

Rene Menard

By ALEXANDER M. STEWART (Continued from Last Week)

THE ERIE WAR During the year 1656-57, Father Menard was occupied in his parish among the Cayugas. At this time the Erie War was being waged by the Senecas and other Iroquois tribes, except the Mohawks. It may be on account of disturbed conditions that Fr. Menard's report for the year 1654 has not been found, or it may have been burned in one of the several serious fires which have at different times devastated the city of Quebec.

Other members of the Onondaga Colony, including Fathers Chaumonot, Ragueneau and La Moynes, give records of this war, upon which all future historians are dependant. Fr. La Moynes, who visited Onondaga in 1644 and 1655, joined the colony in the fall of 1657, having been busy in affairs pertaining to the colony in Quebec and elsewhere.

The wars of the western members of the five Iroquois nations are the causes and the preparation for the succeeding white man's history in this region, while few teachers ever refer to the records in the Jesuit Relations, yet no teacher is prepared to teach New York State history without a personal acquaintance with the letters of Fr. Menard and more than a score of other early Jesuit missionaries whose letters, translated into English, and indexed for convenient study, are collected into the excellent "Historical Sketch of the Iroquois" which America ever will possess.

The new edition of "The Jesuit Relations and Allied Documents," The Rene Menard Edition, it is hoped, will attract attention to a century of our own history which is not excelled in grandeur and romance by the history of any other state in the Union. The Erie War and other wars carried on by the Western Iroquois are an essential part of that history.

In the half century before 1700 the wars of the Iroquois were a preparation for white men to take the lands of the Cayugas and Senecas in the country of New York State west of Onondaga. The Iroquois before 1644, found themselves surrounded by hostile tribes and threatened with extinction. What they did is one of the most amazing stories in a land where there were no enemies.

Five tribes with a common speech, the Mohawks, Oneidas, Onondagas, Cayugas and Senecas, succeeded in forming a league of peace among themselves. The Tuscaroras did not come up from the South and join until after 1712. Then, armed with European guns bought in trade at Fort Orange (Albany) and with light canoes made of birchbark, easy to carry and swift to paddle, from the newly acquired lands of the North, they proceeded to compel the other tribes of Northeastern America to surrender to their league of peace or submit to enslavement or death by torture.

WAR OF THE IROQUOIS In 1649-50 the Iroquois destroyed the Hurons, whose villages were at the southern point of Georgian Bay on Lake Huron, near Midland, Ontario. In 1651 the tribe which occupied the Niagara country, between Lake Erie and Lake Ontario, which were called Neutrals by the Jesuits, because they refused to take sides in the Huron war, was destroyed by the Senecas and their Iroquois allies.

Many Hurons and Neutrals took refuge among the Eries. The Eries were a tribe occupying the country from Cattaraugus County, New York, westward to Lake Erie. The Eries strengthened by additions from these other tribes and doubtless spurred on by these Hurons and Neutrals, began a war on the Iroquois villages. They succeeded in destroying one Seneca village (1654) and in cutting to pieces a column of 60 picked Seneca warriors and in capturing a Seneca chief. Consternation filled the four upper Iroquois tribes and rage against the remnants of their old enemies, the Hurons, and well might the Iroquois be alarmed for it seemed that the Hurons who had survived the destruction of their villages, and those who had escaped capture, could arouse the various Indian tribes, in which they had taken refuge, to a vengeful and annihilating war against the Iroquois.

The Iroquois therefore felt that they were threatened by war from all sides incited by these Huron refugees in various tribes. The diplomats among the Iroquois had feared that the Hurons who had taken refuge with the French in villages on the St. Lawrence River might succeed in persuading the French to take part in this war. And with almost unbelievable craft and sagacity, they had invited this French colony, including Fr. Menard, to come and live among them while they were finishing the Erie War, which would dispose of menacing enemies, southwest of the Genesee River. This statement does not do away with the fact that there were among the Iroquois many people who earnestly desired to be taught in the way of "the prayer," and that a disturbed state of human affairs is no indictment against those who take humanity as they find it and are genuine and sincere when they are chiefly interested in an everlasting Kingdom whose government shall be love and peace.

Along with the invitation to the French to come to Onondaga was an invitation for all the Hurons living in the vicinity of Quebec to come also. That the crafty Iroquois diplomats had succeeded in deceiving the French is illustrated by the fact that the Hurons accompanying Fr. Ragueneau in his return to Onondaga from Quebec in July, 1657, were attacked by the Iroquois guides in the party and put to death, as indicated elsewhere in this story.

DIFFICULTIES INCREASED War would increase the difficulties of Fr. Menard. It intensified heathenish customs. It brought in slaves-bodily men away from his influence and his instruction and when the warriors returned they usually brought with them captives for torture. Frequently missionaries at this time had to prepare captives for death. Some times baptism was administered while the fires of agony were blazing at the captive's feet. At these times sympathy manifested by Fr. Menard was derided as weakness. Torture has been inflicted by all races of men. Condemnation of the Indians for its use at this period of their development is unfair. The use of torture by any one race does not put that race in a lower class by themselves. The desire to torture may come from the idea of offering a sacrifice to a Divinity or having the death pains of an enemy be a substitute for the sufferings of a deceased friend on his journey to the happy hunting ground, which was the case among the Iroquois, as stated by Dr. Arthur C. Parker.

The Erie War ended when the Iroquois marched to the stockaded fort of the Eries, carrying their canoes over their heads for shields, and were able to destroy the chief village and disperse the tribe. In the Neutral and Erie wars most of New

Paints Famed Priest from Memory



Rev. Louis Stocchetti, graduate of the Ministry of Fine Arts in Rome, painter of murals and frescoes in the cathedrals of Europe, now a San Francisco artist, is shown here painting from the memory of 36 years a likeness of his boyhood friend, Padre Giovanni of the Passionist Fathers, who died in Italy in 1905, and whose cause for canonization is now in process. (Fred V. Williams photo.)

Father Paul Anthony Trinitarian, Sails For P. R. Mission

(N.C.W.C. News Service) Baltimore.—The Rev. Paul Anthony Furman, M.S.S.T., of Holy Trinity, Ala., Tuesday sailed for Puerto Rico, where he will assume the directorship of St. Augustine's Military Academy in Rio Piedras. Accompanying Father Paul Anthony were three Brothers of the Missionary Servants of the Most Holy Trinity, Brother Joseph John, Brother Barnabas and Brother Sebastian. The missionaries sailed on the S.S. "Barbara."

Governor Gore of Puerto Rico, has registered two of his sons at St. Augustine's Academy. Father Paul Anthony is considered an authority on Boy Work in the United States. Before his ordination to the priesthood he was Colonel Edgar S. Furman, Commandant of the Columbus Cadet Corps of New Jersey. He took his course of studies at the Catholic University of America and was ordained at the seminary there. For the past two years he has been Director of St. Joseph's School at Holy Trinity, Ala., conducted by the Missionary Servants of the Most Holy Trinity, of which Order the Rev. Thomas A. Judge, C.M., is Custodian General.

NAMED COLLEGE RECTOR Belmont, N. C.—(NCWC) —The Rev. Benedict Rettger, O.S.B., has been appointed Rector of Belmont Abbey College, here. The Rt. Rev. Abbot Vincent Taylor, President, announced the appointment today and said that the Rev. Cornelius Selhuber, O.S.B., the retiring rector, had been stationed at the Benedictine School, Savannah.

A gardener is a man who raises a few things, a farmer is a man who raises a lot of things, and a middleman is a man who raises everything. —The Pathfinder.

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York State west of the Genesee River was added to the territory of the Seneca Iroquois. Later conquests of the Andastes in the Chemung and Susquehanna country, completed the Iroquois control of what is now the southern tier of counties. The conquest of the Illinois in the Lake Michigan country, extended the influence of the Iroquois to the upper Great Lakes. It is seen by this recital of the wars of the Iroquois (See Analytical History of the Senecas, A. C. Parker) that Fr. Rene Menard and his successors in the Cayuga Country, lived in times of trouble and peril and that a vast territory came into the control of a few Iroquois tribes, and had not the Iroquois carried on these wars in the 17th century, no such triumphal procession as the Sullivan Expedition, in 1779, would have been possible. Had it not been for Iroquois conquests, white settlement would have been held back by each one of several populous tribes, and many expeditions like Sullivan's would have been necessary before white men could have taken the lands from the Indians. To teach the history of New York State it is imperative to know these facts. And to know these facts it is imperative to give fair consideration to the original writers of this history, who were our own French Colonial missionaries. The Rene Menard Bridge is a piece of friendship for Canada and for France. It is an exercise of mind and spirit in looking at history and human life from another standpoint. It calls men also to recognize the main purpose in the life of Rene Menard and his associates, which was the cultivation of the human spirit in relation to Divinity and everlasting destiny.

Copyright by Alexander M. Stewart, 50 Audubon Street, Rochester, N. Y. Next week Rene Menard, 1641—The Voices of Many Waters, or Portaging to Huronia.

Spiritual Thoughts

What can a true and fervent charity refuse to pay for the safety of those souls who have been redeemed with the blood of Jesus. —St. Teresa.

A prayerful soul who seeks to converse familiarly with God, and to be consoled by Him, must not refuse to carry the cross and to suffer death for Him.

Let us serve God: He will most assuredly take care of us, and we shall be in want of nothing.

The wounds of Jesus Christ pierce the hardest of hearts, they inflame the coldest. —St. Bonaventura.

Our Divine Redeemer poured out upon mankind, all without exception, the saving torrent of His Precious Blood; but only those who open the flood-gates of their souls will be benefitted.

It is easy to infuse a most fervent devotion into others, even in a short time; but the great matter is to persevere.

We owe a vast debt of gratitude to Jesus, Who vouchsafed to suffer for our redemption, and we likewise owe it to Mary for the martyrdom which she was pleased to endure spontaneously for us at the death of her Son.—Blessed Albinus.

Those who trust God are shielded by the guardianship of God, and there is nothing they can fear, save this one thing—lest they offend Him.

St. Francis of Assisi. On the value of example: "Regard not" overmuch the charitable offer of Messer Orlando, that in naught may ye offend our lady and mistress, holy Poverty. Be ye sure that the more we shun Poverty the more the world will shun us; but, if we shall closely embrace holy Poverty, the world will follow after us and will abundantly supply all our needs. God hath called us to this holy religion for the salvation of the world, and hath made this covenant between us and the world; that we should give unto the world a god example. . . ."

To obtain the protection of Our Blessed Lady in our most urgent wants, it is very useful to say sixty-three times, after the fashion of a Rosary, "Virgin Mary, Mother of God, pray to Jesus for me." —St. Philip Neri.

It is no common honor that is conferred on the month that receives the Body of the Lord.—Saint John Chrysostom.

Do not be afraid that if you help somebody else you will not have strength left for your own tasks and duties. The Heavenly Father sees to it that he who lightens the burdens of others has not too heavy a load to carry.

We must bear arms against the vice which especially wages war against us, and not beat a retreat until, by God's help, we have gained the victory.

St. Vincent de Paul, on idleness: "How dangerous idleness is, either of the body or the soul. A soil may be ever so rich but leave it uncultivated and it will run to weeds and tares; our souls left to themselves will feel passions and temptations that must needs end harmfully."

We must continually pray to God for the conversion of sinners, thinking of the joy there is in heaven, both to God and the angels, in the conversion of each separate sinner.

Oxford Centenary Mass' Protested By Anglican Group

(N. C. W. C. News Service) London.—Laymen in 32 Anglican dioceses were represented by a deputation which called at Lambeth Palace here to deposit a strong protest against the celebration of "Mass" at the White City stadium in connection with the Oxford Movement centenary.

The protest was addressed to the Archbishops of Canterbury and of York and urged them "to give heed to the deep and widespread anxiety and grief of a very large body of the laity of England" at the favor shown by many Bishops to the Oxford Movement celebrations.

The document adds: "We desire to ask you more particularly to proclaim your public disavowal of these Masses on the grounds:

"(1) That the Oxford Movement stands openly and avowedly for teaching repudiated by the Church of England at the Reformation; that its goal is Rome; that it stands definitely for the undoing of the Reformation and the restoration of Roman teaching and practices; that it is definitely at war with Protestantism and Protestants.

"(2) That the illustration of the 'altar' in the Press makes it absolutely clear that the 'Sacrifice of the Mass' is the purpose and intention of the Oxford Movement, that it is making a public spectacle of the most solemn occasion in our corporate religious life; that such a display is absolutely against the traditions of the Church of England and is offensive to the religious feelings of the British people.

"(3) That these celebrations and the work of the Oxford Movement generally are not making for unity, peace and concord in the Church, but definitely and unavoidably for conflict and disruption; they not only create a deep cleavage within the Church of England but are rendering union with other Christian Churches utterly impossible.

Promises Consideration Archbishop Cosmo Lang was not in when the deputation called, but he left a message to say that the matter would have his "careful consideration."

The Anglican Bishop of London, Dr. Winnington-Ingram, who at first gave his support to the proposal to have a "High Mass" at the White City stadium, and who afterwards withdrew it, bowing to popular protest, has been ill for some days and was unable to take any part in the proceedings. A substitute was found, however, in the Bishop of St. Albans who presided, and in the Bishop of Colombo, who was the celebrant.

It is estimated that 50,000 persons watched the ceremony, during which rain fell.

The radiator brush is the article to clean the coil spring on the bed.

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J. H. Werdein 117 Evergreen St. Rochester, N. Y.

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Business communications of whatsoever nature should be addressed to the Catholic Courier and Journal, Inc., to the attention of the Manager.

MECHANICAL REQUIREMENTS Width of column: 13 cms (5 1/8 inches) Depth of column: 20 1/2 inches (full length) Size of page: 14 1/2 column inches (7 full columns); 15 1/2 inches by 30 1/2 inches.

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