

Rene Menard

By ALEXANDER M. STEWART
(Continued from Last Week)

To Huronia

In the later months of 1640 Fr. Rene Menard has his residence at Three Rivers and, as usual in remote settlements, where the "news are few" the need of companionship made everybody in the village acquainted, and since Fr. Menard officiated at weddings and baptisms he would hold the place of honor and esteem in a small circle of acquaintances. A few passing travelers were given not grudging hospitality but were almost compelled to stay in order that the villagers might listen to new voices and learn of new events. What about the ships from France, what about the Iroquois, what was the price of furs, and would the colony have food for another winter, or what Indian tribes were at war, or had the moose and caribou hunt been successful? were topics of vital interest to this fur-trade village. But Fr. Menard would inquire about the Huron missions.

How soon would he be permitted to stop marking time and be on his way? Menard communicates with words but Divinity communicates with influence, and this living influence relayed down through the ages was a dynamic power which was urging Fr. Menard out beyond the confines of routine life to the thrill of adventure and sacrifice. Then the happy day came, the day to which all his preparation had looked forward. He was to go up the Ottawa River to the Huron country and at this time there came into his mind that it need be his mightiest deed with faith and unaided. He knew his spirit would not fail and he prayed that his body, not too strong, would not defeat him.

1640-1656

Enthusiasm must be reinforced with good sense and since Fr. Menard lacked the usual printed directions of modern times, he doubtless turned to a letter of advice which had been written by Fr. Brebeuf, telling how to travel agreeably

with the Indians. This letter is found in the Relations of 1637 and is taken with permission in part, from Edna Kerton's Abridged Edition of The Jesuit Relations, A. E. C. Dent, New York, p. 118-120. The comments are by the author of this story, and are based on much actual experience. "The fathers," writes Fr. Brebeuf, "whom God shall call to the holy mission of the Hurons ought to exercise careful foresight"—"you must be careful never to make them wait for embarkings."

Comment: where safety from capture depends on the flotilla of canoes keeping together, it would be foolhardy to lag behind. "You must provide yourself with a tinder box or with a burning mirror, or both, to furnish them (the Indian paddlers) with fire by day and to light their pipes in the evening when they have entered camp—don't show disgust at the food they offer, which is corn ground between stones—tuck up your gowns so that they will not get wet, and so you will not carry water and sand into the canoe."

Comment: A 60-lb. canoe can take on 30 lbs. more weight when this advice is not heeded. Sand grinds and loosens the ribs of a birch-bark canoe. "Do not talk too much and do not annoy the Indians by trying to learn the language while they are paddling."

Comment: It is to be remembered that the older Indians must always be alert to notice and remember the way, and that younger ones must learn it. And also that game must be observed along the banks of the rivers and lakes if the traveling party was to have fresh meat on the trip. "Show love and cheerfulness despite annoyances. Provide yourself with half a gross of awls, two or three dozen little knives called fanettes, a hundred fishhooks, with which to buy food from the Indians whom you may meet on the way so as to feast your savages."

Do careful not to annoy anyone in your canoe with your hat. It would be better to take a nightgown. Comment: The good sense of this advice can be appreciated when it is known that the steersman in the canoe knolls at the stern or back thwart. If in descending a rapids he sees a hat instead of a rock the results can be imagined. "Carry something on the portage; put your professional pride away; do not begin to paddle and then stop." Comment: Intermittent paddling turns a canoe on its course and is an exasperation to the steersman.

Necessities Ready

Some time in June, 1641, the multitude of little necessities for the Ottawa canoe trip were ready. Hidden in the innermost part of the packs would be some wine for the Sacrament, not to be touched even in starvation. Winter clothing of fur, summer clothing of European cloth, brass pocket watch—see sample in the Municipal Museum, Rochester, N. Y.—all would be done up in bundles with the hard things inside the robes and blankets so that a man could carry the bundles on his shoulders with comfort or at the top of his hips on his back, using a head-strap or tumpo line. It seems certain that the religious finger rings and crucifixes frequently found on the Cayuga and Seneca sites of 30 years later, were not used in the early Huron missions.

Up the St. Lawrence

Fr. Paul Ragenau had come down from Hgrouna in August 1640, and was now ready with his Indians and his six four-man-canoes and, as one writer, H. C. Campbell, indicates, one other member of the Jesuit order. Prayers are said in the chapel, packs are carried down and placed in the canoes by the Indians, who look with practiced eyes to see that the load made for ballast and speed. Friends gather to say good-bye and the canoes move off in a long line, up the St. Lawrence River, and who knows if ever they will return? In fact, they almost did not return, and the fate which overtook Fr. Jagues two years later almost overtook them. When approaching the mouth of the Ottawa, news reaches them that the Mohawks are attacking the Hurons and Algonquins. The party delayed, turned back and brought reinforcements, and then proceeded, taking the precaution each night to camp in a concealed place.

Hard work began in surmounting the rapids on the rise in the riverbed at La Prairie, at the west end of Montreal Island. After getting the six canoes and all the heavy baggage around this rapids, a turn to the right brought them into the lake of the two mountains and the mouth of the Ottawa River, which for 100 miles was almost clear paddling.

Imagine Fr. Menard and Fr. Ragenau and the other Jesuit smiling at each other as they wore their night-caps in daytime, obeying thereby the

Teaching Men How to Preach



Photograph taken at the Francher Institute during a recent session at Catholic University of America, where the Very Rev. Ignatius Smith, O. P. (right), noted preacher has introduced recording devices to aid in the development of training the voice of preachers, by recording and reproducing the voice so that the preacher will know both the perfections and imperfections of his own voice. Shown in the above photo with Father Smith is the Rev. Joseph V. Dugan, C. P. S., of St. Charles Seminary, Carthage, Ohio.

directions of the great Brebeuf. Imagine Fr. Ragenau, who had taken this journey several times, giving Fr. Menard friendly and sympathetic encouragement. Imagine Fr. Menard, who had been equipped up for a year in monastic residences, finding a new freedom and breathing forth Gloria Dei with the part of his lungs which had not been opened up for use until this heavy exercise.

A flock of young wild ducks, surprised when the canoes came around a bend, beat the water with their wings and took to the air and disappeared around the next bend not being able to rise above the forest. When the canoes rounded the bend the ducks flew on again, and at the next bend also and over and over again, so that the party had a living escort for miles. Seven blue herons, nests were in one tall pine tree; white-tailed deer, roused from their drinking in the river, leaped back into the bushes and trotted away shaking their white tails like a farewell handkerchief. Something which looked like the roots of an upturned tree began to lift up at the end of a long distance, and then appeared the branching horns and the whole body of a lordly moose which had been rooting up a meal of water lilies from the muddy shallows. Some animals looked on the flotilla of canoes, too unfamiliar with men to be afraid. Three or four overnight camps on the lower Ottawa River would bring the party to the hard work in surmounting falls and rapids in the glacier-worn, granite-rock country, a broad belt of which extends from the shores of Massachusetts across the mountains and across the St. Lawrence River at the Thousand Islands, reaching the north shores of Lake Superior and the far western lakes. This writer, C. C. Campbell, indicates, one lakes and many islands.

These granite rocks are the oldest in the world and men who live and labor in that country are gripped with a fascination which comes from daily contact with the unspoiled primitive things which, long before organic life appeared on this earth, evolved from the hands of God as the first thoughts of creation and as the foundation for the stage of the drama of humanity. Thousands of miles of this country were to be the land of Fr. Menard.

About 45 leagues, or 110 miles, from the site of Montreal the Chaudiere Falls and five miles of rapids above them, gave everybody in the party a chance to stretch his legs, to carry and to wade. Fortunate were the white men who were using tumpo lines or headstraps to carry their baggage, because their hands were free to drive off the mosquitoes. Fr. Brebeuf, who took this voyage several years before, said that four trips were required on each portage to get the baggage across.

These six canoes were evidently bringing in supplies to last through the coming year and were heavily laden, so that in this five miles each man would cross the portage, going upstream four times, and going back three times, which if the whole stretch was made by carrying it would mean 45 miles of walking for each man. This would require two days. Quite possibly the party camped somewhere west of the present site of the city of Ottawa, doubtless on some little bay known to these Indians and hidden secretly from marauding Iroquois. Just before carrying and wading seemed endless and hopeless, the last piece of the baggage and the last canoe was set down by the Islanded Lake Decelles, back in the country on the right and to the north appeared the Laurentian Mountains. Thirty miles paddle over its beautiful waters was a joyous relief which no traveler knows who has not walked, heavily laden with camp baggage. The Indians had certain fixed spots for camping, because on the way down they had hidden or cached corn in the forest for use on the way back home.

Several portages along the North

Syracuse Bishop To Ordain St. Bernard's Graduates, Sept. 23

Syracuse—Four graduates of St. Bernard's Seminary, Rochester, will be among the ten young men to be ordained to the Holy Priesthood by the Most Rev. John A. Duffy, D.D., Bishop of Syracuse, at the first ceremony of its kind to be conducted by the new Bishop in the Cathedral of the Immaculate Conception, Saturday, September 23, at 10 o'clock.

The young Levites who were ordained deacons on the eve of Trinity Sunday are the Rev. Daniel Gerard Moran, the Rev. Charles F. McCormick, the Rev. John A. McDermott, and the Rev. Bernard J. Duhamel, all of whom completed their theology at St. Bernard's; and the Rev. Francis C. Walters, the Rev. Robert A. Handlin, the Rev. Edward J. Ryan, the Rev. Alfred Joseph Holdrege, all graduates of Niagara University Seminary; the Rev. Dominick Donnelly, graduate of St. Bonaventure's Seminary and the Rev. Francis M. Murphy, graduate of St. Mary's Seminary, Emmittsburg, Md.

Port Chester, N. Y. (NCWC)—Anthony Susarany, a 24-year-old student for the Catholic priesthood, died here from injuries received when he fell to the floor in his home following a fainting spell and struck his head.

shore, on the right-hand side, brought the party past the Chats Falls and past the places where the river rushes for miles around dangerous rocky islands, then again 20 miles clear paddling. At the rapids at the head of Lake Des Chats the Indians indicated that the bones of many valiant canoe men lay in the fierce waters upstream (P. Newton) and when they had brought a state of anxiety into the minds of the newcomers, in regard to the course upriver, they turned up a little river on the left, near groups of islands.

Two or three days of travel with short carries between little lakes, brought them through Muskrat Lake and other little lakes back to the Alouette part of the Ottawa River. Near this part of the river the Pite-wawa River enters the Ottawa. It offers an alternate route by way of Cedar Lake and across the northern lakes of the Algonquin Park and down the South River to Lake Nipissing. There are other routes, further south, from the Ottawa to Georgian Bay by way of the Muskoka River waters, but none of these are to be considered as a possible route for this party, or any other party, where more than two trips must be made on the portages.

Forty-five leagues from the St. Lawrence River and days and days of hard work! Yet Rene Menard and the party of companions had put only one-third of the journey behind them. Yet who would turn back? For Rene Menard it was "a new way to live" (Chamberlain). Calloused knees and shoulders and muscles getting harder with use, made the work easier. His skin browned by the sun, no longer burned; the mosquitoes which had at first bitten him furiously, had inoculated him against the poison of their stings, and as the season advanced toward fall, the mosquitoes began to disappear. Heart, lungs and muscles ached and tingled with new life. The breath of the great North woods made sleep come easily wherever he laid down. Even the "stench of tired out Indians" (Brebeuf, 1635) did not seem so bad, but a heavy rain which washed the Indians clean was a pleasant olfactory relief. Copyright by Alexander M. Stewart, 30 Audubon Street, Rochester, N. Y.

(Continued Next Week)

CENTRAL VEREIN TO BE INVITED HERE IN 1934

(Continued from Page 1)
would send a delegation to Pittsburgh to invite the C. V. and the N. C. W. I. to their city.

It was voted at the meeting, subject to approval of the Rochester Branch when it meets in September, to invite the National Organization to Rochester for the 1934 Convention.

The 1934 Convention will be the 79th Annual Convention of the Catholic Central Verein of America. It will give the people of Rochester an opportunity to see this great organization at work. It has repeatedly been stated that the National Convention of the Central Verein is not a convention; it is a University course in sociology from the Catholic viewpoint.

The convention held in Rochester in 1932 made a deep impression on the members of the National Organization who were present. As a result the editor of Central-Verein and Social Justice for October, 1932, had this to say about the convention: "Although the C. V. makes no effort to standardize the administration or the programs of any of its State Branches, there exists nevertheless a harmony of interests and endeavors of so striking a nature as to constitute a true solidarity founded on common ideals. The convention of the State Branch of New York, held in Rochester September 3 to 5, illustrates this observation well. Although arranged entirely by the local group, it was nevertheless truly a gathering of men and women of the family of the C. V. Intent, in the same spirit, upon promotion of Catholic Action in the hope of our federation. It is a hopeful sign that in our active State Branches we have not offshoots of the C. V., not artificially nurtured creatures of the central body, but true members, maintaining an autonomous organization, but united by ties of oneness of principles and purpose with tens of thousands of others in other states.

The oneness of concern for Catholic Action characteristic of our movement was evidenced at Rochester not only in what might be called atmosphere, but more plainly by unity of aims and interests. One found there the same endeavor to labor for the reconstruction of society in accord with the wishes and instructions of the Holy See that marks the lifelines elsewhere and the C. V. as a whole, the same insistence on the importance of religion and morality; the same frank discussion, from the Catholic point of view, of a multiplicity of social and economic problems; the same ideal concepts, and the same devotion to the labors of the convention, intended to promote realization of these ideals."

PRIZE WINNERS

in the
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for week ending August 16

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Laura C. Delahunty
48 Hardison Rd.
Rochester, N. Y.

2ND PRIZE:
Mrs. F. Vuillier
2284 Main St. E.
Rochester, N. Y.

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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.

MECHANICAL REQUIREMENTS
Width of column: 13 ems (2 1/2 inches).
Depth of column: 20 1/2 inches (full length).
Size of page: 14 1/2 column inches (7 full columns); 15 1/2 inches by 20 1/2 inches.
DEADLINE
Forms close soon of Wednesday preceding publication date.

DO YOU KNOW? WHO SELLS "us folks" the THINGS that "we folks" BUY ???

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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, August 23, 1933. Winners will be announced in the CATHOLIC COURIER of August 24.

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