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## Tale of the Mohawks

"Once upon a time there lived a knight and his lady true." Thus runs the ordinary legend; but we, although our tale may boast of its knight and its lady true, need not restrict ourselves to the indefinite "once upon a time," but will put the period of the incident in the year 1677, when Catholic missionaries were striving to plant the faith in the hearts of the Indians of upper New York and Canada.

The princess of our story is not fair, like those of the legends, if we consider the color of her skin, for she is a dusky maiden of the Mohawk tribe; but fairer than the fairest of them all, if we consider the beauty of her virgin soul. Born of a heathen Mohawk father and a Christian Algonquin mother, she bore in her name the evidence of her double extraction for she is called Katherine Tegakwita. Our knight is an Onondia chief, and a better warrior never winged a bird or pierced the heart of a doe. He was brave, he was manly; but he had a fiery temper, and for this reason he was called Hot Cinders.

Tegakwita, Katherine's uncle and guardian, had gone up the Mohawk river with a fishing party, and was to be absent several days. Katherine, therefore, after her duties in the field, which were light enough since the corn had been planted, enjoyed comparative leisure, and until called on to assist in the curing of the fish and the deer meat which her uncle would bring back with him, could be present at all the instructions which the "Black Gown" was then delivering in her canton.

She had been one of the first neophytes of Father de Lamberville, who had been much impressed with the noble qualities of mind and soul observable in the Indian maiden. Returning from her father's hut one day, she was joined by Hot Cinders, who, having but recently joined the Mohawk tribe, could not accompany the chiefs on their hunting expeditions until he had been formally admitted to their councils, according to the Iroquois custom. But he had been with them long enough to know that Katherine was far different from the other women of her tribe, and he desired her for his squaw.

He stalked along in silence by her side, for he was by nature taciturn. She, too, was silent, not that she was timid or afraid, but because she knew full well the unwritten law of her tribe. A squaw, an inferior being, will not speak in the presence of a brave until he first addresses her. She was, moreover, communing with herself, happy in the all-sufficient happiness which Christianity brings to the generous soul. A bird, startled at their approach, stole from out its covert and flew upward toward the sky. Instinctively Hot Cinders fitted an arrow to the thong of his bow, glad of an opportunity to show his prowess before the maid he loved. But her hand detained him.

"Why didst thou spoil my aim?" he asked, gruffly.

"Let it live," she answered, gently. "The Great Spirit gave it life; let it return again to its little ones in the nest."

A feather that the bird had dropped in its flight fluttered to their feet. He stooped to pick it up.

"Take this," he said more softly, "for I had lain the bird in thy hands had my arrow brought it down."

But she motioned it aside. She divined that the acceptance of anything from him, however trifling, would be a tacit acceptance of his suit. He was not to be put off, however.

"Katherine," he cried, abruptly, "thou knowest that I love thee more than all the other maidens of thy tribe. Even as this feather, white as the snow on yonder hills and still warm from the breast of that flying bird, so is my love pure and burning for thee."

He was lapsing into the natural poetry of his race. Katherine did not answer, and he continued: "Thou knowest that I join not in the noisy riotings of the young braves of the canton; thou knowest that I indulge not in the fire-water of the white traders; that I kill only in war; and thou knowest, too, that none dare provoke me to tests of endurance and skill. Yet I love thee as the breeze loves the flower or the eagle its mate." He drew himself up to his full height, a perfect type of the Indian, tall and swarthy, boastful and haughty, though a suppliant for her hand. Katherine answered:

"All that thou sayest I know. The old chiefs praise thy cunning, the young speak of the swiftness of thy arrow, and the strength of thy arm."

"Dost thou doubt?" he asked, quickly. "Bid me scale you peak and I shall bring thee back a garment of the she bear's skin; bid me kill, and even this I will do, to prove myself worthy of thy hand."

His eyes flashed. Katherine trembled at his earnestness. "I doubt not thy prowess," she said, "but I cannot encourage thee." She paused for a moment, and then hurriedly continued:

"For I believe in Niio, of the white men, and thou dost not, nor does Tegakwita, my uncle. Already is his hand heavy upon me. But I fear him not. I tremble only lest in his rage he follow me to the cabin of the Black Gown and wreak his vengeance upon one who has harmed him not. Hot Cinders, I shall flee to the North. There, at La Prairie, I shall find many of the Iroquois, who have left the ways of superstition and renounced the teachings of the medicine men to serve Hawniio."

She paused again. Hot Cinders made no reply.

"I have spoken to thee as a friend," she added, "for thou hast told me what thou wouldst do for me. Should my uncle hear of my flight, he would kill me. Wilt thou keep my secret?"

"Yea, even more I will do for thee. No one shall harm thee or live." Saying this, Hot Cinders left her.

Father de Lamberville had early seen what a tender flower in the person of Katherine had been confided to his care. He knew that her uncle was a reckless and vicious man who derided the practices of the "Christian woman," as he called his niece. The missionary had been urging her to leave her uncle's cabin and to proceed to the Christian mission at La Prairie in Canada, where she might practice her devotions unmolested. Katherine having finally consented, he anticipated some difficulty in securing her a suitable escort. Not even brave cared to incur the enmity of Tegakwita by spiriting away his niece, for his vengeance would be swift and terrible. The good priest was thinking over the matter when a light tap was heard at his cabin door.

"Come in," he cried, and Hot Cinders entered. Father de Lamberville motioned him to a seat, but the young brave heeded not.

"Black Gown," he began abruptly, "I am not of thy flock. I have stalked the deer in the forest when the squaws (he dwelt half contemptuously upon the word) and the youths of the canton were gathered here to listen to thy words. I have not believed in thy Niio. Yet one whom I love has knelt here and thou wouldst send her away."

The good father could not divine the intention of his visitor. Why had he come? Was he friend or foe?

"Does the maiden wish to go?" Hot Cinders asked. The father nodded assent.

"Even as the nest is empty when the birds have gone to the sunny land behind the hills; even as the heart is sorrowful when the doe has fled, so will my heart be vacant and spirit sad when the maiden goes. Yet, will thou that I take her to La Prairie?"

The priest gave him one quick, searching glance. He felt that he could trust him.

"Art thou aware of the danger?" he asked.

Hot Cinders smiled. "I know no fear," he answered.

"When wilt thou be ready?"

"I am ready now."

The two proceeded in silence to Tegakwita's hut. Katherine was in the field, but a messenger brought her quickly to her visitors.

"When does the chief return?" asked the priest.

"He may come at any moment," she replied.

"Then no time must be lost."

Briefly the priest repeated to the maiden the offer of Hot Cinders to conduct her to La Prairie and asked her if she would trust herself to his guidance.

"Knowest thou the danger?" she in turn asked the young brave.

Hot Cinders turned his face to her, but no reply did he vouchsafe. Katherine placed her hand on his arm.

"I will go," she said simply. Quickly she gathered her few possessions and prepared to depart. She knelt before the priest, who blessed her and placed a medal of the Virgin in her hand. She bade him farewell, but Hot Cinders strode from the room without a word, and their journey began.

Avoiding the Mohawk they ascended the Sacondaga and made for the north. In due time they reached La Prairie, where Katherine was received with delight. Her fame had preceded her. His mission fulfilled, Hot Cinders prepared at once to return. Nor would he accept any provisions for his journey.

"I have my bow," he said. He saw Katherine once more before leaving; he looked into her face and was satisfied with what he read there.

"It is well," he said, and departed.

He reported at once to Father de Lamberville upon his return, and then sought out Tegakwita. He stood before him and looked haughtily, almost defiantly, into his face. The old chief returned the gaze unflinchingly for an instant, with something of admiration in his fierce eyes.

"Thou art brave enough to be numbered among us," was all he said.

Hot Cinders presents to us a type of the native vigor and manliness of the Indian race. Katherine shows us that even in the wilderness God plants some of the fairest flowers to grow up in His love. The name of Katherine Tegakwita, sometimes called "The Genevieve of Canada," from the resemblance between her life and that of the sainted Shepherdes of Nanterre, has been proposed for beatification. John I. Whelan in St. Anthony's Monthly.

## Bishop Confirms in Small Towns

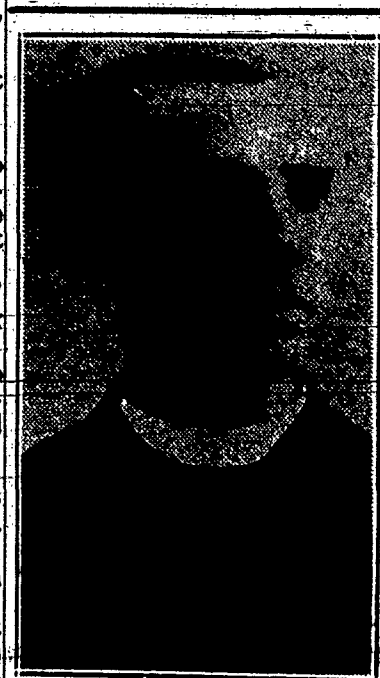
Mount Morris, Oct. 14.—Rt. Rev. Thomas F. Hickey, bishop of Rochester, was in Mount Morris for a short time Tuesday, and called upon Father A. E. Breen at the rectory. Bishop Hickey came here from Livonia, where he confirmed a large class in the morning at 10 o'clock.

In the afternoon he went on to Dansville, where he conferred the sacrament of confirmation on a class of fifty in St. Patrick's Church, of which Rev. M. C. Wall, is rector, and a class of ninety in St. Mary's Church, of which Rev. Leo Hofschneider is rector. Other priests who assisted in the services at Dansville were: Rev. A. A. Hughes, of Genesee; Rev. A. D. Dissett, of this village; Rev. Walter McCarthy, of Sonyea; Rev. Joseph Gefell, of Wayland; Rev. S. Englerth, of Perkinsville; Rev. Michael Kreig, of Livonia; and Rev. S. Scheid of Co. hacton.

In Brazil, the crucifixes removed from the courts by the anti-clericals, are not only being replaced, but new ones are solemnly and festively blessed for public places.

## A New Parish to be Organized

The diocese has purchased two acres of property in Portland Avenue, between Durnan and Barbara Streets on which in the spring will be erected a new church and parochial school. Rev. Joseph A. Miller, for the last fifteen years pastor of Holy Trinity Church in Webster, will be pastor of the new parish, which will be formed from a part of the present Holy Redeemer Church parish, of which Rev. Jacob F. Staub is pastor. Announcement of the appointment of Rev. Father Miller to the new parish was made at a confirmation service held last week Wednesday in Webster.



Rev. Joseph A. Miller

The boundaries of the proposed parish have not yet been announced, nor have any steps, other than the purchase of property, it is understood, been taken towards establishing the parish, although Rev. Father Miller will begin at once to acquaint himself with the work so that he may take up the burden of the building operations in the spring. The new parish is not being established because Holy Redeemer Church is not able to take care of the number of its parishioners or pupils in the school, but because of the distance some of them have to travel to attend service and school.

Rev. Father Miller was born in Rochester and attended St. Peter and Paul's Parochial School and the Cathedral High School. He made his classical course in St. Andrew's Seminary and was sent by the late Bishop Bernard J. McQuaid to the American College in Rome, where he studied for three years. The following two years were spent at the University of Innsbruck in Austria, from which he graduated. He was ordained in 1891 in the city of Trent, Austria, and returning to Rochester was assigned as assistant to Rev. Dietrich Laurentis, pastor of Holy Family Church, where he served for three years. He was transferred as assistant in Holy Redeemer parish and served four and a half years. While in Rochester he had charge of the Catholic Church in Naples.

In 1896 Rev. Father Miller was sent to Webster and in the fifteen years he has built up the parish, erecting a \$30,000 church, remodeling the old church into a parochial school. He also has charge of St. Mary's on the Lake Church in Ontario.

Killarney House, Killarney County Kerry, Ireland, built 50 years ago at a cost of \$1,000,000, has been destroyed by fire with all its valuables.

A great Marian Congress will be held in India next year, in December, in commemoration of the Diamond Jubilee of the definition of the Dogma of the Immaculate Conception.

The new Toronto Seminary has, so far, about 50 burses of \$5,000 each. The edifice is among the handsomest of its kind in America.

It is said the Sisters of Mercy will found at Aurora, Ill., a \$100,000 home for girls.

## Fifty Years in One Parish

Rev. R. J. Story of Brockport

Brockport, Oct. 15.—Rev. Richard J. Story, pastor of the church of the Nativity in Brockport, Wednesday celebrated his 50th anniversary as pastor of the Brockport church, October 15, 1863. Father Story came to take charge of the Church of the Nativity, and Wednesday, 50 years later, finds him still in charge.

There was no formal celebration in honor of the event. Father Story quietly passing the day at the rectory after solemnizing mass in the morning. Hundreds of friends in Brockport and Western New York united in extending congratulations to the venerable pastor. Fifty-eight years a priest and 50 years pastor of the same parish is a record to be proud of.

During his long pastorate in Brockport Father Story has rarely missed celebrating mass on Sunday through illness. In fact until four years ago he regularly celebrated on Sundays a low mass at 8.30 o'clock and high mass at 10.30 o'clock. In the summer of 1909 Bishop Hickey sent Rev. W. McCarthy, a newly ordained priest to Brockport to assist Father Story in his arduous duties. In 1911, Rev. John McMahon succeeded Father McCarthy as his assistant, while this fall the present assistant, Rev. A. Smith, was appointed by the bishop.

Father Story was born in Rochester, N. Y., June 30, 1833, a son of Richard and Elizabeth Dowling Story, who came to this country from Queens County, Ireland in 1819 and settled in Rochester at the place now designated as 105 St. Paul St. Early in life Father Story developed a preference for the priesthood, and at the age of 22 years, after spending four years of preparation in the College of the Sacred Heart of Jesus, located where the present Y. M. C. A. Building now stands and a short time with the religious Society of Oblates in Buffalo, he was ordained on the ninth day of September, 1855.

After his ordination Father Story served temporarily at the Cathedral and Holy Family church in Rochester. He was then sent to take charge of some mission churches.

After leaving Buffalo Father Story spent about eight months at Hornell, and from there he came to Brockport on Oct. 15, 1863. The parish included Brockport, Bergen, Churchville and Spencerport at that time. During the years 1864 and 1865 he modeled the church at Churchville and in 1867 he purchased the church property at Spencerport and built and dedicated the church there. In the meantime he made extensive improvements to the Brockport church property. Both church and dwelling were remodeled and in 1878 he purchased the property and established the School of the Nativity. His church distinguished itself by possessing the first stone sidewalk owned by any society in the village. In 1891 the Mt. Olivet Cemetery property was secured. Father Story's work here has shown him a man of marked business ability and he greets his 50th anniversary with all these many improvements paid for, his church free from debt and considerable money in the treasury.

Mgr. McDevitt, superintendent of the Philadelphia Archdiocese schools, in his annual report just submitted, says that in Philadelphia the amount Catholics pay for the present support of the public elementary schools is \$1,521,530.48.

The Sisters of Charity at Buffalo, has made a surgical addition to their Hospital at a cost of \$75,000.

The Theological Seminary of St. Thomas at Hartford, Conn., has this year 125 ecclesiastical students. The Seminary was founded and fostered by the late Bishop Tierney.

## Catholic Charity Guild

Invitations to an informal reception to be held on the evening of Tuesday, Oct. 22th, in the ball room of Powers Hotel, have been issued by the Catholic Charity Guild. The music will be furnished by Dossanbach.

The aims of the Guild are to instruct children in their religion; to inquire into the social condition of homes of the poor and improve them; to furnish relief to help others to help themselves by securing employment; to send nurses and physicians to the sick and nourishing food to the weak; to attend at the Women's and Children's Courts; to visit the sick and unfortunate in hospitals and other public institutions and distribute flowers and literature; to instruct children to be made by classes in sewing and cooking and to furnish infant's lavatories.

The officers are: Pres., Rt. Rev. Thos. F. Hickey, D. D.; vice-pres., Rev. J. E. O'Hern; Treas., Miss Elizabeth McGweeney; General Secretary, Miss Mary Jennings.

The Department heads are: Mrs. D. B. Murphy, Mrs. Benjamin C. Little, Mrs. M. E. Sheldon and Mrs. M. J. Callahan and the Messes Elizabeth E. Madden, Ella E. Geraghty, Julia A. Moore, Catherine C. Connolly, Anna T. Madden, Elsie G. Caring, Elizabeth A. Clark, Helen M. O'Reilly, Cecelia G. Dannon, Margaret M. Dempsey, Ursula M. O'Grady and Margaret M. Fealy.

## K. of C. Banquet

The Columbus Day dinner of Rochester Council, Knights of Columbus, at Powers Hotel Monday night was a big success. Over three hundred members attended.

At the guest table were Grand Knight James F. Jones, Rt. Rev. Thomas F. Hickey, James A. Lavery of Poughkeepsie, one of the New York state civil service commissioners; District Deputy Thomas E. Garvey, William F. Conroy, master of the fourth degree; Chancellor Joseph McGweeney; Toastmaster Andrew E. Tuck, Professor Charles Tuck, of Cornell University, and John J. MacInerney.

After the dinner Grand Knight Jones introduced Mr. Tuck as toastmaster, and Mr. Tuck presented Commissioner Lavery as the first speaker. He paid a high tribute to Rochester council and to Bishops McQuaid and Hickey who had presided over the Diocese of Rochester. He sketched incidents in the life and career of Columbus and then turned his attention to achievements of Catholics and Knights of Columbus in America.

Commissioner Lavery was followed by John J. MacInerney.

Bishop Hickey was the last speaker and received a genuine ovation when introduced. He complimented the knights upon the success of their celebration, and complimented the layman who had spoken. The Bishop then went on to say that knight-hood began with the Catholic church in the middle ages and was the highest honor that could come to a Catholic layman.

"You are Knights of Columbus," Bishop Hickey said, "but you are also Christian knights. Catholic gentlemen first of all. You have incurred solemn responsibilities if you fulfill the meaning of knight-hood in its highest and best sense."

## Knights Have New Home

Batavia, Oct. 15.—Knights of Columbus held an auspicious opening of their new home in Bank Street this evening which was attended by several hundred members, their families and invited guests. The event was an entirely informal one.

The feature of the affair was a recital by Angelo Newman of Rochester. A reception was held from 8 until 9 o'clock, and the entertainment was followed by a dance in the council hall.

The Archbishop of Milwaukee dedicated the Pinner Mercy Hospital at Janesville, October 2d.