

Rene Menard

By ALEXANDER M. STEWART (Continued from Last Week)

A Decade of Canoe Trips or the Voices of Many Waters

(CORRECTION)—In a previous chapter we noted that Father Simon Le Moyne rescued 20 captives from Onondaga. This event occurred after the Onondaga Colony had returned to Quebec, and not in the years before as previously indicated in this story.)

Connected with the story of Fr. Menard's residence at Cayuga is the statement that he made in one of his letters: "We frequently are compelled to see the captives burned and eaten." This quotation should be taken into consideration with the chapter on the Erie War.

Two months before Fr. Menard's 35th birthday, and 16 years before he came to Cayuga, that is to say, in July, 1640, Fr. Menard arrived at Quebec from France, traveling the last stretch of the journey in an open boat up the St. Lawrence River from Tadoussac to Quebec with his friend, Dominic Scot, whose occupation was listed later in the records of Huronia as barter or tailor. Immediately upon Fr. Menard's arrival in Quebec, he began to study the Algonquin language in preparation for that missionary work which was to lead him in almost endless journeys over the Great Lakes and into the Finger Lakes region of New York.

The fact that he chose the Algonquin language, or that he was possibly excited upon his superior to study the Algonquin language, years later was to be the cause of saving him from a martyr's death at the hands of the Iroquois. The speech of the Algonquians contains sounds which are made with closed lips and the Iroquoian languages are throaty and open-mouthed and could be spoken if the lips were out, as was remarked by an Indian about Father Brebeuf, who suffered this torture in his last agony.

Looking at the map of the Province of Ontario, it will be seen, since M. P. & P. are not Iroquoian, that such names as Nipissing, Manicouche, Temagami, Katchewanong and Muskoka, places connected with the life of Rene Menard, indicate Algonquian contacts. The Hurons were of Iroquois stock and had settled habitations in the limestone rock country south and west of where Lake Simcoe and Lake Couchiching empty into Georgian Bay through the Severn River. A corn growing country north of this river the granite rock begins, where corn will hardly grow and where the multitudinous lakes made a hiding place for the Algonquians who had been driven out of

the territory south of Lake Ontario more than 300 years before by the powerful and terrible Iroquois warriors.

In learning the Algonquin language Fr. Menard was preparing for the hardships of no fixed residence in a country where the mercury freezes in winter or as a modern inhabitant said, "the microscope froze solid." At the common dining table in Quebec Fr. Menard, being of an eager and studious mind, absorbed all the information he could from the older missionaries. Upon the intellectual and aristocratic faces of these older fathers, and over the pallor caused by their scholarly and monastic life in their student days, had been written the impressions of adventure and hardships.

Bilistering heat, stinging cold, the smoke of Indian cabins, the far-away look of those who search out lonely places, and the tight muscle lines around the mouth, indicating strain at packs and paddles, showed that these members of the company of Jesus were practicing the active and soldier-like piety which is the ideal of their order and which has made them among the chief explorers of Northeastern America. Their conversation touched lightly and in a matter-in-of-fact manner on dangers of torture by the Indians, dangers in rapid, dangers of starvation, dangers of wet feet in sub-zero weather, which would cause agony, freezing and death, and as Rene Menard listened the divine fire burned in his heart and he hungered to be at his work, but he wondered if his body, which was not so robust as the bodies of some of the others, would fall him in the great work and the glorious adventures to which he wished to undertake.

In the Arch-Episcopal residence in the city of Quebec there is the baptismal record of the residence of the Jesuit Order in Three Rivers. The residence was founded in 1636 and the record, which is in Latin, begins in 1638. Toward the close of 1640 baptisms are recorded as being performed by Fr. Rene Menard. Evidently his time in Quebec was short for soon afterward he must have moved to Three Rivers.

This place became his home, to which he returned whenever he was not far away on the long and strenuous trails of the wilderness. Three Rivers, which was the third town of New France on the St. Lawrence River—the other being Tadoussac and Quebec—(Montreal had not yet been founded) is today 90 miles down river from Montreal and 60 miles up river from Quebec, at a point where the St. Lawrence River comes down from the Hudson's Bay watershed. Here tribes from every direction came to trade.

Paine's Prescriptions Safe for Over 104 Years

The Paine Drug Co., has become so much a part of Rochester that we somehow fail to realize that it had a beginning.

It was established in 1820, by William Pittkin and Co. in a large wooden building which stood on what is now 24 and 26 East Main Street. Life at this time in Rochester was rather dull reckoned by our scale of measure. A year after the Paine Drug Co. was founded a museum was opened at the Eagle Tavern consisting of 34 wax figures, two organs and a representation of a duel.

Shortly after the introduction of the museum, several theatrical enterprises were started but because of the opposition of the more staid members of the community, these were not financially successful and were consequently abandoned.

In 1829 there was an event which was intended to be an amusement but which ended in tragedy. That was the leap of Sam Patch over the Falls of the Genesee. On the sixth of November, 1829 he successfully jumped from the crest of the Upper Falls, one hundred feet, to the pool below. But on Friday, November thirteenth, he had a platform erected twenty-five feet above the falls. Patch had a pet bear which he made jump first and then he took the leap himself. The bear got out safely but Sam Patch did not and the body was found at Charlotte the next spring. He became famous simply because he was the first of that long line of inspired idiots who have been doing similarly useless things ever since. The moral is, we suppose, "Look before you leap and then don't do it."

Sam Patch probably in one of his sane moments must have visited the Paine Drug Company in his rambles about the village. Even in those days, one hundred and four years ago, the Paine Drug Company was making every effort to safeguard its prescriptions. Today it is doing everything humanly possible to insure the freshness, the strength, the efficacy, and the accuracy of your medicine. You will be safe at Paine's.

Nurses Meet At Lourdes



View taken during the procession of the Most Blessed Sacrament at the International Conference of Catholic Nurses, recently held at Lourdes. Many delegates from the United States were among the 830 representatives of ten nations participating at the convention. In the photo, heading the procession, holding a candle, is shown the Rev. Edward F. Garesche, S. J., Director of the Catholic Medical Mission Board, of New York.

The Ottawa River and Georgian Bay (Canoe Route)

NOTE:—This entire canoe route is today available for the happy adventure of canoe, campfire, tent and pack. Able young men looking for new worlds to conquer are hereby urged to take up the trails gone over long ago by Rene Menard.

A map of the St. Lawrence River and the Great Lakes would show the Ottawa River coming from the west and joining the St. Lawrence north-west of the city of Montreal. A straight line from the junction of the Ottawa and St. Lawrence rivers, drawn westward, would follow fairly closely the Ottawa River to the Mattawa River to Lake Talon and cross the height of land would pass a little south of Lake Nipissing and would join the French River near its mouth, then going straight west or going from the French River this line would pass between Manitoulin Island and the north shore of Lake Huron to St. Ignace, Michigan, and then with a slight dip to the south in Lake Superior, he line would skirt the southern shore of that lake and run at a blunt angle into the Keweenaw Peninsula.

This line would lead to rivers and streams at whose headwaters portages lead to the Mississippi and to the long canoe voyage which more than 60 years later carried fur and furs to the new village of New Orleans. The first white man to make this long voyage of exploration was Gene Melet, who was sent out by Champlain in 1622. Again look at the map and notice where the French River comes out of the south side of Lake Nipissing and drains into Georgian Bay at Lake Huron. At the mouth of the French River turn to the left or south, almost at right angles to the east and west line, and draw a line to the southwestern tip of Georgian Bay to Midland, Ontario, which line, if extended another 70 miles south, would run through the city of Toronto, and if carried across Lake Ontario would pass close to the mouth of the Niagara River.

Around the town of Midland was the old land of the Hurons and these lines, except those south of Midland, are along the principal canoe routes in the life of Rene Menard. The reader is urged to make the small effort which is required to locate these lines on a map and thereby clear up the intellectual haze which hangs in the minds of most Americans in regard to the location of the great mission of the Huron martyrs. A better comprehension also will be had of the devotion of Rene Menard when it is appreciated that the immense distances indicated in this outline had to be covered by canoe in summer and sometimes by snow shoes in winter and that the rate of canoe travel was seldom more than 30 miles a day. Storms, long portages and very rainy weather, bring the average much lower.

The Ottawa River is the old highway of New France. Indians fought for it before white men came. Jacques Cartier, the first bold navigator of the St. Lawrence River, wintering in his ships at Hochelaga (Montreal), in 1534, found an Iroquois people on Montreal Island. Champlain, however, found the St. Lawrence valley occupied by an Algonquin people called Ottawa and some Hurons. These people used the Ottawa River as a way of access to and from their far-away villages in the Upper Great Lakes, to salt-water fishing. In Champlain's day it seemed like the direct highway to the Great West and for 200 years after. Since Champlain's day millions of people have been clad in the fur and sheltered in houses from the lumber which has been transported on its waters. Nothing could any of these explorers foresee of what would be done to their plans for civilization by a small pass through the Allegheny ridges on the western border of the Mohawk Hunting Grounds where Little Falls now is.

Champlain found Huron and Algonquin guides ready to take him in their canoes if he would fend off their real enemies, the Iroquois. On a second trip up the Ottawa River, in the year 1615, Champlain reached an Indian village by the Ottawa-Georgian Bay route near Orillia, Ontario. With him came Stephen Brule, some other French laymen and some missionaries (Recollects, not Jesuits). Peaceful relations were established with the Hurons and adjoining tribes and unity with the Iroquois. Soon after a Jesuit mission was established here by 1625. Fr. Jean de Brebeuf, the Ojibwa of God, a Jesuit, and other

Elmira Nun Among 16 Maryknollers To Leave For Orient

Maryknoll, N. Y.—The Most Rev. James A. Walsh, Superior General of Maryknoll, presided today at a departure ceremony for sixteen Foreign Mission Sisters of St. Dominic who have been assigned to mission work in the Orient.

The destination this year of the majority of the outgoing Maryknoll Sisters is Manchuria, where Monsignor Lane, of Lawrence, Mass., the Prefect Apostolic of the Maryknoll Fushun mission field, counts much on the development of the Sisters' activities. Some among the Sisters destined for South China will be pioneers in the Maryknoll Kaying Prefecture Apostolic, a convent, built by Maryknoll's Monsignor Ford, of Brooklyn, N. Y., the Kaying Prefect Apostolic, has been awaiting for several years the American Sisters in this corner of South China, but the Reds have been active in this sector and the coming of the Sisters had to be postponed. The main activity of the Maryknoll Sisters in Monsignor Ford's Mission will be a novitiate for native nuns.

The names and destinations of the outgoing Maryknoll Sisters are as follows: To Manchuria—Sisters M. Jude Babione, of Fremont, O. M. Anselma O'Leary, of Newsome, Idaho; St. Paula Sullivan, of Burlington, Vt.; St. Lucia Makra, of Cleveland, O.; Fabiola Gonyon, of Lawrence, Mass.; Rita Clare Comber, of Cambridge, Mass.; M. Eva Burke, of Cambridge, Mass.; and Eleanor Marie Flanagan, of Orilla, Washington. To Korea—Sisters M. Rose Genevieve Koll, of Dolpre, Kan., and M. Hermal, Joseph Siltz, of Salem, Ore. To South China: Sisters Joan Miriam Bequival, of Worcester, Mass.; Cecilia Marie Carvalho, of Hong Kong; M. Regalia Kettle, of Altoona, Pa.; and M. Augusta Hoek, of Elmira, N. Y. To Manila, P. I.: Sister Patricia Marie Callan, of Philadelphia. To the Hawaiian Islands: Sister M. Mildred Fritz, of Newport, Minn.

Including this year's assignments, the Maryknoll Sisters now have 173 members at work in the Far East. The total number of the Foreign Mission Sisters of St. Dominic (Maryknoll Sisters) is 450.

members of his order, began missionary work among the Hurons. After three years Fr. Brebeuf was called back to Quebec and France, while the English Admiral Kirk held the city of Quebec.

Admiral Kirk, however, had won his victory weeks after France and England had made peace. Nevertheless, he held on until he was officially notified, years later. Admiral Kirk sailed away and the French were restored to their possessions. Missions began to flourish among the Hurons to such an extent that a year after the present time of this story, in 1642, Cardinal Richelieu provided funds for building Fort St. Marie among the Hurons, near Midland, the ruins of which are visible today (1933). In the Huron villages outside the rustic churches which the Indians had erected for the missionaries, large brass kettles hung in trees, and when properly handled proclaimed Sundays and feastdays with a sound to imitate country church bells in the homeland in France.

The disolute renegade white trader had not yet come to break down respect for white men and except for two Willsea boys, who according to the traditions of the Willsea family are ancestors of all the Willseas in America, there was no Dutch influence as prevailed later among the Iroquois. These Willsea boys had been bought from captivity among the Mohawks by the humane French Jesuits, and in return for an education were being asked to help in the Huron missions.

These early Huron missionaries feeling the magic power for transmitting common human clay into life everlasting, looked out beyond the Hurons to the distant tribes who some times came to sojourn with them for the winter and began to consider ways and means of reaching these Algonquians who wandering about like lost sheep, needed sheep herds. Meanwhile, Fr. Rene Menard was learning Algonquin in Three Rivers and soon his voyage up the Ottawa was to begin.

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BISHOPS LAUD CONCORDAT IN HITLER LETTER

(Continued from Page 1) through definite and clear principles. With its deep and cordial thanks for the prompt realization of this contract between the highest authorities the Episcopate joins in the earnest wish that in its execution and consummation a cordial and generous spirit of helpfulness may prevail so that the Church may find it the easier to develop the high forces of our holy religion in promoting the faith in God, the moral laws and the true obedience to the leading authorities for the benefit of State and nation.

Satisfaction over the conclusion of the Concordat is not by any means limited to the Bishops or the clergy, but sincere gratification is also widely expressed among the faithful ever since the official text of this important treaty, the first one of its kind in German history, has been published. It is generally recognized that all the essential requirements of the Church have been met, and that with a loyal execution of the individual provisions of the treaty Catholicism in Germany may look forward to a new era of progress and peace. The spheres of activity have been properly defined both for the Church and the State, and with the right spirit prevailing, there is no doubt that future relations between the two ought to be satisfactory in every respect. Chancellor Hitler himself having stretched out his hand to the Church in his now historical Reichstag speech it was possible to eliminate practically all of the difficulties which had formerly prompted an attitude of reserve for the Hierarchy.

From the viewpoint of the Church the most important gain achieved through the Concordat is the assurance that from now on religious instruction is officially recognized for all the public schools, and that for children of Catholic parents such instruction will be supervised by the Church. At the same time, full recognition is given to the existing public schools while further Catholic schools can be established at any time when warranted by the number of pupils.

Rochesterians Cruising On Great Lakes Trip

The following Rochesterians have been cruising the Great Lakes on the steamers of the Great Lakes Transit Corporation: Steamship Tionesta: Floyd S. Duff, Jr. and Mrs. Scott B. Tompkins, Miss Lois C. Tompkins; Steamship Junata: Miss Grace Keim, Dr. and Mrs. F. Peluso. Steamship Octorara: Sister Catherine, Sister Anatha, Anne Kuttell, Barbara Wets, Mr. and Mrs. Otto G. Davidson, Jr., Virginia Davidson, Jean Davidson, Otto Davidson, 3rd.

PRIZE WINNERS in the "DO YOU KNOW?" CONTEST for week ending August 9

1ST PRIZE: E. V. Haney, 3 Tacoma St., Rochester, N. Y.

2ND PRIZE: Clara E. Stevenson, 15 Lang St., Rochester, N. Y.

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