

Association Plans A Lecture Course At Sacred Heart

The Parent Association of Sacred Heart, under the direction of the Religious, prepares to continue along lines which have been productive of such good results during the past seven years.

Its objectives include securing the cooperation of parents in fostering ideals of the school in their homes, quickening interest in all school activities, and bringing the mothers and the Religious together for mutual help.

In addition, fortnightly lectures are held at the Academy on alternate Wednesdays, for members of



Mrs. J. P. Kelly, President of Sacred Heart Parent-Teachers Association

The Association's topics including book reviews and questions of the day.

Regular meetings are held on the first Monday of each month in the Library of the Academy and after a talk given by some prominent speaker, tea is served. Demonstrations have been given by the children of their dancing and dramatic classes as well as open meetings conducted according to parliamentary law and athletics.

The officers for this year are President, Mrs. Harry B. Crowley; Vice-President, Mrs. Carl H. Loeb; Secretary, Mrs. Howard B. Kellogg; Treasurer, Mrs. William J. Bosch; Chairman of the Program Committee, Mrs. Donald A. Bailey; Chairman of Membership Committee, Mrs. Eugene Connors; Chairman of Ways and Means Committee, Mrs. George O'Grady; Board of Directors, Mrs. John A. Murray, Mrs. William F. Knott, Mrs. Henry B. Howe, Mrs. William Hartigan, Mrs. Bernard O'Reilly, Mrs. T. J. O'Connell, Mrs. James M. Flynn.

Rosarians Have Over 300 Members

Although young in years the Rosarians of Holy Rosary Church in New Orleans, La., soon after their organization in 1935 have a substantial record of accomplishment.

When a group of twenty-five women headed by Mrs. Joseph A. Coppinger proposed to establish an organization to work for the spiritual and material welfare of the church, their plans were approved.



Mrs. Joseph Coppinger, President of Rosarians

Inspired heartily by the Rev. Walter E. Feery, who was the pastor and is now Bishop of Syracuse.

Their church furnished the name from a small beginning membership has grown to three hundred and the group now sponsors most of the financial activities of the church.

The Rosarians have a monthly Communion Sunday, direct the Study Clubs, bring children from public schools to Holy Rosary for religious instruction several times each week and are affiliated with the Rochester-Deanery, National Council of Catholic Women.

Attendance averages 150 at meetings, which are held the first Monday of each month.

Mrs. Coppinger was the first president. She held the office for five years, and is now honorary president.

Mrs. Fred J. Kunz was elected recently as the head of this society.

Nan 5 Years Dies MONTREAL Mother Cecile Desbarats, for 50 years a member of the Congregation of the Sacred Heart, has just died at the mother-house here. Mother Cecile arrived in New Orleans, La., soon after entering the Congregation, and there became Superior.

Be an informed and prepared Catholic. Read your Catholic newspaper regularly.

The Spring of Water That Burns

By A. M. STEWART

In New York State the country south of Lake Ontario rises gradually back from the lake for about 25 miles. At this distance south of Lake Ontario elevations from 800 feet to 2,000 feet above sea level occur in this country of higher elevations are more than 20 long narrow valleys, lying in a southerly and northerly direction, nearly perpendicular to the south shore of Lake Ontario.

Bristol Valley is one of these valleys which lies west of Canandaigua Lake. The name of Bristol was brought by early settlers from Bristol, Connecticut, before 1800.

All of the region of Western New York was wilderness, inhabited by the Seneca tribe of the Iroquois league of Indians and visited, so far as white men were concerned, only by missionaries, traders and agents of the French and the English.

Looking today at the rural peace of Bristol Valley, it is surprising to remember that in the western wall of the valley since the 17th and 18th centuries is a spring, which is the most famous wonder in the world a spring of which the water burned.

One records of this spring are almost entirely forgotten. This is explained by the fact of the French occupation of the St. Lawrence valley beginning with the settlement of the city of Quebec, by Champlain in 1608.

Earliest White Contact With Quebec as the seaport supply base for the French, Champlain and young men in his employ got into canoes with Indians and went where the Indians took them, began to penetrate the unknown interior of this continent.

In 1610 Etienne Brule, scout for Champlain, returning from the country of the Adirondacks at modern Waverly, New York, to the Huron country, northwest of Toronto, Canada, was a captive for a few weeks in a Seneca village in or near the Bristol Valley.

First Christians Champlain was a man of noble Christian character and, partly through his influence Christian missionaries were sent to the Indians. Between 1615 and 1642, first Frenchmen and then Jesuits traveling by way of the Ottawa River and Lake Huron around the southeast base of Georgian Bay of Lake Huron. The shrine and the ancient fort at Midland, Ontario, mark the center of these missions.

In 1649-50 the Iroquois league of which the Senecas were the largest tribe attacked and wrecked the Huron nation. Five missionaries died among many deaths, praying for their tormentors to the last breath. About 100 captives were taken, 200 of these from the village of St. Michael at Seneca and carried to the Seneca and settled on Mud Creek. Many of these were Christians converted by these devoted martyrs. Their village was on the Marsh farm east of Holcomb and downstream from the forks of Mud and Schaller creeks. On this site, beside the waters of Mud Creek, the creek of Bristol Valley, the Huron Indians, many of whom continued to live exemplary Christian lives, formed the first Christian community in New York State west of Cayuga Lake.

At this early date a colony of 50 Frenchmen, with several missionaries came from Quebec to Onondaga Lake via the strenuous canoe trip up the St. Lawrence River. Jesuit Relations XI, III, p. 122 f.

Today a visit to their rebuilt French fort on the Onondaga Park-way in the northwest suburbs of Syracuse, New York, will vivify the reality of this story. From this French fort to the Mud Creek region, in the fall of 1656, came Etienne Brule, a Huron Indian, and an Indian guide had walked from Cayuga Lake where he had assisted Fr. Rene Menard in building a chapel. Stewart, Life of Rene Menard.

Fr. Chamorrot, veteran of the Huron mission, preached and baptized at Gandagaga or Gandagaga (on Boughton Hill, Victor) and then came and visited and ministered to his old friends, the Christian Hurons of Mud Creek, who were overjoyed to see him again. Vague references to water that burns come into the Jesuit Relations or missionary reports at this time. (See note, Psa. Rel. Vol. VIII.)

Visit of LaSalle and Galigne There can be little doubt that many traders, some of them Dutch from Albany, were led by the Indians to see this miracle water, but there are no records from early Dutch sources to tell us about this spring or much else about the Seneca country.

Were it not for the highly educated members of the French clergy who visited this region and made their records, almost a century of our history would be entirely lost. Robert Cavalier de La Salle was born in the parish of St. Germain, Rouen, France, 1643. His father was a wealthy merchant. He had two brothers and one sister. The brother who studied to be a lawyer, died young. His older brother, Abbe Jean Cavalier, entered the priesthood and became Superior of the Seminary of St. Sulpice in Montreal.

La Salle studied in the Jesuit College at Rouen, but being of an independent disposition, restless under restraint, he soon ceased to attend for the priesthood. He was a brilliant young man of a difficult problem character. At age 23 he was in Canada, resident upon the land which his elder brother, the Abbe Jean Cavalier, had obtained for him. An old stone windmill near the La Chine Rapids of the St. Lawrence River, marks the site of this village.

In the winter of 1668-1669 La Salle entertained a band of Seneca Indians in a cabin not far from the windmill. These Senecas told him of the Genesee River as a

short cut to the west Mississippi Valley, so La Salle planned to go with these Indians when they returned to their villages next spring.

About the same time the Rev. Dollier de Casson, who was 40 years of age at this time, and the Rev. Rene Galigne, priests of the Seminary of St. Sulpice, were planning a westward missionary canoe voyage to attempt to discover Indian tribes not yet reached by Jesuit missionaries, which Sulpician missionaries might serve. The Abbe Jean Cavalier, La Salle's elder brother, managed to have these two expeditions combined, doubtless fearing for the safety of his impetuous younger brother should he go alone. We are indebted to the Journal of Galigne and to a map which he made for the story of this interesting canoe voyage.

Copies of this Journal in English translations, will be found in many libraries (Ask for Dr. Louis P. Kellogg's Original Early Narratives of the Northwest, or O. H. Marshall's Historical Writings of the West, or Galigne's Narrative and map by Coyne in Ontario (Canada), Historical Society's Papers and Records, Vol. IV, Part I.)

After a thrilling canoe voyage in which the average day's journey was less than 40 miles, with a stop of a few days at Sodus Bay, the La Salle flotilla of canoes arrived at the river of the Seneca country, which is Irondequoit Creek at Indian.

Landing in Ellison Park in the suburbs of Rochester, New York. The many Indians who greeted them there persuaded them to make an overnight camp so that the whole tribe might assemble to join in the welcome.

Next day, August 11, 1669, Dollier de Casson remained with some of the others of the expedition to guard the canoes. Galigne and La Salle with a constantly increasing crowd of Indians began to wend their way on the trail in the general direction of the modern Clover Road, and passing west of Mendon Falls they came to the great Seneca village of Tottakton.

Galigne describes the village as on the edge of a hill on a small rise in a large plain four leagues in extent. This description applies to Tottakton on the Sheldon-Edman farm in the Great Bend on the north shore of Lake Ontario. On this point shows that Boughton Hill, Victor, mentioned by many able authors in this connection, is out of the question. Boughton Hill is a big hill.

A group of elders of the village received La Salle and Galigne at the edge of the hill. More than a dozen of their white followers were with them. All the strict courtesies of Seneca custom were observed. The largest cabin was given to them and the best food which the country provided, including real but dog with the hair removed by hanging. Nearby the cabin of these French visitors at Tottakton was another large cabin with a chimney, as at this peak a high had been dedicated as a Conception Chapel in November 1668, nine months before by Fr. Jacques (James) Etienne, Jesuit. A lonely Frenchman, Fr. Fremont's assistant, eager to talk to his own countrymen, was greeted by Fr. Fremont, who had just been present, having departed a few days before to a conference of missionaries which he had called to meet at Onondaga (the capital of the League League). Early Chapters Seneca History, p. 66.

At this time the location of this capital of the Seneca League was on the modern Kough farm near Butternut Creek one mile south of Hamilton, N. Y. Early chapters of Syracuse. All six Jesuit missionaries representing the five tribes and five chapels were at this conference, so there were no Jesuits among the Senecas during La Salle's visit.

Four Seneca Villages Galigne tells of four Seneca villages, two of about 100 cabins each and two of about 30 cabins each. These villages were Tottakton as described above, and Gandahungaga, in a cabin, two miles north of LaSalle or the Albert farm, (Gandagaga on Boughton Hill, one mile south of Victor, New York, 100 cabins) and so large as Tottakton, and andougarac, or St. Michael (30 cabins), location as

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described above.

Galigne mentions a visit to Boughton Hill, easternmost of the larger villages via the level grass lands of Irondequoit Valley. On August 25th of more than 40 smoking canoes, assembled at La Salle's temporary residence at Tottakton (again not Boughton Hill). La Salle's request for a guide to lead him to the Illinois and Mississippi country, was postponed until Seneca who were trading at Orange (Albany) should return and bring with them a captive slave who was a native of that western country.

Galigne's Account of Burning Springs "Nous Passames ainsi le temps" "We passed the time," wrote Galigne, "in this way for seven or eight days, waiting until some slave should return from the trading to be given to us. During the interval to while away the time, I went with de La Salle under the guidance of two Indians about four leagues south of the village where we were in, to see an extraordinary spring; it forms a small brook as it issues from a rather high rock, the water is very clear, but has a bad odor, like that of Paris mud when the mud at the bottom of the water is stirred with the foot. He (or I, meaning Galigne himself) put a torch to it and immediately the water took fire as brandy does, and it does not go out until rain comes. The flame is amongst the Indians a sign of abundance or of scarcity. There is no appearance of sulphur or saltpetre or other combustible matter. The water has no taste even; and I cannot say or think anything better than that the water passes through some aluminous earth from which it acquires this combustible quality." (Part of the quotation from Galigne.)

Retreat From Tottakton At their residence in Tottakton La Salle and Galigne found that the gracious hospitality of the villagers was disturbed by liquor which had been brought in a weary party returned and brought in a young captive who as a revenge for a young Seneca, killed in the raid, was put to death by fiendish torture. Excitement ran high in the village. A Seneca had lately been murdered in Montreal and his relatives at Tottakton looked with hostility at these French visitors. No guide was forthcoming.

Prudently La Salle caused his party to return to the boats at Indian Landing and when Dollier de Casson returned from an exploring trip of his own they took to their canoes and skirting the south shore of the lake went to the west end of Lakes Ontario at Hamilton, Canada, through a bear hunting camp of the Senecas. There they met Joliet, coming from Montreal, Canada, and descended the river to Lake Erie. They wintered up a little stream from the shore of the lake, near Port Dover.

In the spring of 1670, having lost some necessary equipment with a canoe which was smashed by the surf of Lake Erie they started for home by a very long detour via Lake Erie, Detroit River, Lake Huron, Marquette, French River, Lake Nipissing and the Ottawa River to Montreal.

Other Visits of La Salle 1673. La Salle visited the Iroquois at Onondaga and possibly the Senecas, looking for approval to build Fort Frontenac, site of Kingston, Canada, of which he wished to become the commander. (See letter of Fr. Julien Garnier, resident Seneca missionary to Frontenac, July 10, 1673, in Hawley's Early Chapters of Seneca History, p. 74)

Between September 1678 and August 1679, La Salle was building the Griffon at Cayuga Creek on the Niagara River a vessel intended to sail the Upper Great Lakes. Several trips were made with men and supplies in vessels of Lake Ontario between Fort Frontenac and Niagara and visits of La Salle, Fr. Hennepin and other members of the Griffon expedition occurred at Tottakton and Indian Landing at Irondequoit.

Studies of these visits of 1678-79.

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Divine Word Mission Guild Asks Cooperation in Work

Although less than a year old, the Divine Word Mission Guild, which was organized on April 22, 1937, for the purpose of cooperating with the young mission establishment of the Divine Word Mission at Hamlock Lake, has already made itself invaluable.

It is raising money for the Mission, giving every assistance within the power of the members in supplying the needs of an organization that needs loyal assistance in beginning its work there.

A large membership was the first goal. The response from many parishes, which came after the Rt. Rev. Msgr. gave permission for founding the Guild, offered proof that the mission work of the Church is dear to the hearts of the majority of Catholics.

More members are needed. Humbly acknowledging that all of the successes which have been won so far are largely due to the singular blessing of the Divine Word and the intercession of the Queen of the Apostles, the undersigned of the Guild, it is pointed out by Mrs. Joseph A. Ritz, president of the Guild, that divine blessing cannot flow unless there are human hands to co-operate in the plans for Divine goodness.

Activities of the first few months have included a monthly meeting, the first annual party and a style show.

The officers of the Divine Word Mission Guild are: President, Mrs. Joseph A. Ritz;



Mrs. Joseph Ritz, President, Divine Word Mission Guild

First vice-president, Mrs. Henry J. Litz; second vice-president, Mrs. Walter Major; third vice-president, Mrs. Howard Witzel; fourth vice-president, Mrs. William Cronin; treasurer, Mrs. Edward Burke; financial secretary, Mrs. John J. Shelly; corresponding secretary, Mrs. Bernice Scott.

The Civic Leaders at Hornell Join in Extending All

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