

"sentiment" of a large city that legend has it a man fell off a bridge into the waters of this river and broke his leg.

Following the general direction of the modern Chicago Drainage Canal, La Salle and his large party, dragging their canoe like bobsleds or toboggans across the ice encrusted prairie, reached good navigation on the Illinois River and thence went to the Mississippi River. De Soto, a century earlier and Marquette and Joliet about a half dozen years earlier, had been on this Mississippi River. But the convincing proclamation of an exploration of its full length and of its importance came from La Salle and his priestly lieutenants Hennepin and Membre. On April 9, 1682, La Salle stood at the mouth of the Mississippi River, surrounded by members of his party—priests, voyagers, lieutenants, Indian paddlers, and their women and children. La Salle looked up the river and proclaimed that the river and all its drainage area belonged to his sovereign, Louis XIV King of France. La Salle called the country Louisiana.

Father Hennepin was not with this party, but had explored the Mississippi River, from the mouth of the Illinois River up to the site of Minneapolis or farther.

After returning from his voyage to the Gulf of Mexico in 1681 and 1682, La Salle strengthened the defenses of his Fort St. Louis of the Illinois and he persuaded many tribes of the Indians to join to withstand attacks of the Iroquois.

In the spring of 1683, when La Salle was on an urgent diplomatic errand from this fort on Starved Rock to Quebec, the Iroquois came to attack the Indians who dwelt along the banks of the Illinois River.

When our Western New York Indians came to La Salle's Fort St. Louis of the Illinois, they found there a league of opposing Indians estimated at a total population of twenty thousand (20,000) and they retreated. The Iroquois, including our Senecas, came back toward Totiakton (Rochester Junction) with only one Illinois Indian captive, who escaped from them.

After the first expedition in 1680 of the Senecas and their allies into Illinois, Governor De LaBarre of French Canada had called a council of Iroquois chiefs (including the Senecas) and had tried to forbid them to attack the Illinois Indians. But the Senecas and their allies had defied this fussy, pompous, futile French courtier and went on the second expedition against the Illinois.

The term of De LaBarre as governor of Canada came between the first and second terms of the very able Governor Frontenac.

It is evident from the above facts that the rise of the Senecas from the obscurity of the Hemlock and Honeoye hills to this grand climax where they defied the French and contested with them for the control of the tribes of the Middle West is one of the amazing achievements of any American Indian tribe.

The French during this period of the rise of this Seneca-Iroquois tribe, had progressed from a Fort of about 100 men on the site of the city of Quebec to a place of dominant influence through the Great Lakes and upper Mississippi Valley region.

A final struggle for dominance between the Iroquois and the

French was inevitable. The part of this struggle which affected those other than Frenchmen who came in afterward as heirs of French pioneer efforts, was whether the authority of Indians or the authority of white men of any nationality whatsoever should control the lands from Western New York to the Mississippi River. The French, by winning the first victories for the authority of white men, performed a notable service for civilization and opened the way for all white men who came after them.

The French war against the Iroquois came only after the French had suffered horribly at the hands of the Iroquois and after many devoted resident missionaries had spent long years in the partly successful attempt to convert the Indians to Christianity and to peace and conformity with the ways of the white man.

The missionaries example of supreme devotion should be remembered in this Diocese for all time to come. When the Senecas returned to their villages after this second and futile expedition against the Illinois, our imagination reaches back to that time in 1683 when at Totiakton (Rochester Junction) the highly boastful warriors returned to walk by the doors of the one hundred multiple family long cabins and to listen with shame to their women saying to them, "What, no prisoners!"

It was after this second Seneca expedition against the Illinois that De LaBarre planned to begin his expedition against the Iroquois which opened a series of campaigns against them which ultimately resulted in the Senecas and in a lesser degree, the other Iroquois accepting the dominance and leadership of the French for the remainder of the French term of colonial occupancy of America.

In view of De LaBarre's expedition, Father Julien Garrner S. J., who had been resident with the Senecas for fifteen years, left on a "ship of the Governor" which went out of Irondequoit Bay. The French expeditions against the Iroquois have been mentioned previously. They were: De LaBarre, 1684 to Port Ontario; De Nonville, 1687 to Seneca villages inland from Irondequoit Bay (See Courier D 250th Denonville); Frontenac to Onondaga, August 1696. See Parkman, Frontenac, and New France under Louis XIV, Chapter XIX.

La Salle's explorations had brought to light that knowledge of this new land by which the number of healthy, happy human beings on this earth were increased by ten and tens of millions.

Later we find La Salle and Father Zenobe Membre landed in Texas having been landed from ships from France too far west in the Gulf of Mexico to find the Mississippi River. It was a foolishly selected party of emigrants. Some were aristocrats who expected slavish service from the others and some were jail birds. They quarrelled with La Salle and resented his authority over them. La Salle started to walk back to Quebec. One of his own men shot him (Max, 1687).

With La Salle, Father Membre had carried the Cross from the site of Mercy High School to the mouth of the Mississippi River and to Texas. The Denonville Expedition has been told by Mr. G. B. Selden and others in Courier E. In that expedition, coming to the Rochester area were men who farther symbolize

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Fordham University

Largest Educational Centre in the Archdiocese of New York Prepares for Its Centennial

As Fordham University begins this year the cycle of celebrations for its centennial which will be climaxed in 1941, it looks back with pardonable pride to the fact that sixteen members of the Hierarchy, including two Cardinals, have been connected with it since Archbishop Hughes first purchased old Rose Hill Manor in 1839. Of particular interest is that the first Bishop of Rochester, the Rt. Rev. Bernard J. McQuaid studied and was ordained at Fordham in 1848 and one of its most distinguished pupils, the Rt. Rev. Thomas Augustine Hendrick of the class of 1869 and at Fordham from 1865 to 1868 was for twenty-nine years active in charitable and public work in the Diocese of Rochester and for a number of years a member of the Board of Regents to the University of the State of New York. In 1903 he was appointed the first American Bishop of Cebu, in the Philippine Islands.

BEGAN AS ST. JOHN'S COLLEGE

Fordham University began as St. John's College, Fordham on June 24, 1841. On that date it was formally opened by the Rt. Rev. John Hughes, D.D., then Coadjutor-Bishop of New York and later its first Archbishop, and the Reverend John McCloskey, subsequently Bishop of Albany, Archbishop of New York and the first American Cardinal was appointed President.

The property, when purchased by Bishop Hughes in 1839 was known as Rose Hill Manor, one of the several estates or farms which, prior to their division, were known as Fordham Manor. Fordham with the rest of Westchester County was once a portion of the domain ruled over by the Chiefs of the Mohegans, from whom it was purchased by the Dutch and from the heirs of the Dutch owners by John Archer in 1669. Four years later in 1673, Governor Francis Lovelace granted the manor of Fordham to the same John Archer. The name of Fordham is derived from two Anglo-Saxon words, foord ('a ford') and ham ('a home').

During the interval of more than one hundred and fifty years from this date (1673) to the purchase by Bishop Hughes in 1839 the original manor was divided into several farms and passed through the hands of many owners.

PURCHASED BY BISHOP HUGHES IN 1839

The property was purchased by Bishop Hughes in 1839 for a seminary, for his diocese, but arrangements for a college independent of a seminary were made at the same time and the first classes were opened in September, 1841 with six students. The seminary which had been established at Lafargeville, Jefferson County, New York in 1838 was moved and established at Fordham in 1841 under the patronage of St. Joseph. In 1845 St. John's Hall and Church were built, the former as a seminary for the education of priests for the Diocese of New York, the latter as a seminary chapel. The square one-story stone building to the southwest of the Hall, which bears the date, 1840, appears to have been built for the use of a few theological students while the seminary building was in course of erection.

In April, 1846, St. John's was raised by the Legislature to the dignity of a University and placed by Bishop Hughes under the direction of the Jesuits who had come from St. Mary's, Kentucky, at his invitation and had purchased the college property. The seminary remained the property of the Diocese with the Jesuits as teachers. At the same time the Scholastics of the Society of Jesus were trained in Philosophy and Theology in a building separate from the one occupied by the Diocesan seminarians. When the seminary was removed to Troy, New York, the buildings and grounds were sold to the Jesuits.

FIRST PRESIDENT, FIRST AMERICAN CARDINAL

During the period from 1841 to 1846, there were three presidents of St. John's, the Reverend John McCloskey, later Bishop of Albany, the second Archbishop of New York and the first American Cardinal, the Reverend John Harley and the Reverend James Roosevelt Bayley, afterwards



Fordham University mural in the New York State Building at the New York World's Fair.

Bishop of Newark, New Jersey and later Archbishop of Baltimore. The College had flourished and advanced and many improvements had been made in the grounds and buildings.

The first Jesuit President was the Reverend Augustus Thebaud. Since his presidency in 1846 there have been twenty-two presidents under whom the College has grown into a University with its several departments, and from scarcely a hundred students to nearly ten thousand.

In 1905 the corporate name was changed to Fordham University, the collegiate department retaining the old name of St. John's (which was changed in 1931 to Fordham College), and the law and medical schools were established. In 1911, the College of Pharmacy was opened, in 1916, the Graduate School, the School of Education and the School of Social Service. In 1920 the School of Business was founded, followed three years later by Fordham College, Manhattan Division. A Summer School was opened in 1918 in the Woolworth Building and in 1919 transferred to the campus at Fordham, where it still continues its sessions, increasing from forty students in its initial year to over 1200.

FORDHAM UNIVERSITY

New York City

Established 1841

Conducted by the Jesuits

Departments of the University

Campus	Downtown
Fordham College	Fordham College (Manhattan Division)
College of Pharmacy	School of Law
Graduate School	School of Social Service
Summer School	School of Education
Fordham Preparatory School	School of Business