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 Rochester, N. Y.

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Henry D. Halloran & Sons
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BROWNIE BROS.
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 580 Avila St. Phone: Glen. 5222

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 OR MILK - MEXICO'S DUTCH MILK
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C. H. Morse & Son
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SEALS
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 ROCHESTER, N. Y.

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 SAFE WORK
 Grinding of All Kinds - Rescues Hinged
 Vacuum Cleaners and Flat Irons
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GET A BRICK OF
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Ice Cream
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 LOOK FOR OUR BLUE SIGNS

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FOR HEALTH ... EAT
OLD FASHION BUTTER CRACKERS
 Made By
OLD FASHION CRACKER CO.
 119 CLIFFORD AVENUE

The BUSINESS REVIEW COLUMNS
 guide you to service and value

ACME LOCKSHOP GIVES SERVICE

The Acme Locksmith Shop not only makes keys, but also specializes in repairing those things which are essential to a household, and that are always breaking, wearing or burning out.

Quick, efficient service is the reputation that Herb and Jim Gleisle (as they are known among clients and acquaintances) have built up for the Acme Locksmith Shop.

Is there anything as annoying as to lose a key, either for a trunk, house or car? Yet, it generally happens to all of us at some time, and usually at a time when it is most important to have that key. To make a duplicate key, quickly and cheaply is a feat that the Acme Locksmith Shop is able to accomplish. Call them immediately and you will save yourself time, worry and expense.

The housewife may disagree as to the most annoying incident in life. She will perhaps say that nothing could possibly be more trying, than in the midst of a busy day to have something go wrong with either the flat iron, vacuum cleaner or some other implement used in her household.

Here again, the Acme Locksmith Shop is equipped to come to the rescue. Instead of waiting until hubby runs out of excuses for delay, call the Acme Locksmith Shop and have them permanently repair the trouble.

They are now centrally located at 1 Corinthian St. The next time something goes wrong at the office with the safe, or at home with the locks, call Main 275.

BAKERY OFFERS BUTTER CRACKERS

As you have eaten some of those delicious Old Fashion Butter Crackers, have you ever idly wondered from whence they come or who their originator was?

Tradition is our authority. It seems that a baker, named Frankenstein, made a butter cracker, some sixty or more years ago, and sold them to Rochester grocers in barrels. From this humble beginning came the crackers we know as the Old Fashion Crackers.

Some time later a Mr. Culross operated a bakery on State Street near Main, and made crackers, selling them at the bakery. Many older Rochesterians even today refer to the Old Fashion Butter Crackers as Culross Crackers.

After the death of Mr. Culross, his former employees understand the making of the cracker carried on under the name of Durmherg Crackers. These were sold to Rochester grocers in large wooden boxes and later in tin cans.

People who have bought these crackers for years, say that never before have they been as good, as they are, since they have been known as the Old Fashion Cracker.

They are for sale at your grocers in bulk or in one pound packages. Why not try Old Fashion Butter Crackers? Be Convinced!

Chopped onion put into cold water several hours before using greatly improves the flavor.

Rene Menard
 By ALEXANDER M. STEWART
 (Continued from Last Week)
 Call to Kips Island and Cayuga

Early in August an aged chief from Cayuga presented a request on behalf of his nation, that one of the fathers might be sent to instruct his people in the faith, with the assurance that a chapel would be provided and that this was the desire of the whole people. Fr. Menard was accordingly sent with two Frenchmen. The chief was Saonchlogwa. Fr. Chaumont went with Fr. Menard. The journey took two days. On the way the swift water called Jack's Riffs would give Fr. Menard a chance to step out of the canoe and cool his feet in the pleasant waters. Little fish inquisitive about the strange white fish would nibble his toes. Possibly a portage was made where the old canal now crosses the Horseshoe Peninsula at Jack's Riffs. On the second day of travel from Onondaga Lake Rene Menard would come into the outskirts of this parish, which included many square miles of the Montezuma Marshes. In these marshes, drumlins, or what-back hills with their steep blunt nose-end to the north, lie half submerged in rich mud and swampy bays. At the drumlin of Kips Island, the canoe stopped at the village of Onondaga, which successors of Rene Menard in this parish named St. Rene.

The old chief proudly exhibited the strange new white man in black robes, the like of which the Huron Christian captives had often described them. The noise and excitement of the people broke the monotony of the lonely marsh island village. Scared water fowl took themselves farther away. At this point, where the Clyde River enters the Seneca River, coming from the land of the Sonontuans, Fr. Chaumont could inquire whether there was water enough in the Clyde River, in that late summer season, to go by canoe to the Senecas, all of whose villages were then west of Canandaigua Lake, or must he go by the trail which crosses the river at Thiohero. Three miles up river from the site of the present Montezuma Bridge and two miles past St. Rene's, the flotilla of canoes passed the place of the Old Free Bridge and of the new bridge. Three miles more brought them to the large Indian village at Thiohero at the outlet of Cayuga Lake. Another ceremonial of greeting would be gone through with at this village. Then ten miles southward, down the east and left side of the lake, brought the party to the county seat or capitol of the Cayugas, Gologouen. (There are fifty ways of spelling it). The polite customs of the Indians dictated that a prominent visitor to be met by the villagers long before he reached their places of abode, so that when Chief Saonchlogwa with the strange new white man in black robes, in his canoe, came up Cayuga Lake, the entire canoe fleet of the Cayugas would launch out into the lake filled with novelty-hungry Indians, coming to accompany the visitor. After landing Fr. Menard could see, as he walked up the slope of the village, that the creek gorge of more than 60 feet deep extending far across the country, formed the chief line of military defense in that region. In the village long houses with ridge-pole roofs covered with elm bark were in the midst of fields of corn which extended to the edge of the forest.

A Guest in a Chief's House

The chief's house was larger. Shelves ran along the walls, divided into sleeping compartments, as in a lumber camp or sleeping car. One of these compartments piled deep with rich furs, made the best bed that Fr. Menard had, since he left Three Rivers. Fire holes surrounded by stones were at equal distances along the center of the earthen floor. There was one fireplace with a smoke hole in the roof overhead for each family. The Huron language, which Fr. Menard had learned in the Georgian Bay country, was enough like the talk of the Cayugas so that when the chief spoke to an Indian woman by the fireplace Fr. Menard understood that he was to share the best food they had for as long as he wanted to stay. He soon found three Indians who became his teachers in the correct use of the Cayuga dialect. Today relics of these fireplaces, in the form of fire scorched stones, may be found on the sites of nearly all Iroquois villages. Fr. Menard, in this house, could feel a sense of safety. He knew that while the Indians were terrible in war, their sense of honor to a guest gave him the same protection in this house as if he were a member of the family.

The First "First Church" in a Million Square Miles

Chief Sa-on-chlog-wa immediately began to carry out his promise given at Onondaga that a chapel would be built. The ground was levelled off, postholes were dug, shaped poles were set to catch the upper poles in their angle. Rivalry arose among the workers as to who would bring in the largest sheet of elm-bark. This was not so easy as in spring, because the bark began to cling tight to the elm trunks. Deer-horn and bone awls were used to drill the sewing holes in the bark. One youth was very proud of a steel knife which he used, which he had bought with some furs from a Dutch trader. In two days work and in four days after arrival at Gologouen the whole building was complete. Not Notre Dame cathedral—simply a chapel, and yet the outgrowth of the great cathedrals of France, and like all other churches everywhere it spoke with the one

voice. Many is not satisfied until he finds rest in God. After the dedication of the chapel Fr. Chaumont went to visit the Seneca villages near Victor leaving Fr. Menard to be the first white resident whose name we know of the Seneca and Cayuga regions.

Work and Danger Among Cayugas

Fr. Menard immediately began to be busy. His own letter relates that he furnished the chapel with rugs and placed two sacred pictures near the altar. A translation of his words follows: "This was a spectacle thevovely of which so greatly surprised the barbarians that they came in crowds to consider it and gaze upon the countenances of the two pictures. I had abundance of opportunity to explain our mysteries—each day was instruction from morning till night." Hawley, Early Chapters, p. 22.

Infants, sick and aged persons in the other villages required his frequent ministrations. The river and Father Menard's canoe men should be part of the picture which every imaginative person who crosses the new bridge should see.

Two Saints Bought for Two Belts

It is to be remembered that the Cayugas had contributed their quota of fighting men in the winter of 1649, when a thousand Iroquois destroyed the Huron nation in the southern Georgian Bay country (near Midland, Ontario). Before 1649 missionaries in the Huron country had brought most of the Huron nations into Christianity. Many of these Huron Christians were now slaves of the Cayugas. They formed the most grateful part of Fr. Menard's congregation. Among the sainted missionaries in that early Huron mission had been Fr. Jean de Brebeuf and Fr. Gabriel Lalumet. When the Iroquois captured them in the destruction of their chapel and village, each had stood fast in the faith till the last breath during hours of fiendish torture. At this point, Fr. Menard's letter continues: "The second adult that I baptized was a cripple who applied himself so faithfully to instructions and prayers that I soon baptized him in our chapel." He told me that he was a witness of their death (Father Brebeuf and Lalumet) and having, by his valor, acquitted himself with credit among his fellow warriors on that same day, on which he had slain with his own hand eight Hurons and taken five others prisoners, he had pity on the two captive fathers and had bought them from the Mohawks for two beautiful wampum belts, with the design of returning them to us in safety, but that soon their captors gave back to him these pledges, reclaimed their prisoners and burned them with all imaginable cruelty."

Superstition made difficulties and dangers. While traders in the Hudson River region told an Indian customer that baptism caused people to vomit up the soul with the blood and that children baptized died of sorcery, a crazy Cayuga came for three nights into the chief's house looking for a chance to kill Fr. Menard as a sorcerer. The chief caught him just in time to turn aside the fatal blow. This danger was not long past when a young warrior accused Fr. Menard of being able to give life or death to whom he pleased, and since he had baptized a sick man and caused him to die, instead of making him live, the young warrior threatened to kill Fr. Menard. Had Father Menard been a boastful man, he would have told how he avoided this danger. After two months Fr. Menard was called back to Onondaga to help with the foundation and the seminary of all the missions among the Iroquois. Soon, however, he returned from Onondaga to Cayuga with six Frenchmen and all the prominent people of the Cayugas received him back with great rejoicing. Ultimately, his work brought in 400 converts. So great was the success of the missions that Fr. Ragueneau started from Montreal with a party composed of Hurons, Onondagas and Senecas.

To Dedicate Camp Shrine at Conesus

(Continued from Page 1)

Administrator of the Diocese, will bless and dedicate the Shrine and will put in place the brass tablet containing the following inscription: In memory of His Excellency, Rt. Rev. John Francis O'Hern, D.D. Erected by the Catholic boys of the Diocese—July 1, 1933.

The speaker for the occasion will be the Rev. Walter A. Foery, pastor of Holy Rosary Church and Director of the Catholic Charities and the Columbus Civic Centre. Father Foery will speak on the work for children begun and carried out during the episcopacy of the late Bishop.

A large crowd of visitors and friends of the late Bishop will be on hand for the occasion. All, and especially those who are interested in the welfare of the Catholic boys and girls of the Diocese, are invited to be present.

NEW REDEMPTORIST RECTOR

Chicago.—(N.C.W.C.)—The Very Rev. E. K. Cantwell, C. S. S. R., has assumed his post as first rector of the new mission house of the Redemptorists, "Villa Redeemer," near Glenview. At this house priests will be trained for mission work, especially for missions in sections largely populated by Germans, Poles, Bohemians, Italians and French.

RECOGNITION OF RUSSIA IS OPPOSED

(Continued from Page 1)
 on equal footing with other recognized countries.

"The United States is the last great power to hold out against this colossal inequity," he said. "Don't waste a card by playing it too soon. It is better to wait until we can reach over this barrier of hatred and reach the Russian people themselves."

The rise of the Bolshevik was halted by an error, he said. This was the only thing which saved capitalism from bankruptcy. The mistake was leaving the field of economics and delving into religion, the home and life problems.

"If he confined himself to economics and social structure," Dr. Walsh said, "I would say that between Communism and Pope Leo XIII there is little difference."

Doctor Walsh paid tribute to the stand of the American Federation of Labor on the subject of recognition. A debt of gratitude is due that organization for adopting a thoroughly American attitude in turbulent times rather than swinging left, he said.

"If recognition is to come, be prepared to find serious opposition from labor. There is such a thing as a general strike, and I know what's in their minds."

The importance of the woman in the home and her influence on the family was stressed by the Most Rev. Thomas F. Hickey of Rochester, archbishop of Vincennes, who spoke briefly. The church has long recognized the influence of Catholic women, he said, expressing the hope that they would continue to exemplify the dignity of Catholic womanhood.

Greetings were expressed by the Rev. Mgr. Walter J. Lee, pastor of St. Francis de Sales Church, and dean of the Genoa Denery. Others to speak were Mrs. T. C. Kane, head of the Geneva unit and chairman of arrangements; Miss Cecilia Yawman, head of the Rochester Council, who led a delegation of 30 here, and Mrs. Thomas C. Hall, toastmistress and chairman of the ticket committee.

Members of the council adopted a resolution endorsing the movement to name the new bridge over the Seneca River between Auburn and Seneca Falls the Father Rene Menard Bridge. The movement was started by the Council of Catholic Men. The resolution is to be sent to the Finger Lakes State Park Commission and the State Highway Division.

These delegates were chosen to the national convention in St. Paul, Minn., Oct. 8 to 11: Miss Yawman and Katherine Decker; first and second alternates, Mrs. Kane and Mrs. Charles Gihler of Corning; alternates to the alternates, Miss Harman of Auburn and Mrs. Margaret McCarthy of Elmira.

PRIZE WINNERS

in the
"DO YOU KNOW?"
 CONTEST
 for week ending July 19

1ST PRIZE:
 John P. O'Malley
 195 Webster Ave.
 Rochester, N. Y.

2ND PRIZE:
 Mary Catherine Marsh
 44 Lennox St.
 Rochester, N. Y.

Catholic Courier

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If the return of manuscripts or pictures is desired, they must be accompanied by a stamped, self-addressed envelope, but the Editor does not hold himself responsible for such communications.

Business communications of whatsoever nature should be addressed to the Catholic Courier and Journal, Inc., to the attention of the Manager.

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 DEADLINE
 Forms close noon of Wednesday preceding publication date.

DO YOU KNOW?

WHO SELLS "us folks" the THINGS that "we folks" BUY ???

Here's a brand new contest—real fun and as different as can be. It's one that's EXTRA worth while to enter—because you have a chance to profit TWICE! First, by winning a prize. Second, by really getting to know your merchant and the fine values he is offering in quality goods.

HERE are the DETAILS!

In each space below we're printing a phrase from one of the ads in this issue of the CATHOLIC COURIER. The ads from which these phrases are taken are scattered through this issue—you'll have to look to find 'em—and each phrase here printed is taken from a different ad. All you have to do is to write, print or draw the names of the firms in whose ads the phrases appear—writing each firm's name in the correct space. Then send or bring this column to the office of this newspaper. The best entry will be awarded first prize, a year's subscription to the CATHOLIC COURIER; the second best, a 6-month subscription. Entries will be judged by the most complete set of answers, neatness and originality. Be sure to write your own name and address in the space provided. Anyone may compete except employees of this paper or their families. There will be a contest each week. Entries for this week must be in by 9:00 A. M. Wednesday, July 26, 1933. Winners will be announced in the CATHOLIC COURIER of July 27.

1st PRIZE 1-Year Subscription
2nd PRIZE 6-Month Subscription

IN CASE OF A TIE, DUPLICATE AWARDS WILL BE MADE

WHOSE ADVERTISEMENT SAYS:

"Vacuum cleaners and flatirons repaired" . . . ?

Insert the Name of Firm Here

WHOSE ADVERTISEMENT SAYS:

"Fresh home meats" . . . ?

Insert the Name of Firm Here

WHOSE ADVERTISEMENT SAYS:

"Go to Chicago" . . . ?

Insert the Name of Firm Here

WHOSE ADVERTISEMENT SAYS:

"Established 1854" . . . ?

Insert the Name of Firm Here

WHOSE ADVERTISEMENT SAYS:

"There's boating" . . . ?

Insert the Name of Firm Here

Your Name and Address

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 ADDRESS