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PARISH ACTIVITIES

How an Old Church Was Made to Look Like New Church

St. Boniface's Church on Gregory Street, erected a little more than forty years ago, looks like a new church today, and hundreds of people have marveled at the change that has been made in its appearance. Indeed, not a few people who pass the church only occasionally have asked if a new building has not been erected, so great is the change that has been made in the outward appearance of the church.

How in the world did they make that old church look so new? This question has been asked by hundreds of people. The answer is easy—The Superior Sand Blast Cleaning and Waterproofing Co., with offices at 43 East Avenue. This company has made a scientific study of the problem of cleaning old buildings of brick or stone, and making them

look like new. But can it be done, you ask? The best answer is to answer your own question by driving over to St. Boniface's Church on Gregory Street and looking at that church yourself. You will not need any other answer.

The Superior Sand Blast Cleaning and Waterproofing Co. cleans old buildings by sand blasting the dirt off, then waterproofing the stone or brick and restoring the same to a wonderful new and fresh appearance. The St. Boniface Church had been painted several times during the past forty years. It looked fine when the paint was fresh and new, but it looked otherwise when the paint began to scale off in spots, absorbed a lot of dirt and dust, and showed the effects of wear. You would never know it was the same building since the Superior Sand Blast and Waterproofing Co. cleaned it. The company has a fine letter of commendation from the rector of the church, the Rev. John F. Boppel, in which he speaks in high praise of the work of the company.

This company is now at work cleaning St. Mary's Church and rectory on South Street, and the wonderful change they are making in the appearance of the buildings has attracted the attention of thousands of people, as well as delighted all the people of the church. The company is also engaged in cleaning St. Stanislaus' school and rectory and with similar results. It recently completed St. Michael's Church at Greenville, Pa., and made this edifice look like a brand new building. The pastors of many other churches will be greatly interested in the work that is being done here, and it will be a revelation to them to see what has already been accomplished by this firm in Rochester.

Why Can't I Fill That Chair?

Say, Daddy, won't you tell me of the terrible news I heard. I scarcely can believe it, each cold and cruel word. They say because I worship Christ and Catholic doctrines where, I never can be President, or hope to fill that chair.

Old Glory waved about your head in our last and terrible war. And that shot and shell, as it rose and fell, some Catholic heart throbbed; Both pain and desolation the Catholic home did share, And if I serve my country, sir, why can't I fill that chair?

I often think of grandpa, who fought in sixty-three, You have followed in his footsteps and expect the same of me. I promise to follow Old Glory and my country's troubles share, And serving both God and Nation, sir, why can't I fill that chair?

Wasn't our Constitution, sir, written for one and all? Won't the stars protect the one who answers every call? Won't Catholic life and Catholic blood—that always gives its share, Convince the world we're loyal and fit to fill that chair?

Wasn't Columbus, who found our country, a Catholic man by birth? Wasn't Isabella's sacrifice a tribute to Catholic worth? With the signers of Independence Catholic men were these, Wasn't Charles Carroll of Carrollton fit to fill that chair?

And far away in Europe, in many a silent grave, There rest the forms of Catholic boys so noble, true and brave. And they'd sell their life, sir, as they at last would die, They were only fit to fight and die, and not to fill that chair?

O Glorious Flag of Freedom, Oh, Flag of my Native Land, Uphold the Constitution, and by its doctrines stand. Protect your native children, let bigots not ensnare, And give to them their freedom—the right to fill that chair.

Buy Rochester Products in Quantity
THE NATIONAL HOME-MADE EGG
Are the best on the market. Make a trial and you will find them so. Ask your grocer or butcher for the NATIONAL HOME-MADE EGG. Made by the NATIONAL EGG-POULTRY CO. 635 Joseph Ave. Rochester, N. Y.

110 Years Ago

a man deposited \$10 in a mutual savings bank in New York City. The following year he deposited \$5, making a total of

\$15

His heirs now own the account, which is still open, and amounts to

\$2773

of which only \$15 represents the original deposit, the balance

\$2758

represents the interest which the \$15 has earned in the intervening 110 years. In other words, in 110 years the \$15 is 185 times as large as it was at the beginning. Or, the average gain in the investment has been over 25 a year.

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Rochester Savings Bank

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Lake Ave. at Ridgeway

MONROE AVE. OFFICE
Monroe Ave. at So. Goodman

Portland-Clifford Office in Course of Construction



Irish Minstrels Big Attraction At Exposition

The Irish Minstrels staged under the auspices of the Rochester Knights of Columbus; were a big attraction at the Rochester Exposition all this week. Lawrence "Bridge" Weber was in charge of the minstrels, and a better man would have been hard to find. He had a classy program arranged for each evening, and the various evenings were designated as follows:

Monday night, K. of C. officers' night; Tuesday, Albanian night; Wednesday, general fraternal night; Thursday, Columbus Club night; Friday, Fourth Degree night; Saturday, past officers' night. Big crowds enjoyed the entertainment that was given, and the Minstrels were a distinct attraction at the Exposition.

On the committee with Mr. Weber were the following active workers: John A. Doyle, Daniel F. Fitzgerald, Thomas H. O'Connor, William Kunz, Fred Hughes, Nicholas J. O'Neill, Leo F. Rombart, Edward MacCracken, T. H. Bassett, James Ryan, Norman O'Brien, Joseph Leary, George J. Law, and Daniel J. O'Mara.

The Junior Class, Nazareth College, Plans House Party

A house party will be held for Freshmen by the Junior Class of Nazareth College at Camp Stella Maris, Conesus Lake, September 14, 15 and 16, the three days preceding the opening of the fall term of the college. The purpose of the outing is to welcome the members of the Freshmen Class and make them acquainted with members of the Junior Class.

The Misses Helen Howland and Helen Gantert are in charge of the arrangements. The following head the various committees:

Misses: Grace Smyer, Eleanor Craig, Louise Brown, Anna Camillo, Mary O'Brien, Mildred Pischon, Anna Ryan, Gladys Englert and Irene Carron. They will be assisted by the following: Marjorie Boschet, Lucille Brady, Margaret Burke, Corinne Callahan, Frances Carroll, Martha Clark, Margaret Darcy, Louise Dunn, Anna Eagan, Anna Fennessy, Alma Ginnily, Eleanor Beers, Margaret Grieves, Pauline Hennessy, Ann LaPine, Mary McDonald, Evelyn Moore, Kathleen O'Brien, Lillian Rosenbach, Anna St. George, Dorothy Sullivan, Mildred Walsh, Adelaide Weingartner and Helen Welch.

All Freshmen who are registered at the College before the date of the party will be welcome to attend, and they are certain to enjoy these happy days at this well-conducted camp.

Elmira Will Celebrate Seventy-fifth Anniversary On Sunday, Sept. 8th

(Continued from Page One)

graves which have been excavated have been found crosses and other symbols of the true faith.

When the power of the Indians had been broken by General Sullivan, in 1779, on the nearby battlefield which has been fittingly dedicated to his memory, settlements in the valley grew rapidly. The tales carried by the soldiers of General Sullivan's army brought to this valley many settlers, among whom were a considerable number of German and Irish Catholics. But they had neither priests to minister to them, nor places in which to hold services. In 1791 an amendment to the Constitution was ratified granting religious toleration. This fact, together with the political revolution in France aided in bringing religion into the Chemung Valley and into the village of Newtown. The earliest history of the Roman Catholic faith in Newtown dates from an occasional visit of a missionary priest about 1800. He rode in on horseback and ministered to the spiritual needs of the faithful in their homes. Among the headstones removed from the burying ground at Newtown, the present St. Peter and Paul's Church was one with the notation that the marker was placed in 1816.

Presbyterians Kindly Neighbors

About 1825 the members of the First Presbyterian Church allowed their Catholic neighbors to use their wooden chapel at Church and Baldwin Streets, for an occasional service when the visiting priests came to Newtown. By 1830 the Catholics had increased considerably in number. This only means which they had of preserving their religious spirit were the family devotions which were practiced in their homes.

Among the early Catholic settlers were Mathew Lamin and Michael Biggs, grand-uncle of C. W. Biggs, who in 1834 sent to Auburn the Rev. Francis O'Donoghue to baptize their children. The priest, upon his arrival, found that besides baptizing children other duties awaited him. Many had not been to Confession or Communion for a long period of time; marriage ceremonies were to be performed, and the people anxiously awaited the opportunity of assisting at the Holy Sacrifice of the Mass. Father O'Donoghue gratified their wishes and celebrated Mass in Mr. Lamin's home, which was located at the corner of East Water Street and DeWitt Avenue. For several years thereafter priests from Holy Family Church, Auburn, visited Elmira occasionally, and Holy Mass was celebrated on these occasions in the Lamin home, in a house on Railroad Avenue, near Second Street, and in a house on Lake Street near the Elmira Free Academy.

First Property Purchased

Between the years 1840 and 1842 Father Bradley of Geneva administered to the Catholics of Elmira. During the year 1845, Rt. Rev. John Bingham attended Elmira to the Binghamton parish under the Rev. John Sheridan. The first property purchased by the Catholic Church in Elmira was the lot on the southwest corner of East Market and High Streets, the site of the present St. Peter and Paul's Church.

Mass was made on October 11, 1845, from Owen O'Hanlon, and the deed was given to John Hughes, Bishop of New York.

In 1847 the diocese of Buffalo was established, and it embraced Elmira. The Right Rev. John Timon, of saintly memory, was the first Bishop of Buffalo. After Bishop Timon's advent, religion took on a new impetus in Western New York. His missions and lectures in every town of the diocese enlightened the people, removed prejudice, and many careless Catholics returned to the church. During the early part of 1848 Bishop Timon, in company with Father Sheridan, began a visitation of the new diocese. In his diary he relates of the trip from Owego to Elmira on February 8, 1848, as follows:

"We started for Elmira, heard Confessions there the same night, next morning said Mass in a private house, and preached for the assembled Catholics. The Rev. Mr. Sheridan said Mass in the Court House, the Bishop preached at the Gospel on the Holy Sacrifice of the Mass, and after Mass, on the Sacrament of Penance."

In 1848 Father Sheridan moved to Elmira and immediately constructed a brick church on the land which had been purchased four years previously. Father Sheridan purchased a parochial residence on the southeast corner of East Market and High Streets from a Mr. Lee, a general in the Revolutionary War. Father Sheridan was succeeded by Father O'Boyle in 1850. The new

pastor at once saw that the first church was not substantially constructed and immediately erected a small wooden structure on High Street, directly to the south of the present church. The poorly constructed brick church on Market Street was razed and plans were drawn for a new church.

New Church Started In 1854

The construction of the beautiful Gothic edifice which still adorns the corner of East Market and High Streets was commenced in 1854. Mark Cummings was very active in the building of the new church. He secured the building material and donations of money necessary to carry on the work. The citizens of Elmira, of all faiths were very liberal in contributing for this sacred cause. The first trustees of the new parish were Mark Cummings, John Kavanaugh, Michael Conley and Thomas Mahoney.

Father Thomas Cunningham was the first assistant appointed to this parish, and he ably assisted Father O'Boyle from the years 1850 to 1853. During the construction of the new church building, Father O'Boyle fell from a scaffold, sustaining injuries, and died December 8, 1855. His remains rest beneath the high altar of the present church. Father O'Boyle possessed a keen foresight of the future. He realized that the cemetery space was inadequate, and consequently he purchased a plot of fifteen acres on Franklin Street from Michael Moore for cemetery purposes. Father O'Boyle was a tireless worker, highly esteemed and respected, extremely charitable, and had a great interest in orphan children, placing many of them in good Christian homes. One of his orphan proteges is known to have become a priest.

The Church Completed

Father Thomas O'Flaherty was transferred in January, 1857, from the pastorate of St. Francis de Sales Church, Geneva, to the parish in Elmira. He completed the building of the new church which had been started by Father O'Boyle, and the church was dedicated by Bishop James on July 5, 1857. In the same year, he established a parochial school in Elmira, with the Sisters of Charity in charge. The Sisters remained but a short time and the late Hon. J. J. O'Connor and the late Mrs. Mary C. Byrne assumed charge of teaching in the new school. In 1865 the Sisters of St. Mary from Lockport came to Elmira and remained here until 1905, when they were succeeded by the Sisters of St. Joseph, a diocesan community. In December, 1861, Father O'Flaherty was called to Rochester to assume the pastorate of St. Mary's Church, and Father Charles Kery was appointed to St. Peter and Paul's Church, remaining here until 1866, when he was succeeded by the Rev. Peter Bede. During Father Bede's pastorate the German Catholics of the city commenced the erection of a church on Dickinson Street. Father Bede was in charge of it, and in 1870 both he and his assistant, Rev. Patrick Hopkins, died. Father Hopkins, although assistant at St. Peter and Paul's Church, had been commissioned to establish a new parish west of the Erie Railroad. He was the first pastor of St. Patrick's parish, although he died before any actual work was accomplished in starting the parish.

Father Bloomer Here 59 Years

After the death of Father Hopkins, Father Bloomer, the venerable pastor of St. Patrick's Church, was appointed pastor of the new parish. Between the time of the death of Father Bede and the appointment of his successor, Father Bloomer also acted as administrator of St. Peter and Paul's parish. In 1873 Father Bede was chosen as the new pastor of St. Peter and Paul's, and during his pastorate St. Mary's parish was organized by Rev. J. C. McManus. Father Thomas Cunningham, who had been the first assistant in the parish, returned as pastor in 1875. During his pastorate a new school was built on the lot south of the church on High Street; the Academy of Our Lady of Angels was established; the St. Vincent de Paul and Rosary Societies organized, and a debt of \$11,000 upon the church, completely liquidated.

During the last days of Father Cunningham's life his health failed. Rev. J. J. Gleason acted as pastor, and Rev. Michael Cunningham, brother of Father Thomas Cunningham, was assistant pastor. To this day the name of Father Thomas Cunningham is spoken of with reverence. He was loved and respected by Catholics and non-Catholics alike. His close friend, the late Rev. Thomas K. Beecher said of him: "We called him Father, and loved him because he was fatherly." And another clergyman said of him: "He

Children's Popular 3-in-1 Garments for Fall

At a New Low Price

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The short sleeves and trunk legs are finished with welt cuffs. They are beautifully tailored, with flat seams. A long piece comes down underneath, so the little body is snugly covered when the drop-down buttons. The unique cut of the garments makes them elastic to allow body bending, yet they never stretch sideways. Rubber buttons in back and strategic reinforcements are other unusual features.

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School days are with us again, and many a father and mother are wondering just what kind of shoes they will buy for their children for school, as well as for other wear. Buster Brown shoes are just the thing, parents will find. They are the famous Brownbilt shoes, manufactured especially for hard wear, good service, style, comfort and good looks.

Buster Brown shoes are sold at Altier's Brownbilt Shoe Stores, 827 Portland Avenue and 1394 Culver Road. These stores have a fine line of fall shoes in stock, not only for children, but for men and women as well. Mr. Altier promises bigger and better shoe values than ever before—classy, stylish, comfortable shoes for girls and women; solid comfort, individual style and excellent wearing qualities for boys and men. Buster Brown Health shoes are just the thing for growing children. Mr. Altier says, and the health shoes for women are equally good. Prospective buyers of shoes are invited to visit these stores and see these shoes for themselves.

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