God wanted to use him to further his glory in this country." But God has his own way of bringing glory to Himself!

Saint Gabriel Lalemant, soul of steel in so weak a body, you teach us what human weakness can accomplish when supported by the power of God. Share with us your idealism, your earnest desire ever to make progress in the spiritual life, your understanding of the value of souls, your constant desire to lose yourself in Jesus Christ, in order to please His Sacred Heart by following him more closely and finally sharing his glory with his chosen ones. Amen.

THE TESTIMONY OF EYE WITNESSES

The “donné” Christophe Regnaut was one of the eight Frenchmen of Sainte-Marie who, on March 20, 1649 were sent in haste to Saint-Ignace to bring back the bodies of Brébeuf and Lalemant. On the way they met several wounded Hurons who had escaped from the massacre; others who were still living, were lying on the ground there at Saint-Ignace. What these eye witnesses told them at that time about the tortures inflicted on our two missionaries, Christophe Regnaut, who had become a Jesuit Brother, gathered together in a document which was discovered in Paris and is now in the Public Archives of Canada. The most important portion of this manuscript is the detailed verification which, on his return to Sainte-Marie, the author gave to the accuracy of the facts reported by the Hurons about the bodies themselves:

“First of all, I examined the body of Father de Brébeuf which was pitiful to see, as was also that of Father Lalemant. Brébeuf’s legs, thighs and arms were stripped to the very bones. I saw and touched a large number of big blisters which he had on several parts of his body, caused by boiling water which his executioners had poured over him in derision of holy baptism. I saw and touched the wound from a belt of bark coated with pitch and resin, which had scorched his whole body. I saw and touched the burns inflicted by the necklace of axes which they placed on his shoulders and stomach. I saw and touched his two lips which they had cut off, because he was still speaking of God in the midst of the sufferings they were inflicting on him. I saw and touched every part of his body which had been beaten with rods two hundred times. I saw and touched the opening the enemy had made to tear out his heart. In fact, I saw and touched every wound in his body which were just as the fugitives had told us and assured us.”

“We buried these precious remains on Sunday, March 21st with much consolation. I had the honor to bear them to the earth and to bury them with those of Father Charles Lalemant.”

“When it was time to leave the land of the Hurons, we exhumed both their bodies and had them boiled in strong lye. We scraped all the bones thoroughly and I was given the task of drying them. Each day I put them in a little earthen oven which we had, after heating it a little. Once they were ready to be packed up, we wrapped them separately in silken material; then we put them in two little caskets and brought them to Quebec where they are held in great veneration.”

“There is no greater proof of love than to give one’s life for those one loves” (John, XIII, 13). Like their master and model, Jesus on the Cross, our Martyrs had only one thing in mind during their tortures, the salvation of their converts and their prayers were answered: the spirit of the Gospel flourished amongst both of these groups and produced fruits of holiness.



First Meditation: Care for Spiritual Progress

Among the papers brought back from Sainte-Marie by Father Ragueneau in 1650, and he attests to their authenticity, there was this page in the handwriting of Saint Gabriel Lalemant. It was part of a "triduum of renovation" which the future martyr had given either to his fellow Jesuits or to the Sisters of Saint Augustine or the Ursuline Sisters of Quebec, before he left for Huronia. Among other precious writings, such as a handwritten letter of Saint Charles Garnier, the Religious of the General Hospital at Quebec inherited a number of these documents when the Society of Jesus was suppressed for a time towards the end of the 18th Century. The copies made of these in 1877 by the Archivist have made it very easy to interpret them.

PREPARATORY Prayer

1st Prelude: Listen to Saint Paul speaking to the Philippians in Chapter 3: I do, forgetting what lies behind, I think only of what remains to be done for eternal life, which is the goal that I have set myself.

2nd Prelude: Ask God for grace to understand better the importance of this matter and of renewing in ourselves the care for spiritual progress.

First Point: A religious must always have desire to advance in the spiritual life. God gives this grace to all those who are faithful in his graces from the beginning of religious life, and He continues to grant it to them as long as they maintain their fidelity to this grace. The great saints maintained it throughout their entire lives, and to the extent that one is more perfect, is also more attentive to this desire. All those who are serious about holiness of life are always concerned about the most important condition of living up to the life which they have chosen; all worldly people are always concerned either with their own pleasures or their own interests or their own honors. But the good which the Religious sets as his or her goal is infinitely higher than all these things, and merits an infinitely greater amount of attention and care.

Let us now reflect upon ourselves and try to discern what is the good that is continually in the forefront of our lives. We will discover that we are continuously attentive to everything else but our interior progress. Let us see what we are concerned with and why.

2nd Point: The motives which urge us to renew within ourselves this preoccupation about our spiritual progress may well be following: First of all, it is shameful that, where an Apostle strives to grow in perfection and to make progress, others are perfectly content to remain there. Secondly, it is impossible to achieve any marked degree of perfection without this preoccupation. Thirdly, anyone who is negligent in this matter is in danger of losing everything.

Fourthly, if we do not devote ourselves to this work we will inevitably be working at something else that is less worthy of our efforts. There is no man who does not have a main goal which he strives for throughout his life. Happy are those who make perfection their main goal in life! Fifthly, it is an illusion to think that we can be content with mediocrity in virtue. God does not guarantee us the grace to persevere in this sort of goal, if we refuse the grace which he offers us to make progress; moreover, it is absolutely certain that we shall always have less perfection than we long for.

3rd Point: The means of renewing this preoccupation can be listed as follows: First of all, ask God's pardon for having been so negligent about it; also ask Him to give us a great desire for perfection. It is from the greatness of this desire and the lofty idea of being perfect that the care for perfection arises in our hearts. Secondly, get rid of those things which have seduced our hearts most frequently; or if they are good and holy, correct our way of using them, trying to accustom ourselves to do them with a true desire for our perfection. Thirdly, begin to practice this care by making it the subject of our particular *examen*. Fourthly, make it the subject of our spiritual reading and our meditations, and during general *examens* pay careful attention to what causes our failures in this matter, and give some thought to the way we react when we have come to know our sins and imperfections; we must never fail to apply the remedy.

We may begin the colloquy within our hearts, reminding ourselves that it would be better for us not to think of perfection at all, than to think of it and not have any care to attain it; it would be as if we were to say to ourselves: I have no desire to reach perfection. Finally, we can turn to God with shame and confusion about the past and a genuine desire henceforth to do better, relying on his help. Amen.

+
première méditation
Du donq de l'aduanement spirituel

1^{er} point

Le point d'arrivée est le point de départ. Il faut donc pas s'arrêter au bout, —
parce que tout n'est que l'instant de l'instant, et que nous ne sommes que le
moment, qui est l'instant qui se meurt et se renouvelle.

2^d point. Demander à Dieu le don de bien comprendre l'importance du rôle assigné, et
de bien répondre en nous le don de l'aduanement spirituel.

premier point. Le chrétien doit avoir au donq continué de l'aduanement en —
dieu. Dieu le donne à tout celui qui s'engage à lui. Dieu le donne à celui qui se rend
à lui, et à celui qui se rend à lui. Dieu le donne à celui qui se rend à lui. Dieu le donne à celui
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qui se rend à lui. Dieu le donne à celui qui se rend à lui. Dieu le donne à celui qui se rend à lui.

— faisons une méditation sur nous, et voyons quel est le bien qui nous rend toujours en
hauteur. nous trouvons que nous avons un donq continué de tout autre chose que de
notre aduanement intérieur. Voyons de quoi, et pourquoi.

2^d point. Le mot de nous oblige à reconnaître en nous le donq continué de
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3^e point. Le mot de nous oblige à reconnaître en nous le donq continué de nous. Le mot de nous
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Comme nous le Colloque avec nous mêmes, nous voyons que nous sommes en nous
nous de ce point de vue de la méditation. Le mot de nous oblige à reconnaître en nous le donq continué de nous.
Le mot de nous oblige à reconnaître en nous le donq continué de nous. Le mot de nous oblige à reconnaître
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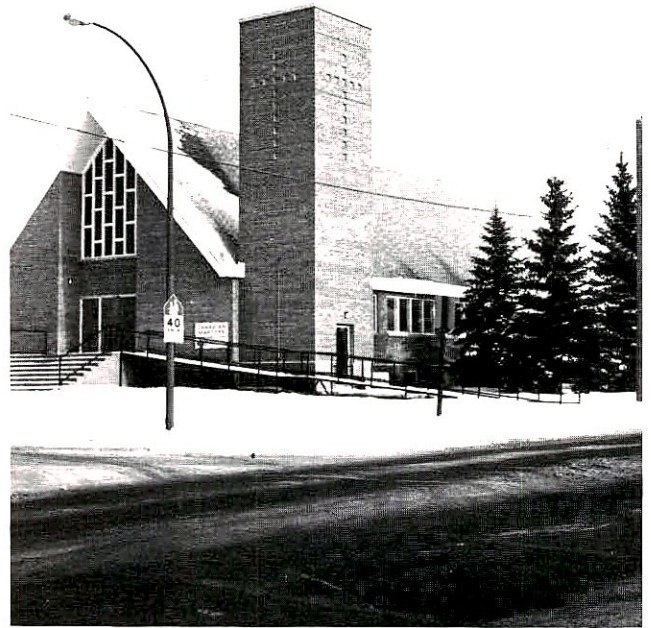


ANTOINE DANIEL

Antoine Daniel belonged to family from Dieppe who had been sailors for generations. It was even on a ship commanded by his brother Charles that he landed at Fort Sainte-Anne on Cap Breton Island in 1632. But when Champlain stopped over there in 1633, Antoine left the island for Québec. He was appointed to accompany Fr. de Brébeuf on his voyage to Huronia but, as a temporary measure, he was entrusted with the abandoned chapel of Notre-Dame-de Recouvrance, which was used as the parish church. The missionaries left only in July 1634, on a journey that finally got underway through the special help of Saint Joseph and succeeded despite hundreds of painful experiences.

The principal service which Fr. Daniel — called ANOUENNEN (antoine?) — rendered to the Huron Mission was that of a teacher. As a young teacher at the College of Rouen, he had known and probably baptized the Huron youth AMANTACHA, who became Louis de Sainte-Foy. This encounter may have been his first contact with the Huron language. Whether this was so or not, he excelled in that language. The *Relations* credit him with a musical adaptation of the *Our Father* in Huron, and also starting a daring enterprise: a school for Huron boys at Notre-Dame-des-Anges, at the confluence of the Lairet creek and the Saint Charles River close to Quebec. This experiment lasted seven years but proved to be impossible to continue, despite some individual successes with four or five young men who grew in holiness and became apostles.

On his return to Huronia, Antoine Daniel devoted himself body and soul to his parishioners at Ténaustaye, and it was from there that today's Hurons of Lorette originated. On July 4, 1648, on the second day after his annual retreat, which he had just finished at the residence of Sainte-Marie, he was coming to the end of his Mass when the Iroquois, who had sneaked up during the night, invaded this frontier outpost of four hundred souls. The evening before, Fr. Daniel had prepared them for this surprise attack for the Lord had given him a premonition of it during his retreat. To baptize his catechumens who had asked him for it, he had to be satisfied with baptism by aspersion using a handkerchief dipped in water.



Canadian Martyr's Church, Regina, Saskatchewan

As the mass came to an end he had scarcely taken off his chasuble, the Iroquois were astonished at the sudden apparition of this Black Robe who kept speaking to them about God and eternity, and they spent some time shooting him with their arrows and bullets. Finally they threw his body into the flames of the chapel, where, as Blessed Marie de l'Incarnation puts it: "he was sacrificed at the foot of the altar along with the altar itself." He was forty-eight years old.



Mass on the 3rd Centenary of the martyrdom of Antoine Daniel, at Mont-Saint-Louis, in old Huronia, on July 4, 1948.

*Ego Antonius Daniel,
professionem facio, & promitto
Apud Huronos in nova Francia
die vicesimo septimo Septembris*

Antonius Daniel 

I, Antoine Daniel, make my profession and
I promise (poverty, chastity and obedience
in the Society of Jesus)...
Among the Hurons, in New France, September 27 (1640)
Antoine Daniel

Saint Anthony Daniel, priest and victim like Jesus, offer to his Heart, who never ceases to immolate himself on the altar, our persons, our desires, and our accomplishments. As he did for you, may he deign to fill them with his divine love and make use of them for his glory and salvation of souls, in union with his eucharistic sacrifice. Amen.



CHARLES GARNIER

Charles Garnier was born at Paris in 1606, and was the grandson of a martyr who, at the fall of Pithiviers, where he was in command of the garrison, had paid for his refusal to accept the Protestant reform by being hanged. Charles lost his earthly mother when he was very young, but he entrusted the guidance of his life to his heavenly Mother. His membership in the Sodality of the Blessed Virgin and his devotion to the Immaculate Conception won for him the grace of angelic purity, self-mastery in all circumstances and a spontaneous charity in the service of others. That is why, in 1930, he was chosen as patron of the College des Jésuites in Quebec.

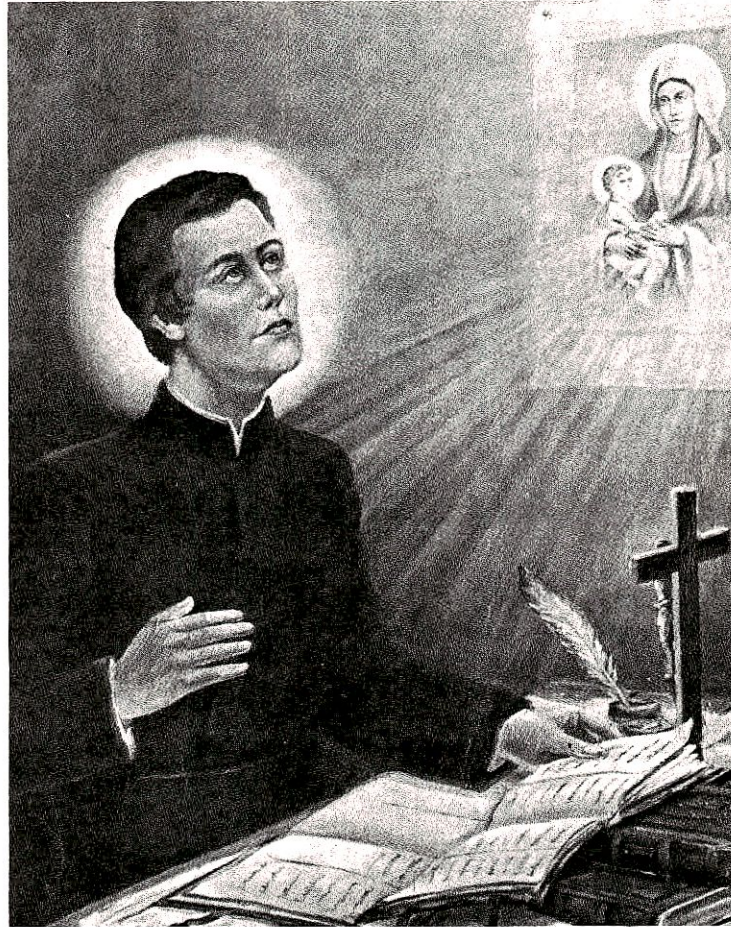
Charles had two brothers: his older brother, after a somewhat frivolous life, became a Capuchin; the younger

one entered the Carmelites and became the chosen recipient of letters written by the Canadian missionary, and he preserved these letters with the utmost care. Their father, who was an important official at the court, did not refuse God the gift of his sons, who on their part, took an active part in his own sanctification.

Charles Garnier reached Quebec June 11, 1636, along with Charles Hault de Montmagny, the second Governor of New France. Charles was immediately sent to Huronia by his Superior, and he never returned from there. He proved to be, in the words of Fr. Ragueneau: "an apostle truly endowed with the qualities necessary for our kind of work, and he never lacked the heroic virtues of saint."



The central Residence of Sainte-Marie (1639-1649) was made up of three sections separated by palisades: the area reserved for the French, (Fathers, Brothers, "donnés", salaried workers, young lads and a few soldiers); the area reserved for the Huron Christians, who came there to pray and to receive instructions in the faith or to be looked after in sickness; finally the area reserved for pagan Hurons, who were drawn there by the grim necessities of life and by the warmhearted welcome they received. At Sainte-Marie, the missionaries used to make their annual retreat, discussed the direction of their apostolate, and composed letters and "**Relations**".



This painting by Georges-Henri Duquet was done for Collège de Jésuites, at Quebec, in order to illustrate Saint Charles Garnier's serious application to the study of the Huron language and his constant recourse to his Heavenly Mother.

In 1647 his superior entrusted to his care the village of St. Jean, towards the south of Nottawasaga Bay; it had more than five hundred families. Fr. Garnier made it into a flourishing mission during the two years he worked there, but, following the Iroquois attack of March 1649, this frontier post was so exposed to danger that it was only his apostolic zeal of the "good shepherd who gives his life for his sheep" that accounts for the missionary staying on there, despite the offer that had been made to him to join his fellow apostles on Chritian Island.

On December 7, 1649, at about three o'clock in the afternoon, the enemy appeared on the scene putting everything and everyone to fire and sword. As he was running about in every direction to help those who were dying, Garnier himself was shot twice, in the stomach and lower abdomen, but that did not prevent him from dragging himself to his people till all his blood was shed, and then he was felled by a blow from an axe.

Recently, an elderly resident of that area, Allan Blair, found in his garden a large medal of Saint Ignatius, just like those that Jesuits formerly wore at the end of their large rosary beads, and this medal bore the mark of a bullet. Protestant through he was, this man venerated it as a relic of the holy missionary and martyr.

Reverende admodum in xpo Pater

*Dona ad Beata Maria apud
Paronem 3^o Maij 1647*

*Minimus ac obsequiosissimus
in xpo filius vester
Carolus Garnier*

"Most Reverend Father in Christ...

Written at Saint-Marie-among-the-Hurons, May 3, 1647."

In this letter which Charles Garnier, as a Consultor, wrote to the Superior General of the Jesuits, he signs himself at the end as:

"your very humble and very respectful son in Christ."

Saint Charles Garnier, blood-stained lily offered to the Immaculate Virgin, obtain for us from the Virgin Mary the grace that we may follow your example by practicing prayer and vigilance, and that we may preserve or regain purity of heart, in order to devote ourselves, as you did, totally and single-mindedly to the service of our neighbour. Amen.



ISAAC JOGUES, RENÉ GOUPIL et JEAN de la LANDE

Isaac Jogues, René Goupil and Jean de la Lande must be considered as an inseparable trio.

Born at Orléans on January 10, 1607, Jogues was a year older than René Goupil, who came from Anjou. Jean de la Lande, of Dieppe, was just about the same age.

Isaac Jogues belonged to a cultured and wealthy family. At seventeen, when faced with the choice, he opted to follow the divine call rather than the attractive security of his father's flourishing business. During his novitiate at Rouen, and at the Colleges of La Fleche and Clermont, where he studied philosophy and theology, the missions of New France were often the subject of conversation among the young Jesuits and stirred up earnest prayer and commitment. After being ordained a priest in January 1636, he left for Canada in April of that year and set out about mid-August for Huronia. His zeal and his obvious strength of soul led his Indian companions on the trip to call him *Ondessonk* which means, bird of prey.

René Goupil, after spending some years studying surgery, had entered the Jesuits in March 1639. When his deafness forced him to leave the Society, he began to think about fulfilling his missionary as a layman. He came to New France in 1640 and was assigned to Sillery, where, on November 18 he became the godfather of an adult to whom he gave his own name, René.

Anna D. 1640 Dec 18. Monsieur de la Lande a été baptisé par le P. René Goupil. Le baptême a été fait en présence de plusieurs autres Pères de la Compagnie de Jésus. Le baptême a été fait en présence de plusieurs autres Pères de la Compagnie de Jésus.

Saint René Goupil becomes a godfather, at Sillery,
November 18, 1640.

The first mention of Jean de la Lande's presence in the country is found in the report of a drowning that occurred in the Saint Charles River, April 28, 1639; then on Decem-

ber 14, 1642, at the public auction of the deceased Jean Nicolet, he pays a few pennies for two prayerbooks; finally on May 22, 1644, he attends a marriage in the private chapel of Monsieur de Puiseaux close to Sillery. Like René Goupil, he had become a "donné", that is to say, he committed himself to serve the Jesuits, without any salary, while they on their part guaranteed his lodging, food and clothing and medical care.

In the middle of June 1642, Fr. Jérôme Lalemant, the Huron mission superior, asked Fr. Jogues to take the ailing Fr. Raymbault to Quebec along with the Hurons who were going down there for trading purposes. Now, just a few days beforehand, while at prayer, Jogues had asked the Lord grant him the grace of suffering for his glory. He understood that the superior's suggestion was the divine reply to his prayer and he set out with peace of soul.

The incredible exhaustion of the thirty-five days on the journey were merely a prelude to what was waiting for him on the return trip. Accompanied by the "donné" René Goupil and Guillaume Couture, he was heading back to his mission with about forty Hurons when, on the morning of August 2nd, as they were paddling along the north shore of Lac Saint-Pierre, the convoy was attacked by Iroquois who were in ambush. Goupil was in one of the leading canoes and was among the first to be captured. Rather than abandoning their young companion and so many captives who were friends, Christians or catechumens, Jogues and Couture, who could have escaped, handed themselves over to the enemy, knowing full well what fate awaited them.

They were taken down the Richelieu River and through Lake Champlain to Iroquois territory. Later on Jogues gave an account of this painful trip and the captivity that followed it. The *Relation* of 1643, and especially that of 1647 gives the detail of the story. Here it may be sufficient to mention the following: it was on that painful journey that Jogues had his fingernails torn away, his fingers chewed and crunched to the bone, and his left thumb cut off at the joint by a vicious old lady; at every village they had to run the gauntlet of clubs wielded by a double line of the enemy; on their arrival at Ossernenon, the three Frenchmen were

turned over to some families who had lost one of their own in the war; on the way, René Goupil convinced Fr. Jogues to receive him once again into the Society of Jesus; on September 29th, the Feast of Saint Michael, the saintly young man was murdered at the order of an old man who had seen him teaching his grandson to make the hated sign of the cross; despite a year spent in this cruel land where his life was constantly threatened, Jogues became more and more abandoned to God's will; finally he went down to Manhattan, (the future New York) with an Iroquois band and there, thanks to the compassion of a Protestant pastor, the governor, and a ship's captain, he found the opportunity to escape, towards the end of Autumn of 1643; he returned to France with the one desire of returning as soon as possible to New France.

Indeed in 1644 he came back there, armed with permission to say Mass despite his mutilated fingers. Pope Urban VIII had declared that "it would be unthinkable that a martyr of Christ should not be able to drink the blood of Christ!" Jogues was appointed to the frontier post of Villemarie, where, during the winter, his confessor Fr. Jacques Buteux, ordered him to put in writing the trials and consolations of this former captivity. Then, in the summer of 1645, an Iroquois delegation appeared at Three Rivers with Guillaume Couture as one of its members, and Jogues was ordered to join it. He was all set to leave with the Iroquois ambassadors, when, in mid-September, his former superior in Huronia, Fr. Jérôme Lalemant, came to take charge of the whole Canadian mission, and Jogues shared with him some of his lofty desires. When peace seemed to be solidly assured, Fr. Lalemant and his consultors agreed to let him accompany Jean Bourdon, the Governor's representative, and laid the foundations of a "Martyrs' Mission" in memory of René Goupil. This embassy of a month and a half (May-June, 1646) convinced him to return in the fall to his "espousals of blood."

It was only the apostolic docility of his superiors to the Holy Spirit, that justified this return. His companion this time would be the *donné* Jean de la Lande, who had been chosen because he had the qualities required by Jogues himself: "The man who comes with me must be a good and virtuous man, capable of courageous conduct, and he must be willing to suffer something for God. It would be helpful also if he knows how to build canoes, so that we may be able to come and go when we want to do so." It was with full knowledge of what he was getting into that Jean de la Lande, who was then serving at Three Rivers, where both of them had had many opportunities to observe one another, agreed to accompany Fr. Jogues. The *Relation* states: "He declared that the desire to serve God drew him to a land where he fully expected to meet his death."

On September 24, three canoes left Three Rivers. The two Frenchmen left in separate canoes with Otrihoure, the Huron who had turned Iroquois, several Agniers and three Hurons who were to visit their relatives who were

prisoners. At the mouth of the Richelieu, the Agniers went on ahead and the Hurons decided to return to Huronia. Otrihoure alone continued the trip with Jogues, de la Lande and their baggage. When they reached Ossernenon, which Jogues had consecrated to the Blessed Trinity in June, they noticed from the scowling faces of the Iroquois and their conduct, that their attitude had changed. Sickness had decimated several of their villages, their corn harvests had been a failure, their sorcerers had accepted the explanation given by Huron prisoners, that the Black Robes' religion always brought disaster: that Ondessonk was the worst of the sorcerers, and that the chest which he had left here under lock and key was the instrument of his evil spells.

A great council had to be called to re-evaluate the peace contract. While the Wolf and the Turtle clans wanted to remain faithful to the serious decisions taken at Three Rivers, the Bear clan, which was more violent and fanatical, demanded once more a coalition of the five cantons against the French and their allies. Ondessonk's fate and that of his companion would be determined by the Council, unless the hotheads of the Bear clan could prevent a humiliating defeat by striking some decisive blow.

And that is exactly what happened. On October 18th, at nightfall, when the chiefs were assembled in a neighbouring village, a young man returned to invite Jogues to have supper in one of the cabins of his clan. To refuse the invitation would have been either to lose the opportunity of winning back to his friendship these hostile people, or to the risk of seriously offending his host, or to give the impression that he was afraid. He accepted the invitation. As he was raising the hide which served as a door, and was stooping down to enter the cabin, he received that fatal blow on the back of his head, which, in the eyes of these cruel men, was the salvation of their nation. His scalped head was raised up on the end of a stake. A gruesome dance was performed to celebrate this defiance hurled at the Council, the French, the Hurons and the Algonquins.

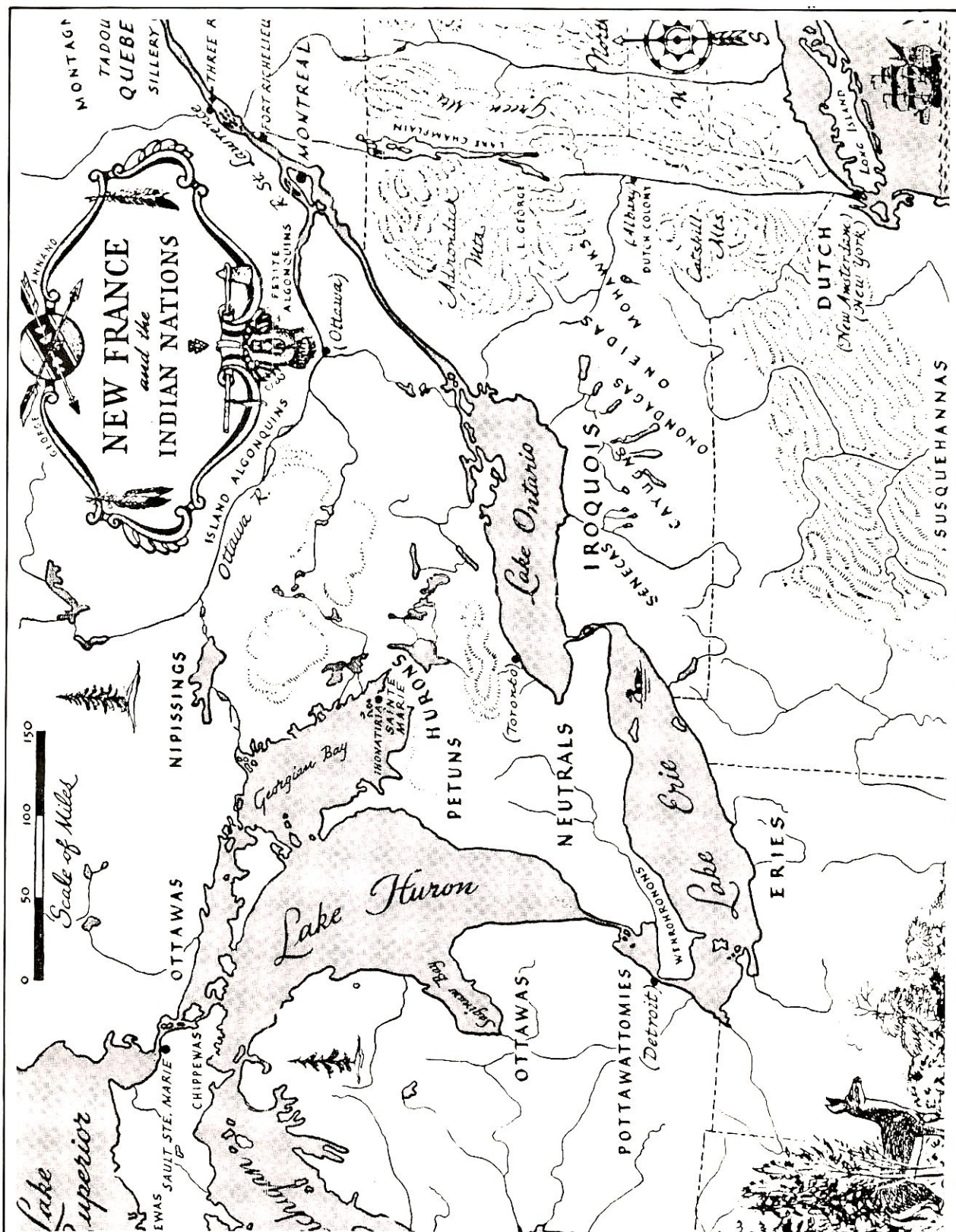
There was still the other paleface; it they allowed him to live, and if he escaped, the French would wreak a terrible vengeance on them. The family who had given both of them shelter had no chance whatever of protecting Jean de la Lande, and there was no way they could prevent him from also becoming a murder victim on the morning of October 19th. He too was scalped and his head then exposed to the view of all: according to the Dutch, his body, like that of his "father" was thrown into the river.

One year later, to the very day, an Iroquois was spotted by Jean Amyot opposite Three Rivers, and led captive to Sillery, where he died a Christian amidst the tortures which the Algonquins, as was their custom, inflicted upon him. In his death chant, he frequently invoked the name of Jesus, and asked for forgiveness of his sins, and even thanked Antaiok (Jean Amyot) for being the cause of his

Saint René Goupil your short life was a testimony to the mysterious ways of Providence, of your care for the sick and for children, of your deep devotion to Mary; obtain for us the grace of self-forgetfulness in the service of God and our neighbour, along with a childlike spirit which will ensure that we will die as you did, invoking the names of Jesus and Mary. Amen.

salvation. Now, according to the testimony of a Huron who had escaped from their hands, this Iroquois was the murderer of Jogues and of Jean de la Lande. At his baptism

on the preceding September 16th, he had taken the name of Isaac. Such was the vengeance of the saints and the mystery of Jesus' mercy !



This map is taken from Fr. F.X. Talbot's book *Saint Among the Hurons*. Jogues, who was a missionary in Huronia from 1636 to 1642, travelled over the route to Iroquois territory on three different occasions: In August 1642 as a prisoner along with René Goupil and Guillaume Couture; in June 1646, as mediator with Jean Bourdon; in September 1646, as a missionary with Jean de la Lande.

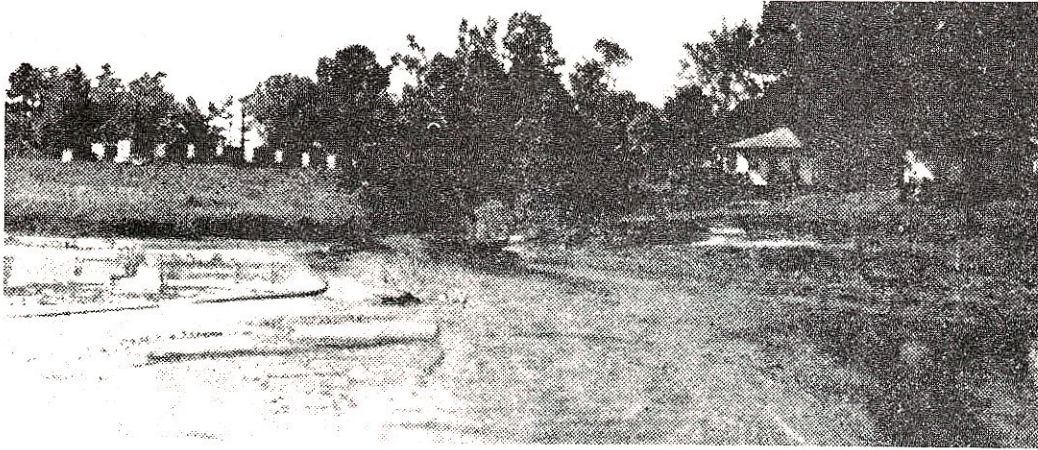
Le 22 may 1644 Le P. Jacques Delaplace faisant office
de Curé a Québec après avoir publié les bans par deux
dimanches pour le mariage de le R. D. Vmout supérieur de la
mission ayant l'assentement du troisieme a marié de la
Capelle de St Michel a Desfray Cosme Leger fils de
deffunt Desfray Leger & deffunte Marie Michuag de la
paroisse de Monac & Saintonge & Roberte Gadois fille de
Pierre Gadois & de l'uy de Moges de la paroisse d'Appenay
au presbiter & y presant de M^{re} de Desfray. M^{re} Desfray
Anneurick de fort de Québec, Leger de la Lande p.c.

At Notre-Dame-de-Quebec the marriage of César Leger and
Roberte Gadois is registered; Jean de la Lande was among those
present at this wedding on May 22, 1644.

Anno dñi 1646. 20 Aug. Ego Josephus Duperon Soc. Jesu interdu baptizavi ab
Attemagouik
Ipsa scriptor Josephum Kisserini & 4 annos & 11 menses natum ex parentibus Kachkoxianke
Kachkoxianke patrimy huius Urbani Landi vulgo Lamarche
Ipsa Inducium Sakhikimiat & aliquot menses natum ex eisdem parentibus patrimy
huius Inducium Casseau vulgo Lafontaine
Ipsa Margaritam Stachikimiat & 4 annos & 11 menses natam ex eisdem parentibus patrimy
huius Inducium Casseau vulgo Lafontaine
Ipsa Bernardum Kisserian & 4 annos & 11 menses natum ex parentibus Stachikimiat & 4 annos
natum de eisdem & 4 annos & 11 menses natum ex eisdem parentibus patrimy huius
Inducium Casseau
Ipsa Mariam Tassarauit & 4 annos & 11 menses natam ex eisdem parentibus patrimy huius
Inducium Casseau

At Three Rivers, on August 20, 1646, a month before he left for
land of the Iroquois, Jean de la Lande became the godfather of
Marie Tessaraouit, a three or four-year-old Attemagouik, who was
baptized by Fr. Joseph Duperon.

Saint Jean de la Lande, you were a donné as a layman participating in the missionary
work of the Church in New France. Obtain for all Christians of our country, young and
old alike, the grace to understand the importance of their participating in the apostolate
of the Church and of imitating your heroic response to the call of the Holy Spirit. Amen.



The mouth of the Saint Joseph River, opposite the Motel Villa d'Autray, at Berthierville, where, on August 2, 1642, the tracks of the Iroquois who lay in ambush were spotted.



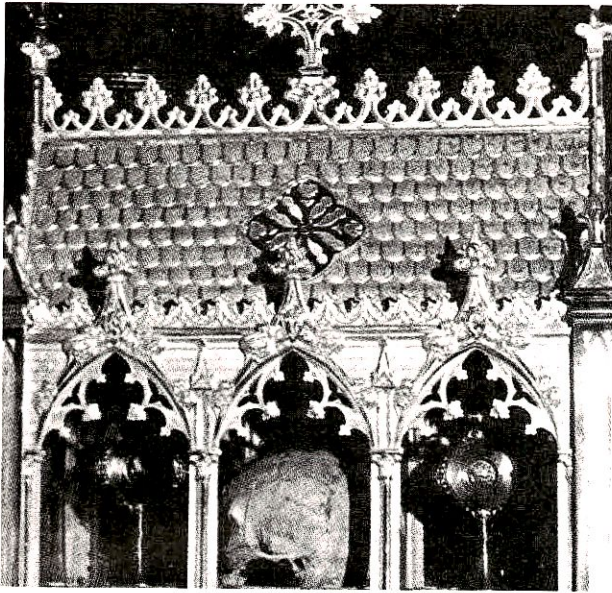
The recumbent statue offered in 1925 to the Jesuit Chapel "by the grateful Province of Quebec".

Saint Isaac Jogues, you were filled with an intense desire to share in the sufferings of Jesus; obtain for us a deeper understanding of the mystery of the Cross, in order that we also may make up in our bodies for what is lacking in the sufferings of Christ, on behalf of his body which is the Church. Amen.

The Relics of Our Holy Martyrs



Silver bust presented to the Jesuits in 1650 by the Brebeuf family. It is kept at the Hôtel-Dieu of Quebec and contains the right half of the martyr's skull.



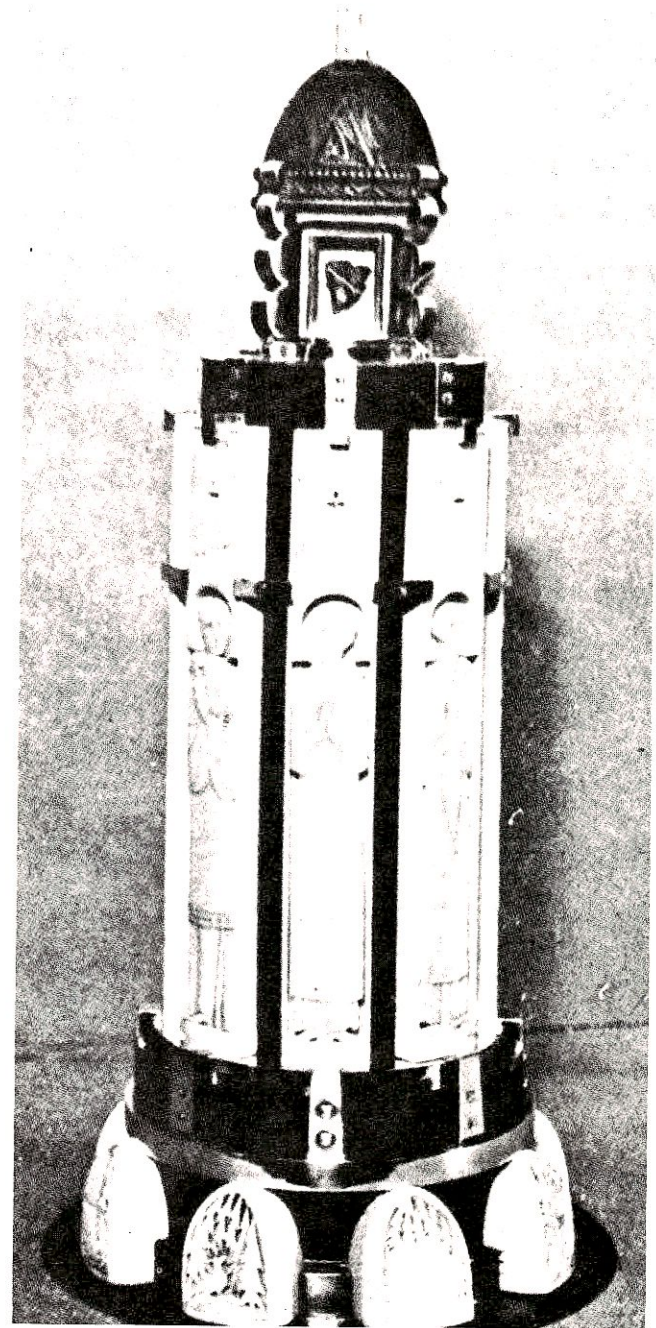
The reliquary in the Jesuit Chapel at Quebec, made in 1925. It contains, in the left side of St. Jean de Brébeuf's skull. To the left part of a rib of Saint Gabriel Lalement. To the right a section of the fibula of Saint Charles Garnier.

We have relics of only three of our eight Martyrs: Saint *Jean de Brébeuf*, Saint *Gabriel Lalemant* and Saint *Charles Garnier*.

The bones of the three who were murdered in Iroquois territory lie either at the bottom of the Mohawk River or elsewhere in the soil of Ossernenon where the Auriesville Shrine now stands. Nothing has ever been found of the bodies of Saint Antoine Daniel, whose body was reduced to ashes in the flames that destroyed his chapel, and of Saint Noël Chabanel, who was thrown into the Nottawasaga River. When the flock and its shepherds were decimated, the Huron mission moved down country and placed itself under the protection of the Governor of Quebec in June 1650; its canoes brought us the precious remains of Brebeuf, Lalemant and Garnier: the entire skeletons of the first two had been exhumed from their grave at Saint-Marie and the bone from the broken leg of Charles Garnier which had been removed by the Fathers who buried his body among the Petuns in December 1649.

Some parts of these relics were brought back to France and offered to some Jesuit houses and to relatives of the Martyrs; in New France some of them were given to the Ursuline Sisters and to the Hospitalers of Saint Joseph; they rest were preserved in the Jesuit College at Quebec. A short time before his death on March 16, 1800 (on the anniversary of Brebeuf's Martyrdom), the last surviving Jesuit of the old Society of Jesus, Fr. Jean-Joseph Casot, entrusted what remained to the Hospitalers: the skull of Saint Jean de Brebeuf and the femurs of Saint Gabriel Lalemant.

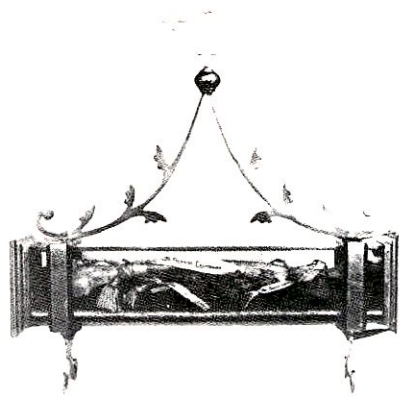
A hundred and twenty-five years later, to prepare for the beatification of our Martyrs, all their bones that had been preserved in Canada, either at the Hotel-Dieu, or at the Ursuline Convent, were officially identified. Some fragments were removed to be sent to Rome. Then in a gesture of fraternal charity, the two communities above decided to share their treasures equally with the Canadian Jesuits of the restored Society of Jesus.



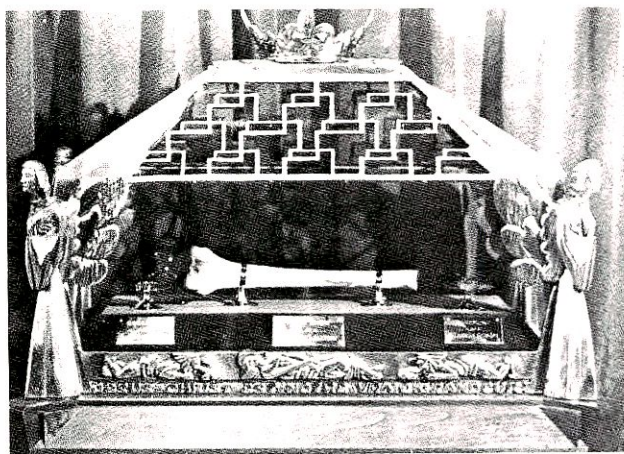
Reliquary of the New York Province (1932), venerated at the Shrine at Auriesville.

This is how they divided them up. The Ursulines, who had the ribs of Frs. Brebeuf and Lalemant, as well as an anklebone of Charles Garnier, divided them into two parts or into two equal sections. The Hospitalers, who had the femurs and two vertebrae of Gabriel Lalemant and what was left of the fibula of Charles Garnier, gave the Jesuits one femur, one vertebra and another section of the fibula. As for the skull of Brebeuf, it was sawed in two vertically through the middle of the face in such a way that the Jesuits and the Ursulines could expose both sides for public veneration, once a facsimile of the missing side was completed in wax.

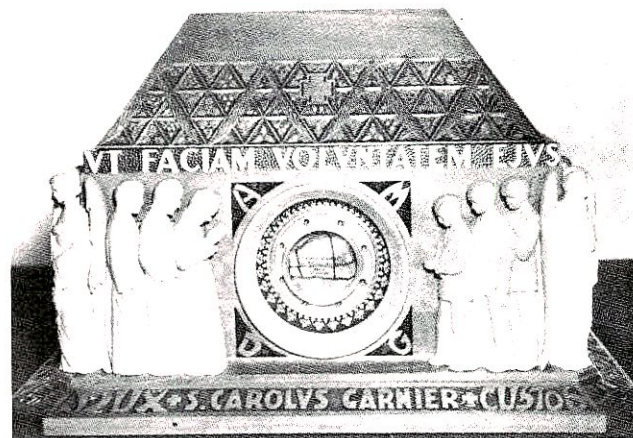
The three days of prayer celebrated at Quebec in honor of the newly beatified Martyrs, in mid-November 1925, were preceded, on the afternoon of the 12th, by the transfer



The right femur of Saint Gabriel Lalemant preserved at the Hotel-Dieu, Quebec, in this beautiful reliquary along with the rest of Saint Charles Garnier's fibula. The National Archives of Quebec, Laveriois collection.



Reliquary of the Parish of the Immaculée Conception in Montreal. It is the work of Charles-Émile Charuest (1949) and contains the left femur of Saint Gabriel Lalemant.



The artistic all-wood reliquary of Saint Charles Garnier is now at the Garnier Residence at Quebec. It is the work of the Architect Blaise Marchand (1955).

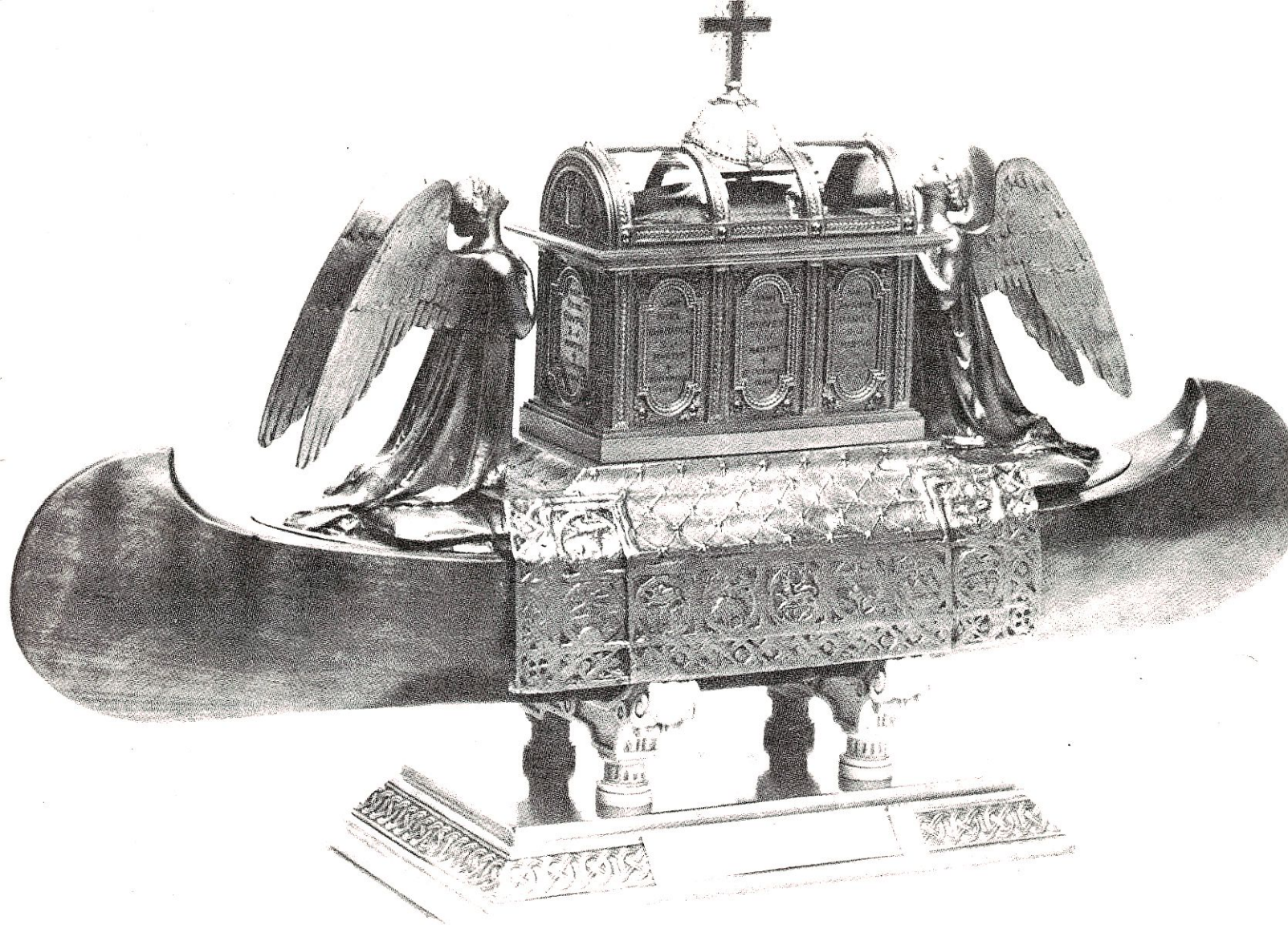
in solemn procession of the reliquaries to the Jesuit Chapel. An estimated forty thousand people took part in the procession, either in the religious, civil and military cortege, or in the crowd of spectators who lined the route. It was pointed out, at the time, that the Protestant Judge Gibson, had suspended the hearing of an important case so that he could march in the procession and so that other persons interested might be present for the event.

The Jesuits of France also shared the relics which they had. That is how Garnier Residence on Boulevard Saint-Cyrille in Quebec came to possess an important relic of its patron saint. It bears an old inscription by pen and in Latin: V. P. Caroli Garnier/Mart. Soc. Jesu in miss. Canad. /1649/ VII decemb." (Bone) of Venerable Father Charles Garnier, martyr of the Society of Jesus on the Canadian mission, in 1649, on December 7." Also from France came the beautiful reliquaries of the Martyr's Shrine of Saint-Marie-among-the-Hurons and of the American Shrine at Auriesville. As far as the two femurs of Saint Gabriel Lalemant and the two sections of the skull of Saint Jean de Brebeuf are concerned, the femur sent to the Jesuits is on display in their Church of l'Immaculée-Conception in Montreal and the left-hand side of the skull is in the Sodality Chapel at Quebec, whereas the other femur and

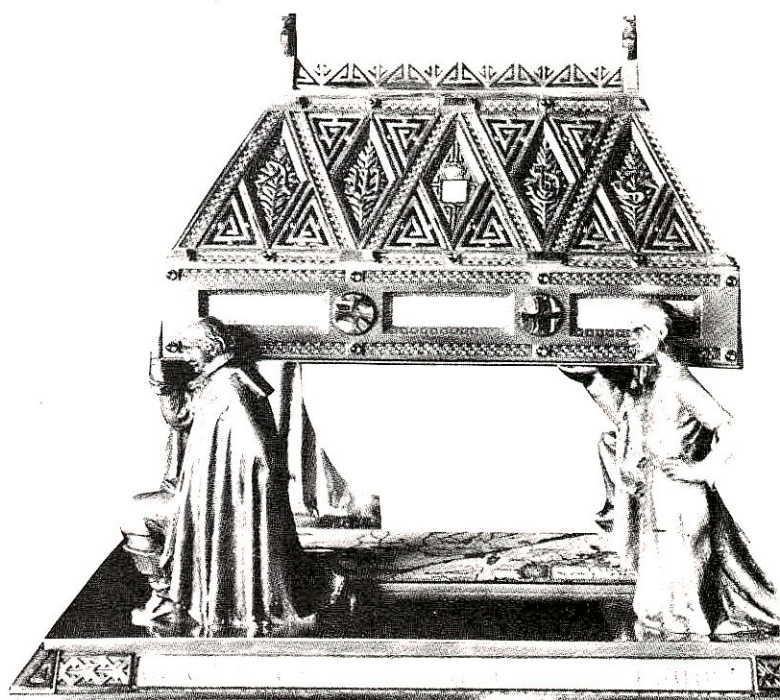
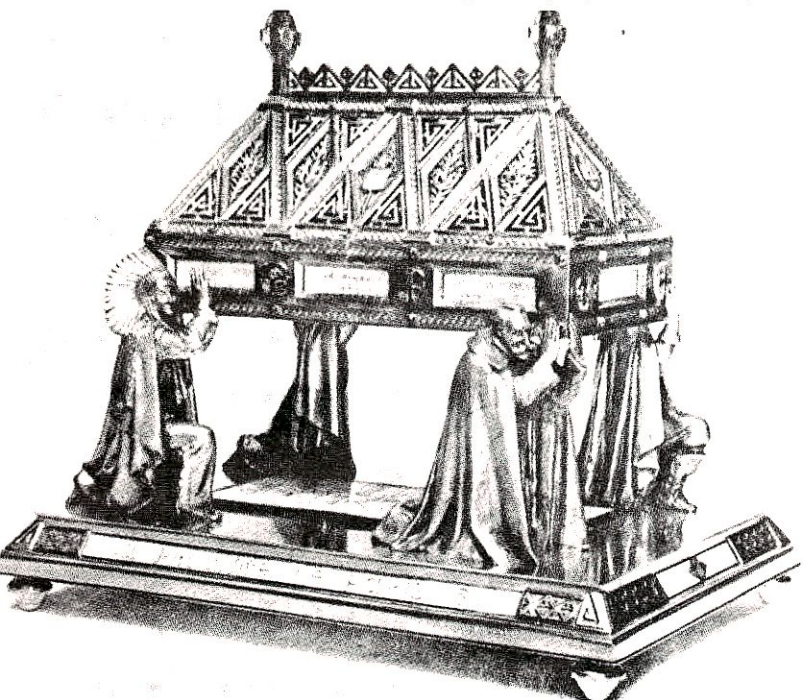
the right-hand side of the skull are to be seen at the back of the oratory of the relics, in the Chapel of the Hotel-Dieu, the first in a new reliquary, and the second in the ancient silver bust reliquary with its ebony base which was offered to the Jesuits long ago by the family of Fr. de Brébeuf.

The minor bones preserved in the three communities, as well as the wood of three ancient reliquaries, were divided up again and again to meet the very widespread demand for relics, either of one or other of the three Martyrs or of the three of them together. To fulfill these requests, goldsmiths here and elsewhere often produced artistic marvels. The pastors of Tadoussac and of Notre-Dame-de-Recouvrance at Quebec insisted on enshrining some of them in the altars of their reconstructed churches.

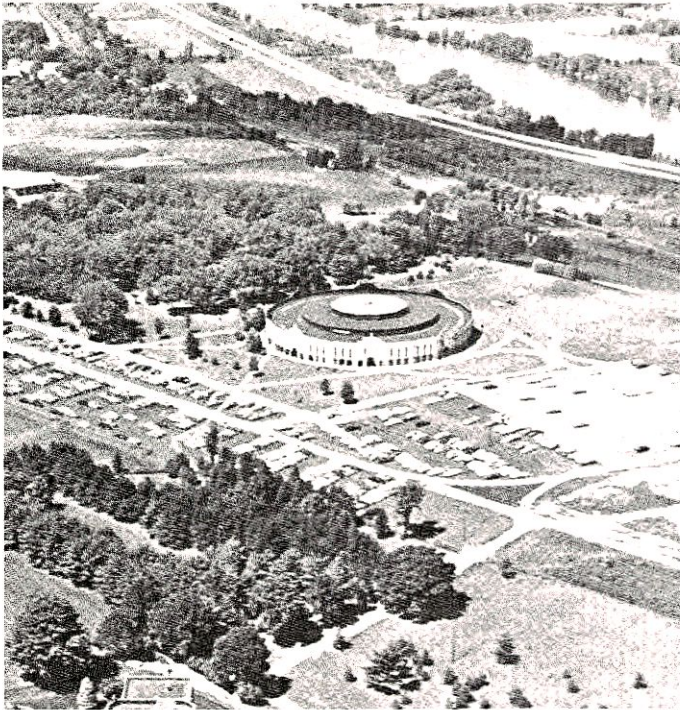
The admirable testimony which our eight Martyrs gave to Jesus Christ by heroically accepting the sacrifice of their lives at the height of their maturity was at one and the same time the result and the reward of their constant practice of self-giving out of their love for God and for souls. It was because they humbly filled out day by day, in their own flesh, what was lacking to the Passion of Christ for the good



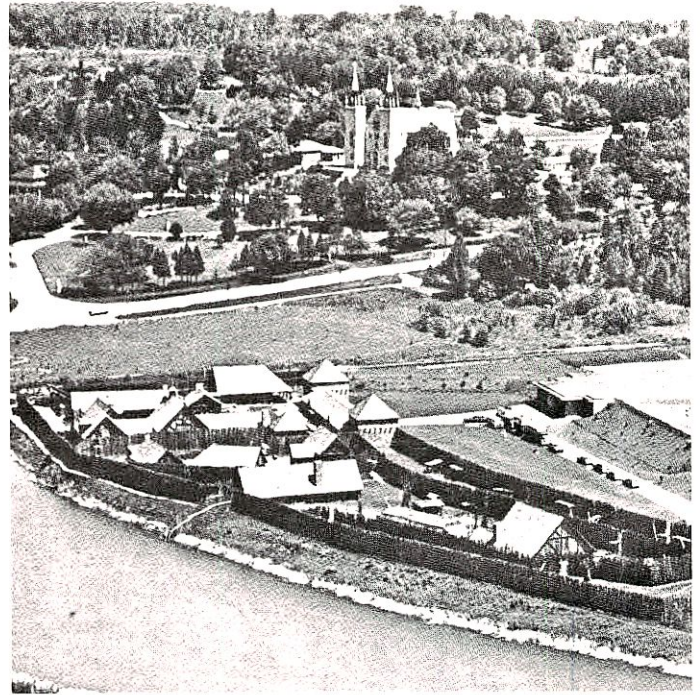
The original reliquary of the French speaking Province of the Society of Jesus in Canada.



The identical reliquaries of the Province of Paris and of the English Speaking Province of Canada. The figures supporting the relics represent, on the right, the Governor of New France and a Jesuit Coadjutor Brother, and, on the left, the Superior of the Jesuits and an Amerindian Chief.



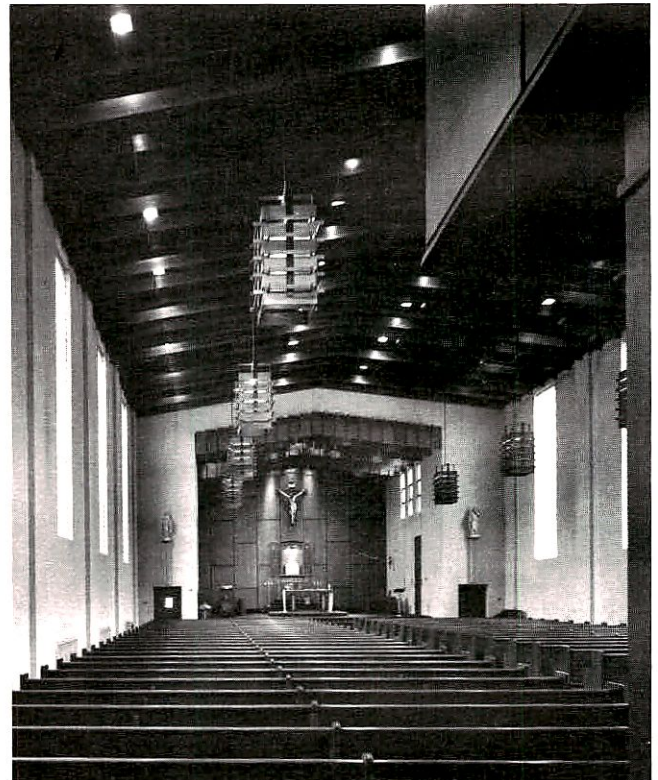
The shrine at Auriesville, N.Y., on the Mohawk River. The site was identified in 1844 as that of Ossernenon. A chapel dedicated to Our Lady of the Martyrs was built there as early as 1885, and many pilgrimages come there and cures occur. In 1930, the American Jesuits built it up into a magnificent area with a circular church whose seventy-two doors welcome thousands of pilgrims every years.



The Shrine of the Holy Canadian Martyrs near Midland, Ontario (1926), and Sainte-Marie, the central residence of the missionaries in Huronia (1639-1649). The latter was reconstructed thanks to the collaboration of Jesuits and their friends, of the archeologists Kidd and Jury, and the Ontario Government which has entrusted its administration to the "Historic Parks of Huronia."



Canadian Martyrs' Church, Toronto, Ontario



Interior: Canadian Martyrs' Church, Toronto, Ontario



The author of this monument to Champlain in the park in Orillia, Ontario, flanked the case of the statue with two groups, symbolizing Commerce and Christianity. In this photo the Black Robe, who resembles Brébeuf, represents all the heroic apostle to Huronia whether they wore robes of black or brown or grey.

of His Body which is the Church, as Saint Paul puts it, that we can say that North America today is a Christian land.

In Canada this was acknowledged as early as the 17th Century. To be convinced of this we have only to read the documents of that period. When he was informed by Fr. Jerome Lalemant of the martyrdom of these Frenchmen, the Archbishop of Rouen ordered the Jesuits to gather together as early as possible all significant and pertinent testimonies about these men. The result was the precious document known as the *Memoires* of 1652, whose manuscript was authenticated by Frs. Ragueneau and Poncet, and which was later used as the basis, not only of promoting the cause for their beatification, but also for encouraging the faithful in the Martyrs' intercession. Blessed Marie de l'Incarnation, who had spoken with several of these Martyrs, declared that they possessed the genuine "spirit of the word Incarnate." Sister Catherine de Saint-Augustin, who had been directed by Fr. Jean de Brébeuf in her mystical life, had had recourse to him to cure her of her stubborn sicknesses, and had experienced his intercession and that of his companions during the ceremony of the dedication of the Cathedral of Quebec by Bishop Laval on July 11, 1666.

Devotion to the Martyrs has obviously survived the fall of New France. But, as was to be expected, it was from the moment of their beatification and especially of their canonization that devotion to them really flourished. The following statistics prove this.

In sixty-four dioceses of the Latin Rite, in all ten Provinces of Canada, there are thirty-nine of them with at least one church dedicated either to all the Martyrs or to one or other of them. It is in the Province of Quebec, as



The bronze statue of Saint Jean de Brébeuf on the facade of the House of Parliament, Quebec City; Alfred Laliberté, artist (1916).



Photo of Brébeuf College (1928) at Montreal, to which, at the right the Lalemant Building was added.

we would expect, that this devotion is very strong, but we find signs of it in the rest of Canada: in places as remote as Churchill, Manitoba; Regina, Saskatoon and Middle Lake in Saskatchewan; Tangent (the diocese of Grouard), and Mallaig (diocese of Saint Paul) in Alberta; Athalmer (diocese of Nelson) in British Columbia; then in the east, at Sydney, on Cape Breton Island, and in Halifax.

In the Province of Quebec, out of twenty-two dioceses, there are only five where you will not yet find our Martyrs as patron saints, but four of these are recently formed dioceses. The seventeen others share forty-five churches, and buildings where Mass is said now and then, and missions which bear their names. Sherbrooke leads the rest with six parishes and four places where Mass is said occasionally; Quebec and Montreal come next with seven parishes each; then Rimouski with four; St. Hyacinthe and Chicoutimi with three; Three Rivers, Nicolet, Saint-Jean and Amos with two; Valleyfield, Pembroke, Mont-Laurier, Gaspé, Sainte-Anne-de-la-Pocatière with one each. In the diocese of Gaspé--and perhaps elsewhere--some villages

which were independent for several years and bore the name of one of the Martyrs, must have been absorbed back into their mother parishes.

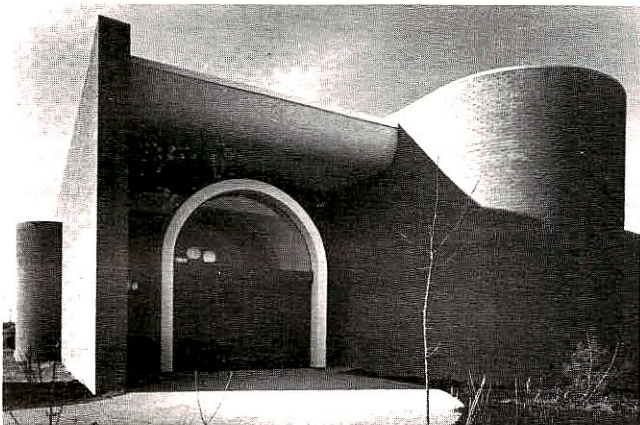
In the ten Provinces of Canada, there are least seventy-seven parishes, and places where Mass is said now and then, and missions, consecrated to our Martyrs: twenty-nine are named after all eight of them, twelve after Saint Jean de Brébeuf, seven after Saint Gabriel Lalemant, six after Saint René Goupil, five after Saint Isaac Jogues, Saint Charles Garnier, and Saint Noël Chabanel, and four after Saint Antoine Daniel and Saint Jean de la Lande. It would be interesting too to list the number of drop-in centers, retreat houses and, above all, educational institutions entrusted to their patronage in North America and elsewhere. For example, in 1935, the Jesuits at Peking founded for their young missionaries an international centre of mandarin studies, and this workshop of successful learning was called Maison Chabanel. Our civic leaders themselves and those in the United States have paid their respect to Brébeuf and Jogues as first-class citizens.



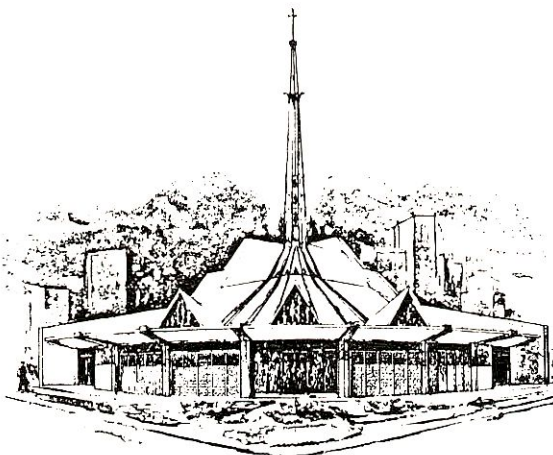
Statue of Canadian Martyrs inside Canadian Martyrs Church, Regina, Saskatchewan



Canadian Martyr's Church, Montreal 10005 Parthenais Street, was built in 1958, but the parish goes back to 1940. It was the first Christian community of the diocese to be entrusted to them.



St. John Brébeuf Church, Manitoba



St. Charles Garnier Church, Hamilton, Ontario



The Monument of Saint Isaac Jogues at Lake George in New York State. Charles Keck of New York City was the sculptor.

The charism of the first fruits

At the very time that the 50th Anniversary of the canonization of our first Martyrs was being celebrated in 1980, there took place on April 17 the 300th anniversary of the holy death of the Iroquois maiden Kateri Tekakwitha. And, one June 22, the Bishops of Canada obtained her beatification from the Sovereign Pontiff, along with that of Bishop Laval and of Marie de l'Incarnation.

It was only in 1943 that Pius XII had declared her "Venerable," but since her death, as with our Martyrs, "people had been praying to her in all parts of Canada, and God has performed several miraculous cures through her intercession" (*Les Annales de l'Hôtel-Dieu de Québec*, p. 200). The decree proclaiming the heroic character of her virtues established the connection between her sanctity and the heroism of our Holy Canadian Martyrs: "As Tertullian said 'The blood of martyrs is the seed of Christians.' So it is not at all surprising that, after the martyrdom of eight missionaries of the Society of Jesus, who were put to death between 1642 and 1649 for Christ whom they had preached to the Indians of these regions--Saint Isaac Jogues and Saint Jean de la Lande both met their death at the very place where Kateri had been born, the village of Ossernenon--this spotless lily should have sprung up there and developed so beautifully and spread the sweet perfume of her virtues first of all among her compatriots, and then throughout the entire Church" (*Acta Apostolicae Sedis*, 1943 p. 152).



Kateri Tekakwitha
Sculpture by Emile Brunet, at Kahnawake.

After all Our Lord had stated: "When I shall have been raised up from the hearth, I will attract all to myself" (John XII, 32). It is the Father's plan that the co-workers of his Son in the work of Redemption should share in this divine privilege. This was true of our "founders", martyrs in fact or martyrs in desire: from the blood of their bodies or from the blood of their desires, united to the Blood of Jesus, the People of God in Canada were born. Or better still: the total dedication to evangelizing manifested by our Martyrs, their co-workers, men and women alike, their donnés, their spiritual and temporal benefactors, and the marvellous response of so many of their Amerindian flock from all the tribes, who lived their Christian lives with fervour and professed their faith even under torture, fashioned, in the 17th Century, the characteristic image of the Canadian Church as a People of God, among whom, in Christ, there existed a real brotherhood that embraced native converts and Christians of ancient stock. May our Saints and Blessed bring about a renewal of this vital unity in the Church of North America today !



Martyrs' monument in front of the church of Saint-Michel, Sillery.

In 1940, ten years after their canonization, our Martyrs were officially declared by Pius XII the secondary patrons of our country, with Saint Joseph remaining its primary patron. In present day circumstances, both civil and religious, is there not a gentle urging of Providence for us to be drawn to turn to those "whose preaching and blood consecrated the first fruits of the faith in North America", in order that, by reflecting prayerfully on their behaviour and by invoking their intercession, they may obtain for us the grace of regaining our religious balance, of taking enlightened decision as citizens, and of being more solicitous about the common good in our fraternal relationships? The present generation of young people will not be insensitive to this invitation.

Since 1931, the whole American Assistancy of the Society of Jesus has entrusted its destiny to the Holy North American Martyrs. In 1963, Paul VI proclaimed them principal patrons of the Canadian Francophone Province in these words: "Would it not be fitting for your Provincial

to extend this title of principal patrons to your Province also?" *Acta Romana*, 1963, p. 293. As a matter of fact, they are models not only for every priest and every religious but for every apostle of the Gospel, in the light of their ardent declaration at the end of the famous "Instruction for those who are to be sent to work among the Hurons":

"Our real greatness is Jesus Christ. It is He alone and His Cross that you must seek in ministering to these peoples. If you take any other pathway here, you will find nothing but suffering of body and spirit; but if you have found Christ and His Cross, you will have found the rose among the thorns, sweetness in the midst of bitterness, everything in nothingness" (Relation of 1637, ch. XIV).

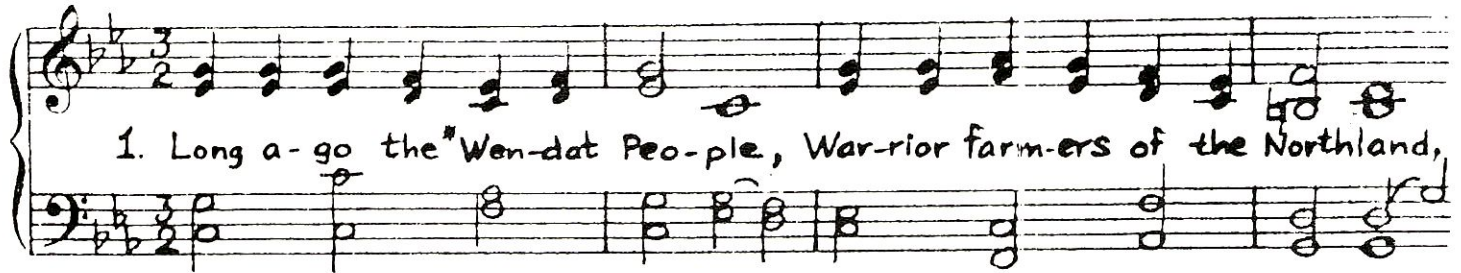
Young People and adults, men and women, clerics and laity, whites and Amerindians, all united in the joy of the divine friendship, let us relive the charism of our Christian beginnings in Canada.

HYMN / BALLAD OF SAINTE-MARIE

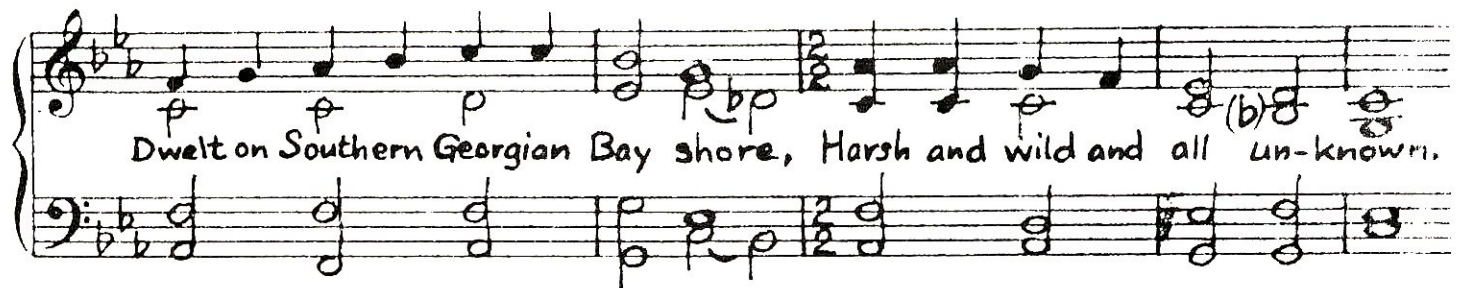
Unison

$\text{♩} = 80$

Words and music
© Stephen Somerville 1982

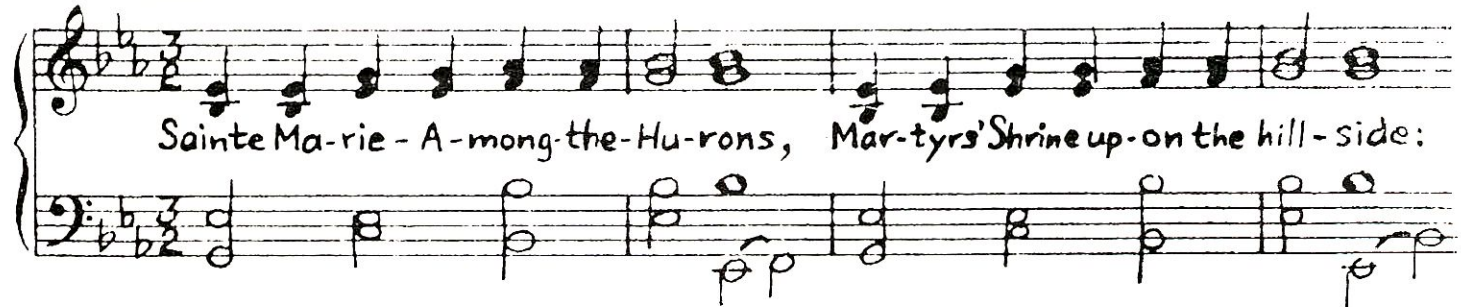


1. Long a-go the^{*}Wen-dat Peo-ple, War-rior farm-ers of the Northland,



Dwelt on Southern Georgian Bay shore, Harsh and wild and all un-known.

REFRAIN



Sainte Ma-rie - A-mong the-Hu-rons, Mar-tyrs' Shrine up-on the hill-side:



Yield the spi-rit of your Mar-tyrs, Raise new he-roses for our time.

2. Jean Brébeuf and many brethren
Came to New France on a mission:
Told The Good News of a Saviour,
Showed the Wendat Heaven's gate.

3. Mighty was their work and witness,
Sainte-Marie grew strong and lovely;
Yet uneasy lived the Longhouse
With the Tool and the Cross.

4. Raging rose the hostile spirits,
Jealous, vengeful, unbelieving;
Fierce the plagues and hard the foemen
Storming fragile Wendaké.

5. Came the burning, came Good Friday,
Sainte-Marie was doomed to dying,
Work of ten years crucifying,
Blood of many martyrs shed.

6. Ages later tell their our country,
Ashes tell their secret story;
Heroes' deads we sign in glory,
Sainte-Marie is ris'n again.

*Wendat (Ouendat), the native name for Huron.