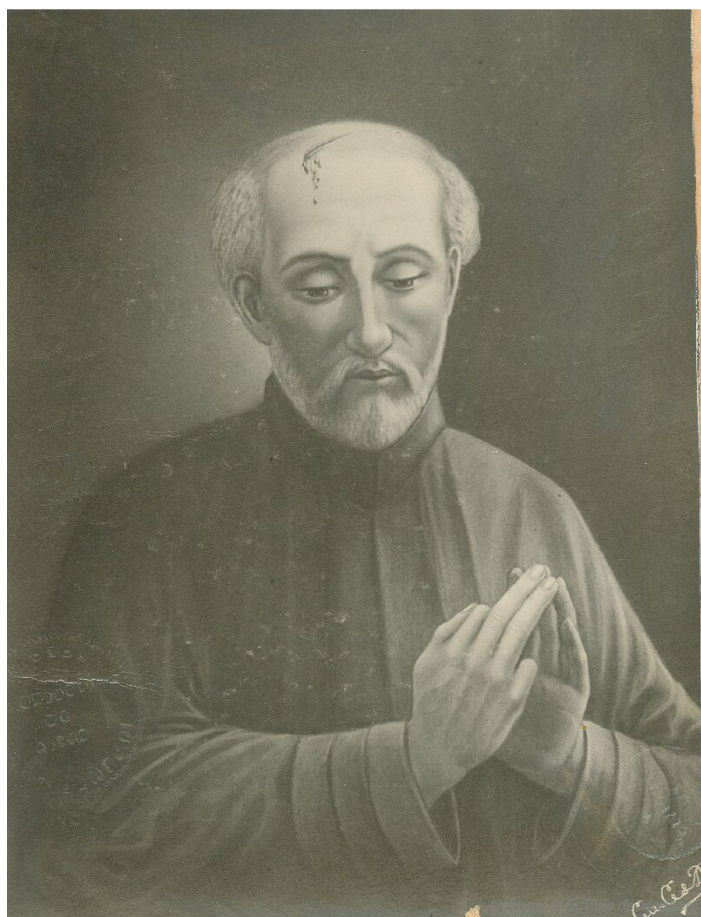


# Saint Isaac Jogues

*Life and Letters*



# SAINT ISAAC JOGUES

*Life and Letters*

*Authored by*

Martin J. Scott

*An Adaptation of the Original  
Biography by Martin-Shea*

STABAT MATER PRESS

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# Contents

Editor's Preface	1
Introduction	3
1. The Savages	9
2. The Jesuits	24
3. Isaac Jogues	40
4. The Huron Country	47
5. Learning the Language	60
6. First Mission	68
7. Capture	74
8. Torture	82
9. Slavery	100
10. French and Dutch Intervention	125
11. Escape	135
12. The Return to Europe	148
13. The Embassy to the Mohawks	161
14. Martyred	173
15. Crowned	184
Further Books of Reference	192





## Editor's Preface

The pages that follow recount the life and death of the courageous Jesuit missionary, St. Isaac Jogues, whose blood helped to sanctify the soil of what is now called America. St. Isaac Jogues suffered mutilation, captivity, and martyrdom in this land for the expressed intent of winning souls for Christ and forwarding his Social Kingship. In a word, his mission was to plant the Cross.

When this book was first printed in 1927, he had been declared Blessed by Pope Pius XI, with his canonization approved three years later. Thus, the reader will not find St. Isaac Jogues referred to as "saint." Nevertheless, the reader will take note that, although his sainthood had not been declared, his sanctity was already sealed in blood and recognized instinctively by those who had known him and suffered with him.

The editor would also like to thank the clergy and lay faithful who participate in various pilgrimages to Auriesville, New York to visit the site of the Holy Site of the North American Martyrs — particularly the *Pilgrimage for Restoration*. It is known that the blood of the martyrs is the seed of the Church; I pray that, soon, their witness will inspire a full restoration of integral Catholic life in this land. May the memory of St. Isaac Jogues' Apostolic courage, his Eucharistic devotion, and his Marian tenderness draw souls to the One True Faith

and rekindle in many hearts the zeal to suffer and labor for the reign of Christ the King.

Editor, Stabat Mater Press

Feast of the Humility of Our Lady, 2025

# Introduction

Isaac Jogues, apart from his sanctity, was one of the world's most heroic figures. It is doubtful if history presents a character that surpasses him in generous devotion to the welfare of his fellow men, and in heroic sacrifices in their behalf. The tortures he endured seem almost incredible. We are amazed that a human being could endure what he suffered and survive. But amazing as was his suffering, the spirit of fortitude, patience and forgiveness which animated him in it all is still more astonishing. No wonder that Anne of Austria, Queen Regent of France, declared on hearing the recital of his experiences, that it surpassed the most highly colored romances of fiction.

The story of Jogues is more than a narrative, no matter how thrilling. It is a graphic incentive to all who peruse it, to do manfully for God and country. The labors and sufferings of Jogues had, for the most part, no other witness than the eye of God. But surely he who has God for witness has enough. Jogues lived in the presence of God. God was as much a reality to him as the very people by whom he was surrounded. Hence, he was never alone even when most alone. He never suffered without a companion by his side whose divine complaisance more than sustained him in torments that made even his torturers marvel at his power of endurance.

Some may wonder why God allowed one who served Him so loyally as Jogues, to become the victim of such malice and cruelty as he

experienced. They forget that God is Lord not only of Time but also of Eternity. God has His own time and His own way of rewarding those who are faithful to Him. Man has only this life to repay service. God has forever. God does not want us to serve Him for wages like hirelings, or for favors bestowed in this life, but because He is Our Lord and Master. He wants us to serve Him in faith. He will not be outdone in generosity. He allowed His Only Divine Son to be the victim of the malice and injustice of wicked men. But from the Sacrifice of Calvary sprung Christendom.

So, frequently, since that Good Friday, has He permitted evil to work its course in order that His faithful followers might manifest their love by sacrifice, the true test of love. And always, as from Calvary, has He drawn good out of evil. When they tortured and slayed Jogues, the Mohawks were animated by hatred of the Faith which he practiced and preached. When they split his skull they thought they had made an end not only of him but also of his cause. But it was rather the beginning. Where Jogues shed his blood for Christ there is now a shrine of devotion to him and to the Faith for which he died. The valley of his captivity is now dotted with churches dedicated to the God whom he preached to the savages.

On the hill, overlooking the ravine by which, according to the tradition of the place, he made his painful way of escape to the Hudson, now stands the Convent of the Sacred Heart. This ravine is part of the convent grounds. Thus it has come about that where once were heard the blasphemies of those who reviled Christ, may now be heard the solemn chant of saintly nuns whose lives are consecrated to His service. The heathen land painfully traversed by Jogues from Quebec to Albany is now Christian land. Thus the sacrifice of Jogues was not in vain. Nothing done for God is lost. Martyred in a lonely spot in the heart of a primeval forest, Jogues is now in greater honor than

many of the renowned men of his day, no matter how celebrated their achievements. It is thus that God glorifies those who serve Him for Himself.

Jogues as a Christian martyr is venerated the world over. Raised to the honors of the altar his name is sacred. He is now Blessed, but before long we hope to salute him as Saint. This biography is an attempt to make Blessed Jogues better known in the United States where he shed his blood for the Faith. He, and his companions, Goupil and Lalande, together with the five Jesuits martyred in Canada, are the first beatified martyrs of the Catholic Faith in the New World. New York State has the distinction of holding somewhere in its soil the sacred remains of Jogues and his fellow martyrs, Goupil and Lalande. At Auriesville, forty miles from Albany, New York, is the shrine which hallows the spot where these Christian heroes confessed Christ in their blood.

In preparing the life of Blessed Jogues the author has had constant recourse to what is known as the *Jesuit Relations*. These documents comprise forty-one small volumes. One was published each year from 1632 to 1673. They embrace letters sent by Jesuit missionaries in America to their brethren in Europe, and form the most important, and often the only material for the history of Canada for that period. Some of these volumes became so rare that they could not be found even in the great libraries of Europe. The Canadian Government, realizing the historic value of the Relations, assembled and reprinted them in three large octavo volumes in 1848. A further tribute to the value of these documents is the Thwaites edition of the *Jesuit Relations* and Allied Documents, 73 volumes, published in 1896.

Referring to the *Jesuit Relations*, no less an authority than Parkman speaks as follows:

"The sources of information concerning the early Jesuits of New France are very copious. During a period of forty years, the Superior of the Mission sent, every summer, long and detailed reports—embodying or accompanied by the reports of his subordinates—to the Provincial of the Order at Paris, where they were annually published, in duodecimo volumes, forming the remarkable series known as the *Jesuit Relations*. Though the productions of men of scholastic training, they are simple and often crude in style, as might be expected of narratives hastily written in Indian lodges or rude mission houses in the forest, amid annoyances and interruptions of all kinds. In respect to the value of their contents, they are exceedingly unequal. Modest records of marvelous adventures and sacrifices, and vivid pictures of forest-life, alternate with prolix and monotonous details of the conversion of individual savages, and the praiseworthy deportment of some exemplary neophyte. With regard to the condition and character of the primitive inhabitants of North America, it is impossible to exaggerate their value as an authority. I shall add, that the closest examination has left me no doubt that these missionaries wrote in perfect good faith, and that the Relations hold a high place as authentic and trustworthy historical documents."

The Relations for the years 1647 and 1648 give very detailed accounts of the missionary labors, tortures and martyrdom of Jogues.

In procuring material for the present work, the author found that the Life of Father Jogues by Felix Martin, S.J., translated by John Gilmary Shea, contained data of the highest historical value, and of appropriate selection. He has accordingly followed the outline of that work. The English translation of the letters of Jogues and of the Relations is that of John Gilmary Shea. As virtually all of the documents which concern the life of Jogues are drawn from the *Jesuit Relations*,

no detailed references to them will be made in the body of the work. Scholars will know how to verify the various abstracts by reference to the *Jesuit Relations* of the specified year. The average reader will prefer an uninterrupted narrative. The aim of the author is to reach the general public, for which reason he has omitted whatever might confuse or distract or lessen the interest.

The author is under deep obligation to Rev. John J. Wynne, S.J., the foremost authority in the United States on matters concerning the Jesuit martyrs, for valuable suggestions and assistance in the preparation of this volume. Acknowledgment is also made to the Universal Knowledge Foundation for its translations of various important documents herein embodied. Jogues is only one of eight Jesuit martyrs of North America recently beatified by Pius XI. All these blessed heroes of the cross underwent experiences very similar to his before meeting their fate. The author confines himself mainly to Jogues because he desires to keep within reasonable limits. Those who desire further information on the subject may consult the bibliography at the end of this work.





## The Savages

While Jogues was a captive of the Mohawks, a band of these savages returning from the war-path brought in as prisoners three young women besides some children. They had killed all the men of the enemy party in battle. As the women entered the village their clothing was torn from them, they were beaten with fists and clubs, and their flesh cut with knives and switches.

One of the women was selected as a victim to be burned in honor of their war-god Aireskoi. As some days elapsed before the human sacrifice was to be offered, Father Jogues instructed the poor victim in the truths of Christianity, and gave her the consoling motives of Faith for her support and resignation. On the day of the human sacrifice the wretched woman had firebrands applied to every part of her body, a sachem crying out at each application: "Aireskoi, we offer thee this victim which we burn in thy honor! Sate thyself on her flesh and make us ever victorious over our enemies." The poor creature, more dead than alive, was finally thrown on an immense pyre and burned to death.

These were the savages, to convert whom, Jesuit missionaries, men of learning and refinement, were to leave the comforts of civilization, and to live among, sharing their rude manner of life, and eventually, many of them, meeting the fate of the Huron captives described above. Before we follow the steps of the heroic missionaries through forests

and along rivers and over dangerous rapids in their zeal to Christianize these savages, it is desirable to know something of the life, religion and character of these children of the forest.

The first thing that strikes us with regard to them is their capacity for enduring pain without complaining, or even giving any signs of the torture that racked them. This was a sort of religion with them. From earliest youth they were trained to all manner of endurance. It was considered a disgrace to wince under torture. The savages did everything that fiendish ingenuity could devise in order to draw a moan from their victim. Ordinarily a captive sang or laughed aloud under the most exquisite and prolonged torture. It was his way of defying his captors and showing his superiority over them. The savages, after tormenting their victim to the utmost limit of human endurance, and getting no sign of agony from him, sometimes tore out his heart and ate it, that they might thus become as brave as their victim.

They despised, on the other hand, a victim who writhed under pain, and left him to the women and children for torture. To sustain, without any show of suffering, the most dreadful agony that fiendish brutality could inflict, was the mark of a true brave. It is necessary to keep this in mind if we would appreciate the heroism of the highly sensitive missionaries, who without the stoicism of the Indian, nevertheless surpassed him in patient endurance. What the savage did for bravado the missionaries did for love of Christ. The Indian gave no quarter and expected none. It seems strange therefore that he did not always die fighting instead of submitting to capture.

But against this there must be put the fact that the savage made it a point to capture rather than kill, unless there were already enough prisoners taken. Moreover, a captive always had hopes of escape. Many did escape while on the long trail to the tribal village. Besides, the fate of a captive rested in the hands of some family of the tribe which had

lost a member on the war-path. The captive was given to this family either to adopt in place of the lost one, or to assign to torture and death by way of expiation.

The Iroquois were constantly at war. They embraced five nations scattered from what is now Buffalo to Albany. Of these nations, the one most feared by others was the Mohawk, whose villages were near where the hamlet of Auriesville now stands on the banks of the Mohawk River, some forty miles from Albany. The Mohawks were the most ferocious nation of the Iroquois Federation. They were bent on the extermination of neighboring tribes, and especially of the Hurons, a people to the north and west of them, and whom eventually they all but wiped out.

Before the coming of the white man among them the religion of the Indians was a sort of nature dread. They believed that all material nature had life, soul and intelligence. Trees, rivers, mountains, winds, beasts, birds and fishes were all embodied spirits, capable of understanding the language of man and of doing him good or harm, mostly harm. If a storm arose it was the anger of the wind-spirit. If the hunt was a failure the spirit of the deer or bear or beaver was offended and must be placated before success would attend the hunt. If a canoe upset and a savage drowned it was the river-spirit seeking a victim for some neglect or offense. And so of all the occurrences of life. They did not attribute effects to natural causes but to some spirit who showed his pleasure or anger by good or malignant deeds. Thus when the crops failed, or a pestilence arose, it was the harvest-spirit or some malignant power which was manifesting displeasure with them.

In this manner they attributed the various events of life to the influence of friendly or hostile spirits, neglecting altogether human measures and precautions against disease, famine and other misfortunes. By their filthy manner of living they invited disease. But instead

of attributing disease to some natural cause they laid it to the anger of an offended spirit. It is necessary to understand this in order to comprehend the dreadful position of the missionaries who came among them, and the immense obstacles which had to be overcome in the preaching of Christianity. It was due to the fact that a pestilence was attributed to the wrath of a spirit offended by the presence among them of some articles of Christian piety, that Jogues, one of the most heroic missionaries in the annals of mankind, was cruelly put to death.

Not only did they believe that everything material had life and intelligence, but also that some one material thing or animal possessed a particular spirit, which was a personal deity to be worshipped by a particular individual, and which was a protector for that person against other spirits and calamities of whatever kind. This familiar spirit was called an *oki* or *manitou*. Every Indian had a *manitou* which he worshipped in a special manner. It was by means of dreams that each one knew what was his *manitou*. The object which at a certain age appeared most frequently to one in dreams was for that one his *manitou*. It might be a bird or fish or plant or stone. Whatever it was, the Indian had a symbol of it made which he always carried about his person, and to which he frequently made addresses, prayers, and offerings of tobacco, wampum, furs or weapons. It was real fetish-worship.

At times human life was sacrificed to a *manitou*. It was to placate an offended spirit who was believed to be wroth at the sign of the cross taught children by one of the missionaries, that caused an Indian to tomahawk Rene Goupil. Sometimes a *manitou* was offended, they believed, because prisoners were not tortured cruelly enough. It was a terrible ordeal for the next prisoner after such a supposed grievance on the part of the spirit. Some of the missionaries were tortured under such circumstances, and the frightful torments inflicted on them and their

fortitude in bearing them, caused the historian Parkman to affirm: "Few passages of history are more striking than those which record the efforts of the earlier French Jesuits to convert the Indians. Full as they are of dramatic and philosophic interest, bearing strongly on the political destinies of America, and closely involved with the history of its native population it is wonderful that they have been left so long in obscurity."<sup>1</sup>

The religion of the savage was one of perpetual fear. The Indian believed that everything in the world had power to harm, and would exercise this power against him for the slightest offense or neglect. Hence before entering a canoe on lake or river he threw tobacco upon the water to render propitious the spirit that inhabited it. If he heard the rustle of the leaves caused by the wind it was to him the voice of the tree-spirit in complaint or warning. The howling of the wind was the anger of the spirit of the air. Even the things made by themselves had soul and intelligence. Their fishing-nets were conscious and knew their owners. A peculiar confirmation of this is found in the custom which prevailed of marrying a maiden to a fish-net. This was supposed to make the spirit of the net very happy and in consequence to ensure a good catch of fish.

The savages believed that their manitou spoke to them by dreams. If an Indian declared that his manitou demanded a certain thing the village was scoured for it, and whoever had it gave it up willingly. Dreams had to be imperatively obeyed, even if it meant the sacrifice of one's most treasured possession, or even life itself, either one's own or that of another. For the most part the old, or manitou, was a malignant being. The missionaries were convinced that this was devil-worship. Some of the things which the oki in dreams commanded them to do

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1. Parkman, *The Jesuits in North America*, Boston 1878, Preface, p.v.

were so awfully inhuman and flagrantly indecent that it is hard to conceive that they came from human minds.

The Indians were naturally ferocious, but at the instigation of their manitou they became fiends. Some of the things that they did to the missionaries, as we shall see, could only emanate from hell. Besides being naturally ferocious, or at least ferocious on account of their life and environment, the savages were also without any sense of shame or moral turpitude. Their manner of life, lived in common, without any privacy, destroyed all sense of modesty and purity. Every sort of obscenity and impurity was indulged in openly and without any loss of reputation to either sex. Until married a maiden was free to indulge every sex impulse, without detriment to future marriage.

Trial marriages were common, and some of the maidens had as many as twenty such alliances before permanent marriage. Once married the woman became a drudge, a veritable slave. There was no bigamy among the Indians for the simple reason that a man could divorce his wife for any slight cause or for no cause but displeasure. The missionaries relate that in response to what their *okis* commanded in dreams, the Indians at times perpetrated deeds more shameful than any recorded in the worship of the lustful deities of paganism. It is necessary to know this in order to understand the power of the Gospel, which in many cases, and sometimes with whole tribes, completely transformed these victims of satanic domination.

It is also necessary to know the degradation of the Indians in order to appreciate the sacrifice and heroism and virtue of those men of God who left the amenities of civilization to live and work among these ferocious and degraded savages. One of the missionaries, Father Brebeuf, wrote to those of his brethren in Europe who were contemplating coming to America as Indian missionaries in substance as follows:

"The dwelling of the missionary is a miserable hut, made by covering poles with bark. This hut, or wigwam, as it is called, is so fashioned that those inside cannot stand erect or lie down at full length. By day one must remain either sitting or kneeling. At night one cannot stretch one's limbs but must remain curled up. While sleeping the feet are towards the fire, in the center of the hut, and the head is at the outer edge, with the result that while the feet are almost roasting the head is chilled by contact with the cold ground or the snow, which is separated from the head by some branches only, or skins of animals.

"But the most dreadful thing of all is the smoke. It is so dense in the hut that it frequently causes blindness. It smarts the eyes as if salt were poured into them. It makes the eyes so sore that they continually run water for a considerable period. In winter the water flowing from the aching eyes makes it almost impossible to see when one goes outside. This makes it necessary to have some one lead the missionary in traveling when he is thus afflicted. Next to the smoke is the small martyrdom suffered from fleas, lice and vermin. The Indians do not mind this plague but to the missionary it is torture.

"The food is very coarse and frequently insufficient. Its manner of serving deprives one for a long time of all desire for food. They eat out of a common dish, usually dirty. The dogs eat from the same dish, and usually serve as the dish-washers by licking it. For napkins either one's hair or else the dog's back serves the purpose. The most repulsive uncleanness does not offend the Indians at all. There is so much filth about their cabins and in them that it breeds disease. In their ignorance they think that such disease is the anger of some offended spirit. Or they attribute it to the presence of the missionary, which imperils his life, as at any moment a savage may sink a tomahawk into his skull, under the conviction that he is slaying the cause of misfortune.

"This causes the missionary to live in constant apprehension. He never knows when a frenzied savage may run him through with a knife or knock his brains out with a club, as has happened in not a few cases. What the missionary finds a great hardship is the utter lack of privacy. He can scarcely ever be alone, either for devotions or for necessary rest and the needs of nature. And although he longs for occasional privacy one of his most dreadful sufferings is isolation. He is surrounded by those whose ideas are as far apart from his as the two poles. First of all his knowledge of their language, at least for a long time, is rudimentary, which prevents him from normal conversation. And when he does get command of the language he finds that it is almost impossible to convey any but concrete notions to them. Their world is altogether different from his. Hence he is a stranger in a strange land, alone although surrounded by many. Moreover he is obliged constantly to be witness of vice which he is powerless to prevent.

"Lying, stealing and lust are as common to these savages as walking. They do not know what shame is. The only hope the missionary has of doing good is with the children, who, if rightly taught and influenced may become the means of civilizing and Christianizing these benighted creatures. This is a dark picture, but it becomes bright when one views it with the love of God in one's heart. The missionary knows that this field gives him an opportunity of proving his love for God in the way that most appeals to God, namely by service and sacrifice.

It was thus Christ showed His love for us. It is the realization that sacrifice is the language of love, that makes the missionary rejoice amidst conditions which would ordinarily depress the most stout-hearted.

"Also he knows that sacrifice is the best means of doing God's work. If these savages eventually become Christian it will be in no small degree because the blood of martyrs is the seed of Christians. The missionary sheds his blood as much by daily torture from disgusting and painful



surroundings as by the sword. It is this that gives him that peace and courage which are the astonishment of the savages, and which makes him cheerfully labor for the cause of Christ "<sup>2</sup>

The missionary, Father Brebeuf, who wrote the above description of conditions, exemplified in his own person the service and sacrifice he so earnestly hoped for in those who were to join him.

The Indians had no conception of moral good or evil. Their only standard of right and wrong was the desirableness or undesirableness of the thing in question. What gave pleasure or gain was good, what caused pain or loss was evil. They had no word for God. The missionaries were obliged to invent a phrase to convey the idea of a Supreme Being. They called Him "The Great Chief of Men," and also, "He Who Lives In The Sky." According to the notion of the savages each kind of animal had a king. It was easy, therefore, to make them understand that man also should have a king, and that He was the Great Spirit.

They believed in immortality after a fashion, holding that after death the deceased continued a sort of shadowy existence in a shade world. Into that world the spirit of everything in this world passed on and survived the shades of men, animals, rivers, mountains, weapons, etc., continuing to exist there. Hence in burying an Indian, the things dearest to him were buried with him, in order that their shades might accompany him. But their belief in a future life did not imply reward or punishment. It is true that there was the bright and happy hunting ground for the brave warrior, and a rather darksome region for the coward, but with regard to reward for virtue, or punishment for moral wrong-doing, there was no idea whatever.

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2. Jesuit Relations, 1636.

Although burial followed shortly after death it was only temporary interment. At stated intervals of about ten years the bones of the deceased were taken from their various graves and assembled at a designated place where they were deposited with great ceremony. The whole nation gathered for this function. In the burial pit, along with the remains of the dead, were placed wampum-belts, beaver-skins, bows, arrows, pipes, utensils, beads, rings and everything associated with Indian life. The savages believed that all things animate and inanimate were alike immortal, and that with the dead to whom they belonged, their shades passed to the land beyond, where they would serve the same purpose as in this life, but in a different manner. To this day those burial pits are found in various parts of North America, some of them containing every kind of weapon, utensil and ornament with which Indian life was acquainted.

When a savage fell ill there was little or no attempt at curing him by medicine, surgery or any other remedial measure. The medicine-man was called in. Why he was called a "medicine-man" is hard to understand, because he prescribed no medicine and gave no medical treatment. He was a sorcerer pure and simple. If an Indian were ill, it was, in their belief, because a malignant *oki* had entered into him. As long as this hostile spirit remained, the man would be ill, and unless the spirit were driven out, the victim would eventually die.

The medicine-man, therefore, proceeded by incantations and various grotesque movements, accompanied by howlings and wild beating of drums, to expel the *oki* from the victim. Sometimes the medicine-man feigned to receive a communication from the spirit world to the effect that the malignant *oki* could be expelled only by the torture or death of a personal enemy or by despoiling him of possessions. The Indians regarded such communications as sacred and carried them into effect, at no matter what cost. In this way the sorcerer was able

to revenge himself on anyone who was opposed to him. It was thus, as we shall see, that some of the missionaries were tortured or killed, because they branded the doings of the sorcerer as devices of roguery, superstition or diabolism.

Dreams and sorcery were the two most potent factors of Indian life, as well as the all but invincible obstacles to the preaching of the Gospel. In nearly every tribe there were professed dreamers and interpreters of dreams. These were usually the shrewdest men of the community and ordinarily exercised their profession with a keen knowledge of persons and conditions. In consequence, some of their directions and forecasts showed marvelous results. Usually the community was in superstitious dread of these sorcerers, and seldom or never hesitated to carry out their orders. As a result, the missionaries knew that at any hour, or in any place, an Indian brave might sink a tomahawk into their skulls or burn them at the stake, and in so doing be convinced that he was acting by direction from the spirit world. Perpetual fear of preternatural agencies haunted the savage at every turn and greatly influenced his life. All nature was alive and intelligent. He was the sport of all this spirit world, and too often its victim.

Most of these Indians led a roving life, due to the fact that for the greater part they depended on game for their food and clothing. They had settled villages, it is true, but with war parties and fishing and hunting expeditions they were not often resident. Sometimes the whole tribe—men, women and children—engaged in fishing or hunting trips. On these expedition the squaws were the beasts-of-burden and the toilers at camp. The braves fought, hunted, fished and made weapons. Oftentimes when game was scarce the whole tribe went without food for several days. Again, when game was plenty they gorged themselves.

While roving they slept in the open, or if the weather were too severe for that, in tents made by covering, with bark or skins, saplings of birch which were set firmly in the ground in a circle, bent together at the top and fastened by thongs of leather or twigs. In very cold weather a fire was built in the center of this tent or wigwam. The Indians slept on the bare ground or on animal skins, their feet towards the fire. Frequently while their feet were almost roasted their heads and shoulders were nearly frozen. The sky was visible through the crevices of the wigwam, and the suffering in extremely cold weather was intense.

Worse, however, than the cold was the smoke. The only outlet being the opening in the top of the wigwam, the smoke in consequence was often so dense that the missionaries were obliged to sleep face downward, their mouths and nostrils close to the ground. It penetrated eyes, nose and mouth causing intense irritation and often blindness. The missionaries found this one of the greatest hardships. In the winter, on a hunt, the wigwam was pitched in a clearing of snow. It was so cold that the missionaries could not read their breviary except in the smoke-filled tent, and by the fickle light which came from the fire. This caused them excruciating agony, but they read their breviary, nevertheless.

In the tribal village the Indians lived in huts constructed of logs. The Iroquois received their name from the architecture, if such it can be called, of their huts or sheds. These were long, low and narrow structures. The Iroquois were known as the dwellers in the long houses, which is the meaning of their real Indian name, Hodenosaunee or "People of the Long House." Each house accommodated five families, and had five fires, a fire for each family.

The name Iroquois is French, given to these Indians because they terminated a discourse by the word *Hiro* which means *I have ended*

and *Koue* or *Quois* which was a grunt of satisfaction, or the opposite, according as it was uttered. The Iroquois was the Indian of Indians, and the Mohawk was the Iroquois of the Iroquois. The Iroquois were a confederacy of five nations, dwelling along a line running through central New York, and embracing from East to West the Mohawks, Oneidas, Onondagas, Cayugas and Senecas. As stated previously there was no such thing as privacy in Indian life. Everything was open to the gaze of all. As a result the savages were dead to all sense of shame. They were rather unmoral than immoral. Cruelty, dishonesty, lust were their characteristics. These were the people among whom the Jesuit missionaries came to live and labor, and in many instances to die in horrible torture. No wonder that even the non-Catholic historian, Parkman, has declared that there has been no greater heroism in the annals of mankind than that displayed by the sons of Loyola among the savage children of the American forest.<sup>3</sup>

Let me sum up the Indian character by a quotation from Parkman:

"It is obvious that the Indian mind has never seriously occupied itself with any of the higher themes of thought. . . . In the midst of nature, the Indian knew nothing of her laws. His perpetual reference of her phenomena to occult agencies forestalled inquiry and precluded inductive seasoning. If the wind blew with violence, it was because the water-lizard, which makes the wind, had crawled out of his pool; if the lightning was sharp and frequent, it was because the young of the thunder-bird were restless in their nest; if a blight fell upon the corn, it was because the corn-spirit was angry; and if the beavers were shy and difficult to catch, it was because they had taken offense at seeing the bones of one of their race thrown to a dog. Well, and

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3. Parkman, *The Jesuits in North America*, Boston 1878, p. 83.

even highly developed, in a few instances—I allude especially to the Iroquois—with respect to certain points of material concernment, the mind of the Indian in other respects was and is almost hopelessly stagnant. The very traits that raise him above the servile races are hostile to the kind and degree of civilization which those races so easily attain. His intractable spirit of independence, and the pride which forbids him to be an imitator, reinforce but too strongly that savage lethargy of mind from which it is so hard to rouse him. No race, perhaps, ever offered greater difficulties to those laboring for its improvement.

"To sum up the results of this examination, the primitive Indian was as savage in his religion as in his life. He was divided between fetish-worship and that next degree of religious development which consists in the worship of deities embodied in the human form. His conception of their attributes was such as might have been expected. His gods were no whit better than himself. Even when he borrows from Christianity the idea of a Supreme and Universal Spirit, his tendency is to reduce Him to a local habitation and a bodily shape; and this tendency disappears only in tribes that have been long in contact with civilized white men. The primitive Indian, yielding his untutored homage to One All-pervading and Omnipotent Spirit, is a dream of poets, rhetoricians, and sentimentalists."<sup>4</sup>

Such were the people, and such the field of missionary zeal that drew the sons of Ignatius Loyola from the colleges and universities of Europe.

Having seen the savages and their crude manner of living, it is well to turn our eyes to the Jesuit and his mode of life, in order to see what it was that inspired him to make such great sacrifices to bring

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4. Parkman, *The Jesuits in North America*, Boston 1878, Intro., p. lxxxviii-ix.

the light of the Gospel into the lives of these poor children of the forest, who dwelt in the darkness of base superstition. A narrative of deeds is only part, and that a small part, of a career. The motives which actuate a person are the most important part of his achievements. When notable deeds are actuated by noble motives we have a truly noble character. And when some of the most heroic deeds known to mankind are performed under the inspiration of the most disinterested and most exalted motives which can influence man, we have what truly constitutes the loftiest example of human virtue and achievement.

When we realize that Catholic virtue is the supreme expression of Christian morality we can readily understand the lofty motives which influenced Jogues in the carrying out of a mission which entailed the greatest sacrifices possible to human nature. The deeds of Jogues are so heroic and withal so transcendent that there is no romance of fiction which compares with his career. No wonder that the Queen of France, on beholding Jogues' mutilated hands and hearing of his exploits, exclaimed: "Romances are written every day. Here is one that is true, and that combines the wonderful with the heroic."

In order to appreciate the motives which animated Jogues, and other men of culture and delicacy like him, who braved dangers, hardships, vileness and ingratitude among the savages, we shall now turn to a brief consideration of that Order of men whose members in such great numbers, and under such forbidding circumstances, offered their lives generously and permanently to a career of sacrifice hardly paralleled in human annals.

## The Jesuits

Christ is the most loved and the most hated person in the world. We say is, not merely was, for Christ is living today. He is the most potent factor in the world. He influences more people than any living monarch. He is bitterly hated as well as passionately loved. From the day that His own people cried "Crucify Him!" down to present time, He has been persecuted and hated as no other being in the world's history. And all the while His response has been to do more for mankind, in every age, than the world's most lauded benefactors. In return for reviling He has showered blessings. He foretold that His followers would meet with the same ill-treatment that was accorded Himself. And down the centuries His followers in proportion to their closeness to Him, have shared His ignominy and borne His cross.

None so loved by mankind as Christ, none so hated by mankind as Christ. A paradox; but only apparently. Christ foretold that there should always be enmity between Himself and the world. By the world He meant not the material earth, but those persons who limited their aims, aspirations, and careers to the short span of mortal life. Christ taught that this world is not the goal but the starting point of man. The world teaches that this life is the beginning and the end of man.



Its motto is "Let us enjoy ourselves while we may, for the flower that once has blown forever dies."<sup>1</sup>

Christ says that this life is but the first stage of man's career. He tells us that life is probation and that the grave is not the end but the beginning of real life. Hence there is bound to be antagonism between Christ and the world. Christ stands for the spiritual and the eternal. The world stands for the material and the temporal. These two standards are diametrically opposed. That is why the world hates Christ. That is why good men love Christ. That is why Christ is so loved and so hated.

We must not be surprised therefore when we see the virtuous persecuted. God allows the wheat and tares to grow up alongside until the harvest. He permitted evil to work its malicious course against His Only Divine Son on Calvary. He permits the forces of evil to work their course even now against His Church and His faithful followers. It has always been so. Persecution has been the badge of those loyal to Him. The blood of martyrs is the seed of Christians. Perhaps no other organization in the Church of Christ has met with the love and hatred, the admiration and condemnation which has been the portion of that Order of which the heroic and blessed Jogues was a member.

Some time ago a young man who was studying for the ministry in a Protestant Seminary came to see a priest with regard to matters concerning the Catholic Church. The priest asked him how he became interested in Catholicism. His reply was that he had heard so many attacks on Catholicity by his professors that he concluded that it must be something powerful to inspire such opposition. Then he added that people do not hate what is weak and insignificant. Such things they despise. Hatred implies an opponent of strength and power. So

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1. Rubayat, Omar Khayyam.

he came because he wanted to know something about that Church which was so hated. Eventually this young man became a Catholic and is now a priest.

The Jesuit Order from the beginning has received the highest approbation and encomiums of the Church of God. It has also drawn down upon itself the direct wrath of the opponents of God's Church. The greatest glory of the Jesuit Order is that it has been from its beginning the target for the deadliest shafts of the enemies of Christ's Church.

No one has done so much for the world as Christ. No one has been so hated by the world as Christ. No institution has done so much for the civilization of the world as Christ's Church. No institution has been so persecuted by the world as Christ's Church. The Jesuit Order has been and is persecuted and maligned. The Jesuit Order could readily win the admiration and love of the world if it would turn from the ideals of Jesus Christ to those of the world. But it has ever worn the livery of Christ and hopes to wear it unto the end.

Now what is the Jesuit Order? What is there about it that draws upon it the assaults of the world in spite of the fact that as an Order it has done so much for the world? This is an interesting study and we hope to show why the world hates it, in spite of the fact that it has done so much for the world and given birth to many heroes like Jogues whom the world admires and praises.

The proper name of the Jesuit Order is The Society of Jesus. It was founded by St. Ignatius Loyola, a Spanish nobleman and valiant soldier. Loyola gathered about him a band of men most conspicuous for learning and virtue. One of these was St. Francis Xavier, who is considered the greatest apostle of Christianity since the Twelve Apostles. Loyola presented himself and his company of disciples to the Supreme Pontiff to be employed as a sort of flying squadron in the

campaign the Church was then engaged in against the assaults of the sixteenth century Reformers.

Loyola, having been a military man, gave the efficiency of military organization to his followers. In the beginning he called them a company, and since Christ was their Model and Leader it was named by him "The Company of Jesus" with Christ as its Head and Captain. The Company, by its brilliant achievements for the repression of heresy and the spread of truth, soon attracted the attention of Europe. In proportion as it loyally served the Vicar of Christ it drew upon itself the enmity of the various forces arrayed against the Church of Christ.

The Company was erected into a Religious Order with Constitutions and Rules which are the admiration of the world. Men of culture and piety from every nation of Europe sought admission into its ranks. Within a few years it was established in every country of Europe and numbered thousands of members. The very heart of the new Order was the Spiritual Exercises, which consist of the practical study and imitation of Christ, the Model and Leader of Christian perfection.

Christ came not only for the salvation of mankind but also for its sanctification. He proclaimed that in His Father's house there were many mansions. He offered to mankind not only eternal life but a particular glory therein. To all mankind He proclaimed: "If thou wilt enter eternal life keep the Commandments." That was His proclamation to all who were seeking salvation. He made a special proclamation to generous souls, to those of lofty ideals. He knew that there are those, and not a few, who are not content with doing only what they <sup>\*Mt</sup> do in a good cause, but in their generosity desire to do all that they can do.

Such persons are not satisfied with doing only what is obligatory, but seek to show magnanimity and devotion to the cause by offer-

ing themselves unreservedly to it. We see this spirit in what we term patriotism. Patriots are those who serve their country disinterestedly and generously. Christianity also has her patriots, those holy men and women, saints of God, who are the heroes of the Kingdom of Christ. These souls, in response to the invitation of Christ to ascend higher than the way of the Commandments, are drawn to special service in His cause by those words of His: "If thou wilt be perfect, go sell what thou hast, and come, follow Me."

The Commandments are the way to salvation. The Counsels of Christ are the way to special sanctification and consequent distinction in God's eternal Kingdom. The Commandments are the law of life which everyone must observe in order to be saved. The Counsels of Christ are His invitation to generous souls to draw close to Him, to be associated with Him in His mission of extending the Kingdom of God on earth, to be His near companions in this life, in order to be very near to Him in eternal life. In other words, Christ offers man the opportunity of distinguished service in His cause.

This service calls for a closer following of the Master, a participation in the manner of life He led. Its motive is personal love of Christ who so loved us. Christ for love of us left His heavenly home and embraced a life of poverty and subjection. He appeals to those who desire to make Him a generous return of love, to do so, not by words, nor by what is of obligation, but by the voluntary renunciation, for love of Him, of what He renounced for love of them. For love of mankind He embraced poverty, obedience and self-denial. Those who respond to His invitation to draw close to Him likewise choose what He chose.

This higher life of the Counsels may be practiced in every walk of life from that of the king on his throne to that of the peasant in the field. Saints have worn crowns and have also been clothed in rags. Every career of life is open to close imitation of Christ. But in a

special way what is called the religious life is adapted to the practice of the heroic virtues counseled by Christ. Members of a religious order bind themselves by vow to a life of close fellowship with Christ. They hearken to those words of His: "If any man will follow Me, let him deny himself, and take up his cross, and follow Me" (Mark VIII. 34.) The religious vows are in a special way the cross of Christ, and he who observes them is truly carrying a cross after Christ. The Jesuit takes the vows of poverty, chastity and obedience, and in the fulfillment of them finds his way of the cross, his Calvary, his crown.

Every religious order has its own spirit and distinctive features. The Jesuit Order is characterized by its apostolic obedience. At a word from the Supreme Pontiff, the Order will send its members to any part of the world where the cause of Christ needs defenders or promoters. At a word from its own Superior, who is called the General of the Order, its members are prepared to undertake any kind of work, and to go to any part of the world where the interests of God's Church call them. A statesman is reported to have said: "Give me the Constitutions of the Jesuits and I will rule the world." He over-looked something. The Constitutions are indeed a wonderful body of legislation but they are nothing without the men to abide by them.

This brings us to an intimate view of the formation of the Jesuit. What is it that makes the Jesuit so pliant in the hands of Superiors? What is it that causes men, who for the most part are rulers of men, to be as submissive as children to orders which at times make most heroic demands on human nature? The answer is the Spiritual Exercises of St. Ignatius. The Jesuit Order is the embodiment of the Spiritual Exercises. These are a brief set of meditations on the Eternal Truths of Revelation, arranged in a particularly practical manner. They are the work of the Founder of the Jesuit Order, and are the very basis and motive of the Society of Jesus.

Briefly, the Spiritual Exercises, which form or transform a man into an ardent follower of Christ, are a series of considerations on the End of man, the means to the End, and the obstacles to the End and the fate of those who miss the End. These are the basic meditations of the Spiritual Exercises and form their first part. Once a man realizes that the great object of life is to attain eternal life, the next step is to present Christ as Model and Leader of those who aspire to generous and devoted service in His Kingdom on earth. The second period of the Exercises is taken up with consideration and study of the life of Christ, with a view to know, love and imitate Him.

As a result of these meditations of the second period, a man perceives that the close following of Christ means the appreciation and acceptance in life of what Christ esteemed and valued. Christ so valued the soul that He declared it of more value than the whole material world. He so valued suffering and privation that having joy and abundance placed before Him He chose sorrow and poverty. What Christ chose must certainly have been wisely chosen. He who chooses what Christ chose is making a good choice. Consequently the knowledge and love of Christ, developed by prayerful study of His life and character, lead to the desire to imitate Christ, the Way, the Truth and the Life. That the following of Christ entails self-denial, self-conquest and self-oblation is forcibly inculcated by the third period or phase of the Spiritual Exercises which deals with Christ in conflict.

In this part we behold Our Divine Lord on the bloody field of His Passion, enduring excruciating pain and dreadful shame. He died in agony that we might live in eternal glory. He is the great Captain of the soldiers of the cross, going before His troops, saying to them, "Follow Me." When a devout follower beholds his Captain, Christ, enduring calumny, stripes and mortal anguish, he must feel that to desire better treatment than his Lord's is unworthy of one who aims at fellowship

with Him. Hence the disciple formed on the model of Christ in the Spiritual Exercises is prepared to carry cheerfully with Christ and for Christ whatever cross the duties of life may lay upon him.

When we see, as we shall see, Jogues and others of his Order, bearing tortures which cause the stoutest heart to quail, we shall know whence came the strength and virtue to bear them with such patience and fortitude as to win the admiration of the savages themselves. When we see, as we shall see, Jogues carving the cross on the bark of trees, and constructing it out of sticks of wood, we shall understand that it was from his Master, Christ on the Cross, that he drew his courage to endure what humanly speaking was beyond endurance.

Finally in the fourth period of the Exercises, Christ is presented triumphant, Victor over death and the grave, the glorious Captain of all the soldiers of the cross. This phase of the Exercises animates the lovers of Christ to follow Him cheerfully in conflict, knowing that they who suffer with Him shall reign with Him. The Indians were at a loss to understand the disinterested labors of the missionaries, and their great capacity for suffering. The cross of Christ and the love of Christ give the explanation. The Exercises of St. Ignatius do not merely give a portrayal of Christ, but cause the one who makes them to put on Christ, as it were. Christ becomes a vital factor of life, a dominant motive of action. It is their marvelous power to influence conduct that gives them their efficacy.

Jogues began his life as a Jesuit by making the Spiritual Exercises for a period of thirty consecutive days. After that, in the Jesuit Order there follows a period of two years of what is called probation or novitiate. During this time the candidate for permanent membership in the Order must give proof of capacity and virtue. He also studies the principles of the spiritual life, and endeavors to form himself on the ideals of Christian perfection. The two years of probation ended,

he is permitted to take the simple vows of the Order. He now begins a course of study to fit himself for the priesthood and the apostolate. The duration of this time of study depends on the previous education of the individual.

Ordinarily a young man who desires to be a Jesuit must after college studies, spend in the Order about fifteen years of preparation and study before he is ordained to the priesthood. Jesuits, during the period of study and preparation for the priesthood are called Scholastics. After taking his first vows the Scholastic spends two years reviewing his studies and acquiring so thorough a knowledge of the classics that he will be able to teach them later in one of the Jesuit colleges. Following this classical course he takes up the study of philosophy and science for a period of three years.

He has now been a member of the Order for seven years, of which two were devoted to the novitiate, two to the review of classical studies, and three to the study of philosophy and the physical sciences. By this time the average Scholastic is twenty-five years old. He now interrupts study for a period of teaching. One really never knows a thing until one can impart one's knowledge to others. Teaching is the best way to obtain clear and accurate knowledge. It also matures and develops the mind. This period of teaching is of the greatest benefit as a preparation for the study of Theology, the Queen of Sciences.

After three or five years of teaching, and at about the age of thirty, the Jesuit Scholastic begins the study of Theology, bringing to it a maturity of mind and character which helps greatly in the proper comprehension of this sublime subject. Four years are given to Theology, but at the end of three years, and usually at the age of thirty-three the Scholastic is ordained to the priesthood. He makes his final year of Theology as a priest. All his studies completed, the Jesuit priest now devotes one year to the cultivation of the spiritual life exclusively.