Father Hennepin

By GEORGE B. SELDEN

On New Year's Day of 1679 the Sacrifice of the Mass was offered [illegible] Indian village of Tagarondies, near the present Rochester Junction, by Father Louis Hennepin the Franciscan missionary and [illegible]. This divine service was held in the presence of the Jesuit missionaries, Fathers Julien Garnier and Pierre Raffeix, whose [illegible] among the Seneca Indians is commemorated on the [illegible] erected [illegible] on the Lima Road. So much interest [illegible] of Father Hennepin in the region of the Rochester Diocese [illegible] since the recent erection of the monument [illegible] on the grounds of Mercy High School, Blossom Road, Rochester, N. Y. that the following article [illegible] has been specially prepared for readers of the CATHOLIC COURIER by a leading authority on pre-Colonial history, Mr. George B. Selden. (Editor's Note).

Father Louis Hennepin, a friar of the Recollet branch of the Franciscan Order, belongs to that [illegible] of men who wrote the most remarkable chapter in American history, that of the early Christian [illegible]. [illegible] the records of their [illegible] with difficulty [illegible] account of their [illegible] constructed by Father Hennepin [illegible] of his experiences [illegible] the years 1678-1680. His [illegible] contribution to the history [illegible] consider the [illegible] financed [illegible] the gold the [illegible] the country that gold [illegible] crystals on the assumption that he had gold and diamonds.

[illegible] exports of [illegible] from the interior and fish from the coast.

Difficulties Met

Later the fur trade became the commercial motive of the colony [illegible] dragged for it [illegible] but in the vast wilderness it was hopeless [illegible] by his ministers for pouring money into New France, said that he refused to give up th[e] struggle as long as there was a pagan Indian in his colony. These conditions added to the difficulties which the missionaries encountered.

The Indians' interest lay in their having been suddenly interrupted in their stone age existence. They needed [illegible] means by which they could [illegible] these many old smoldering wars were rekindled. The most powerful group of the Indians were the Iroquois of New York State and these armed with muskets by the English, had exterminated most of the tribes who traded furs to the French. Furthermore the Senecas of the Iroquois controlled the Niagara Portage, a link in the route to the great beaver country of the Illinois which La Salle hoped to develop. The balance of power in America lay with the Iroquois nation which was allied with the [illegible]. The latter were keen enough to see the advantage of playing both England and France end for their fickle friendship.

The [illegible] morning of New Year's Day 1679 saw a scene of great activity at the Seneca village of Tagarondies, south of our present Rochester Junction. Here were assembled the leaders of the nation to listen to the urgent message which had brought the white men through the piercing cold and deep snow of winter from the Niagara River. There were nine of these men under the leadership of La Motte Lussiere and accompanying them was Father Louis Hennepin, but not as a participant in their [illegible]. Presents to the value of about $80 had been lugged along [illegible] by the party to help the Indians hear their request that not only involved them but whether France or England would in the future control America.

Offers Insult

Into the gloomy interior of a huge bark cabin crowded the [illegible] of savages men, women and children. In a space in the center stood Lussiere and his men with the presents, a matter of great interest to the Indian chiefs. The Senecas who were to answer the French in the council squatted on the ground before them as a memento aid to their answer to the [illegible] of the French. In the cabin was another white man the Jesuit Father Garnier.

Lussiere, a product of the army, arrogant and overbearing, arose but refused to talk if Father Garnier remained. Hennepin humiliated by the affront to his brother priest, with whom he had said the New Year's Mass earlier in the day, [illegible] him out of the council.

On details like this have hinged the future of nations. A spider web [illegible] the future line of Scottish [illegible] the sleeping [illegible] in time to save an [illegible]. Perhaps this insult to [illegible].

The Indians [illegible] and loved Father Garnier, who labored among them and never asked any reward [illegible] their friend humiliated by [illegible] this request for their [illegible] and a trade route through [illegible] country was not received with [illegible]. LaSalle later got some concessions from them but in the main their attitude was hostile for the next few years, the critical time until England took active interest in America and [illegible] of the war [illegible] of New France.

Came to This Section

Father Hennepin in June of the same year referred to this region with a party of LaSalle's fur traders [illegible] the River of the Senecas to trade for furs [illegible] and hardware with the Senecas. The landing place which has for years been known as the Indian Landing is located in Ellison Park, Rochester. Here the Irondequoit [illegible] two streams which formed a long [illegible] the river [illegible] ships [illegible] the French [illegible] the like.

From the Landing [illegible] present [illegible] Lawn on Lake Ontario ran [illegible] map of the country and which [illegible] used by the army of de Denonville in his attack on the Senecas. A southward trail followed [illegible] of Landing Road to East Avenue where it forked, one trail going to the village south of Rochester [illegible] and the other through Pittsford and Victor [illegible] Brighton [illegible]. The third trail ascended the [illegible] west of the Landing and followed along the present line of Blossom Road and Merchants Road to the ford of the Genesee River at Seneca Park.

Hardly had the trader's ship been anchored or made fast to the trees on the shore before a mob of savages boarded it and liquor began to flow. Father Hennepin and his companions Father Zenobe Membre and Father Gabriel Ribourde [illegible] to prevent the drunken orgies and dependent on the good will of the traders to carry them on their journey to Niagara took a [illegible] together with some provision and went into the forest a short half league to find peace and quiet. Here they constructed a small bark chapel in which to hold divine service. There [is] no evidence beyond this statement as to its location. It seems logical that they would follow one of the trails. If they used the one to the east they would have to cross the Irondequoit twice. The trail to the south would [illegible] use by the drunken Indians [illegible] what they wished to [illegible] selection comes to the [illegible] trail. There would not be any travel on this [illegible] to any Seneca town [illegible] the distance [illegible] small stream [illegible] seems probable that the Franciscan Fathers built their chapel here [illegible].

Prayed in Wilderness

[illegible] the [illegible] of this period at his best and at his worse [illegible] working to civilize America.

The long June days [illegible] as the [illegible] a headache the Indians [illegible] homewards. The three friars returned to the [illegible] worked down the [illegible] episode [illegible] closed.

Father Ribourde a few years later was murdered by the Kickapoo Indians and Father Membre too met a similar fate in Texas. Father Hennepin [illegible] to Europe and [illegible] in an unknown grave in Spain.

The little bark chapel stood as an object of awe to the [illegible] the place where [illegible] worshipped his [illegible] in silence it rotted [illegible] may with confidence be considered to have been on the grounds of Mercy High School, Blossom Road, where stands the granite and bronze monument [illegible] October 13 in commemoration of it and in remembrance of Father Hennepin and his Franciscan companions.

FR. HENNEPIN CELEBRATING MASS

Crying In The Dark

By Eileen Leary

Here is the letter from a person who believes that all our young people today are [illegible].

Dear Eileen Leary:

I [illegible] the book "To Drink Or Not To Drink" by Sidney A. Weston, editor and general manager of the Congregational Publishing Society [illegible] Congregational Christian churches are [illegible] a new drive against [illegible] distinguishes the [illegible] of the pre-prohibition era [illegible] the announcement. It is not dogmatic. The technique of the [illegible] psychology is followed. Students are directed to [illegible] facts for themselves and [illegible] principles.

Anyone who [illegible] out the facts [illegible] are evils that follow the drinking [illegible]. Why does the Catholic Church take some action against liquor? Why isn't she as interested [illegible] young people drink [illegible]. I have seen tragedy in homes caused by drinking. When I say it is an evil I know what I am talking about.

Mrs. R. D.

[illegible] write about intoxicating drinks. No, I have never been the author of a book "Asylum" nor [illegible] been a victim of acute alcoholism, but I feel certain that years of watching a few victims make me know what I am talking about. As a child in a [illegible] farming town I lived where there were hard drinking men, men who were Christian gentlemen so[ber] [illegible] when they had been drinking. Old Nick, uncle Pete, young Fred and my crippled neighbor's brother Tim. Each one brought terror into the homes of my old [illegible]. Old Nick and Uncle Pete always brought out their shotguns and were going to shoot to kill. Young Fred and his wife threw dishes and furniture at each other until their two frightened children came screaming for help from the neighbors. Brother Tim, that is the neighbor's brother, was the worst drinker on the lane. I spent many nights in the little farmhouse to keep the old lady company when Tim had gone to the city where there was a license. I have knelt at the window in the bedroom and peered out into the darkness away down to the top of the hill where a street lamp would show Tim as he came down the hill. Five hours I have kept that vigil until the last car came. Then over the hill would come a staggering form. He was bad I knew it. Into bed beside her I crept and lay there with prayers stiff on my lips. A cursing, swearing maniac was down below. The crash of glass, the ripping of clothing, the striking of matches, each sound was known to my ears. And sometimes before morning there was a thud on the floor. Tim had fallen in drunken stupor. Those nights were so long that even years can't take away the horror of waiting and watching through minutes that are an eternity.

Dear Mrs. R. D.

If you and I could sit on a fence and let the race of man go by we would learn first of all that men of many races and from many climates are in that human parade. How few rules and laws of human making would apply to all mankind. The Decalogue stands apart, laws of God that govern the conduct of every one of us. Yet in these ten commandments no law [illegible] eat this or drink that. A drink that is only used on rare [illegible] in one land may be the daily beverage of a home in another land. Mollie, Church, therefore, takes action on the habit of drinking only when that habit becomes [illegible]. Excesses of any sort are "open sesame" to sin. Excesses include not only excess of [illegible] of the flesh. The Church wages against all these to protect the children of men. To single out the excess of the [illegible] would not benefit all mankind. She does not therefore, raise her voice against one [illegible] effective Prohibition tried to do, she fights all intemperances. Peace, order and security [illegible] life and in the life of society come from a general mastery of self.

Dr. James J. Walsh in his book "Religion and Health" states in a chapter on excesses: "The most important rule for health is the avoidance of excesses of any and every kind. Men have recognized this rule for as long as the memory of the race runs. The instruction of Ptah Hotep, the letter of advice by the vizier of King Isosi in the fifth dynasty in Egypt some thing [illegible] years ago, which is often called the oldest book in the world, emphasizes particularly the necessity for avoidance of excess of all kinds. Self-control and self-denial are held up as the highest attribute of man. One of the seven wise men of Greece adopted as his contribution to the wisdom of mankind "Avoid excess." A favorite maxim of the Romans was "ne quid nimis," let there be nothing too much.

Why have men heeded so little the wisdom of these old teachings? Education for the vast majority of people never includes vision. We seek in the mud for ancestors when the Heavens are above. We spend a lifetime trying to delude ourselves that happiness comes in doing as the mob does. We deliberately think that any habit of ours is not in the vice category. We say we know when to stop. Truthfully do we?

I feel very strongly against the father in the family who takes the "one drink too many" on all holidays and such important days as Joe's high school graduation and the Sunday when Jean's first boy friend comes to dinner. I feel [illegible] or persons who insist upon their friends who do not drink, or who are on the "wagon" of "trying just one." I feel very strongly against the little girl who [illegible] "tight" just to see how it feels. A little girl is a future mother. She jeopardizes not only her own health and happiness but also the health and happiness of her children by starting a habit of excess drinking. Who hasn't been stunned by the recent headlines of a drunken mother shooting her 15 year old son?

Yes Mrs. R. D. temperance is the [illegible] path on which to climb high. I would never dispute it. But I do think that Prohibition which [illegible] to enforce national temperance on people who vary in race and temperament with a childish sign post "Don't" was doomed to failure. It angered even those who did not previously indulge in intoxicating liquors and for those who did it opened a new gate to the sin of excess. Why should we drive to have it return? The Church mothers and others who instruct the young can do much, however, to put better signposts for the climb in life. They can make them inspirational and challenging so that when the day comes for a [illegible] of temperance these young people will echo the wisdom of Socrates: "There is no difference between knowledge and temperance; for he who knows what is good and embraces it, who knows what is bad and avoids it, is learned and temperate. But they who know very well what ought to be done and yet do quite otherwise are ignorant and stupid."

Buffalo Sodalist Will Be Dinner Guest of Immaculate Sodality

The Young Ladies' Sodality of the Immaculate Conception parish will hold a dinner party on Monday evening, Jan. 6, at the Green Gables.

Miss Margaret Larkin has been appointed general chairman. The guest speaker will be Miss Molly Coburn of Buffalo.

Among the guests present will be the Rt. Rev. Msgr. Joseph S. Cameron, the Rev. Robert Fox, director of the Rochester Sodality Union, the Rev. [illegible] and the Rev. Leo A. Smith and Miss Helen Guntert, president of the Rochester Sodality Union.

Members of the various committees assisting Miss Larkin are: Reception, Miss Mary [illegible], chairman, Kathryn Maloney, Mary McCarthy, Jane Kennedy, Mary Hall; decorations, Miss [illegible] Mullen, chairman, Margaret Keeney, Katherine Berry, Ruth Walsh, Eileen McMullen; arrangements, Miss Margaret [illegible], chairman, Mary Kay Finnegan [illegible]; menu, Catherine Murray, [illegible] Mora; hostesses, Miss Margaret Worthington, chairman, Louise O'Neill, Gertrude Collins, Virginia Gress, Helen McNamara [illegible] Welch; publicity, Miss Mary Wright, chairman.

All reservations must be made to Miss Dorothy McMullen, [illegible] Tremont St., before Jan. 3.

PLAN CONGRESS

Vancouver, B. C. (NC) When Vancouver celebrates its golden jubilee next June the city will be the scene of the first Eucharistic Congress ever held in British Columbia.

Open Kulturkampf Seen As Menacing Church in Germany

(Continued from Page 1)

criticism expressed against them in the foreign press particularly with respect to their anti-Christian policies.

Youth Offices Invaded

Another stroke against the German Catholics was the sudden invasion the other day of the headquarters of the Catholic youth organizations of Germany, the Jugendhaus in Duesseldorf. The Catholic boy scouts, the Catholic sports group and the Catholic youth weekly, "Michael" have their offices in this building, besides many other agencies concerned with the promotion of the welfare of the Catholic younger generation. The acting head of this huge organization the Rt. Rev. Monsignor Jakob Clemens, was arrested under the pretext that a report he had submitted to the German Hierarchy and which had been intercepted by the Nazi police constituted "an act of hostility to the state and of treason." In reality, the report simply enumerated the countless attacks and transgressions of the Hitler Youth bodies against Catholic youth groups and stated, submitting documentary evidence, that in not one instance had the culprits been brought to justice.

While the police invaded the Jugendhaus, all the occupants and even visitors who happened to be in the building on business were locked up in a room and questioned for several hours. Many of them had their passports taken away from them. The latest issue of the weekly, "Michael," which has a circulation of more than 300,000 copies, was confiscated. For several days thereafter all business in the building was stopped.

The German press was not permitted to even mention this "raid," were warned by the Nazi police that they would all be arrested unless they abstained from talking to outsiders about their experiences. In spite of these threats travelers crossing the border carried the news to the outside world.

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Oxford St. Rev. T. F. Connors. Masses: Sunday, 5:45, 7, 8, 9, 10, 11. Holydays [illegible] 8:00, 9:00. Daily, 6:45, 8:00.

CORPUS CHRISTI
Main St. East. Rt. Rev. Msgr. W. M. Hart. Masses: Sunday, 6, 7, 8, 9, 10, 11. Holydays, 5:30, 6:15, 7, 7:45, 8:30, 9:30. Daily, 6:30, 7, 8.

HOLY ROSARY
Lexington Ave. Rev. W. A. Foery. Masses: Sunday, 6, 7, 8, 9, 10, 11. Holydays, 5:30, 6, 7, 8, 9. Daily, 7, 7:30, 8.

IMMACULATE CONCEPTION
Plymouth Ave. So. Rt. Rev. Msgr. J. S. Cameron. Masses: Sunday, 7, 8, 9, 10, 11. Holydays, 5:30, 6:30, 7:30, 8:30, 9:30. Daily, 7, 7:45.

OLD ST. MARY'S
South St. Rev. George V. Kettell, S. P. D. Masses: Sunday, 6, 7, 8, 9, 10, 11 (11:15 Mass).

SACRED HEART
Flower City Pk. Rt. Rev. Msgr. G. V. Burns. Masses: Sunday, 6, 7, 8, 9, 10, 11. Holydays, 5:30, 6:30, 7:30, 8:30, 9:30. First Friday, 6, 7, 8. Daily, 7, 8.

ST. BONIFACE
Gregory St. Rt. Rev. Msgr. J. F. Boppel. Masses: Sunday, 6, 7:30, 9, 10:30. Holydays, 6:30, 7, 8:30, 10. Daily, 7, 8.

ST. MARGARET MARY'S
Rogers Parkway. Rev. C. J. Bruton. Masses: Sunday, 7:30, 9, 9:45, 11. Holydays, 6, 7, 8, 9. Daily, 8.

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RESOURCES

Cash and Due from Banks		$2,348,834.75
Securities		
U. S. Government	$1,400,303.13	
Federal Credit Agencies	800,000.00	
Municipal	492,290.34	
Other Securities	682,710.51	3,381,303.98
Loans and Discounts		
Commercial Paper	320,000.00	
Secured Loans	2,113,627.14	
Real Estate Mortgages	255,401.50	
Other Loans and Discounts	1,553,624.36	4,242,653.00
Overdrafts		25.65
Furniture, Fixtures, Etc.		1.00
Other Real Estate Owned		38,850.17
Other Assets		63,123.56
Total Resources		$10,074,792.11

LIABILITIES

Deposits		
Demand	5,330,952.74	
Time	3,083,776.90	8,414,729.64
Reserve for Interest and Expenses		[illegible]
Reserve for Contingencies		[illegible]
Other Liabilities		[illegible]
Capital Account		
Common Stock	1,000,000.00	
Surplus	500,000.00	
Undivided Profits	120,037.94	[illegible]
Total Liabilities		[illegible]