

Rene Menard

By ALEXANDER M. STEWART (Continued from Last Week)

Portages Many The next 95 miles is diversified by eight portages, some of them two miles long. At the end of this stretch, the Ottawa River ceases to be the main line, coming from the west, and becomes the river from the north. At this point the Indians indicated that farther up the Ottawa River, to the north, there was a long lake and beyond that a journey of fifteen overnight camps, down a big river (Abittibi) which at its mouth emptied into the great sea (Hudson Bay). But this was not the way to the land of the Hurons.

portage was around a waterfall 150 feet high. Pleasant camp sites on sandy beaches on the shores of little lakes, with abundance of spring water, gave the tired voyagers a chance to rest where at night they looked out from under their turned-up canoes on shore, out over the lake where the moon made a golden pathway reaching out to the far-away West. Fr. Menard noticed that the Indians showed respect for objects along the way and that they had held in worshipful fear the great Olseau rock.

Lake Nipissing It is assumed in this story that the portages which go through North Bay, Ontario, were not used for reaching the French River from the Ottawa, until modern times. Since Lake Nipissing which reaches far off beyond the skyline to the northwest, changed from the calm of a millpond to white-toothed fury in the time that it takes to make ten over a pine-wood fire, it is judged that to avoid this danger the old canoe route approached the south shore of Lake Nipissing near the outlet of the lake at the head of the French River, by passing through Lake Nosbonsing. Lake Nipissing, long, broad and shallow, and at the crossroads of all the winds, has always changed so quickly from calm to storm that it seemed to the Indians that it was roused by evil spirits.

The Nipissians, or Nipissing Indians, who lived on its shores, were therefore accounted as sorcerers. In this lake there is an absence of all the nut bearing trees of the south; the stubby jack pine flourishes and huckle berries grow on many of its rocky islands. In its shallow bays are water fields of wild rice, the only grain of the northern Indians. Half a day's paddle cautiously skirting the southern shore, brought the flotilla of canoes bearing Fr. Menard to another Chaudiere Falls, at the head of the French River. The height of land had been passed, the heavy upstream work was left behind, and the falls dropped down in the direction in which the canoes were going. Seventy miles more of rapids, falls, portages—just far enough apart to give relief to the monotony of kneeling in canoes made an easy and a pleasant journey. Tall pine trees leaned and swayed over the river. The steersman, who guided Fr. Menard's canoe, picked his way down the jumping splashing waters at a racing speed, avoiding submerged boulders around which the water boiled, with amazing skill and with a grunt of self-approving satisfaction. A black bear cub drinking at the river's edge, made such a funny performance in his haste to escape that everyone who saw him laughed.

Spiderweb of Channels After several overnight camps on the river, and one last portage around a cascade, the canoes while going through a maze of white quartz and pink granite islands, began to rise and fall with the long, low swells of the Great Lake Huron. "Mer Douce" or freshwater sea, as it is called in the old records. On this route from the St. Lawrence River in former years, Fr. Brebeuf had counted thirty portages and fifty wading places. Bearing to the left and to a little east of south, from the south of the French River, through a spiderweb of channels and interrupting islands the travel-worn flotilla of canoes from Three Rivers proceeded.

Channels beyond number impressed the newcomers with respect for the skill of the Indians in rambling along the way. Occasionally broad channels between the islands gave views of the open lake reaching far away up to the sky. Then came more islands, thousands and tens of thousands of them. While resting on one of the islands, an Indian jumped up quickly and said "Massasauga! Seeing a strong stick with which he cautiously struck heavy blows on the ground, thereby leading Fr. Menard to think that the Indian was performing another heathenish rite, the Indian brought to Fr. Menard a dead rattlesnake—a kind of snake unknown in Europe and first brought to the attention of science by the descriptions of the Jesuits.

One hundred miles of Georgian Bay from the French River to the Wye River at Midland, and 590 miles of canoe travel from the site of Montreal, brought Fr. Menard to the villages of the Hurons. A brass kettle used for a bell was ringing out and his heart was stirred with many emotions. Here was the far-away place which had called him when, in student days, he had looked down on the river harbor at Rouen. Here was the place where letters had been written which had roused him

Orphans Get Pool Without Cost



William M. Carrigan, C. S. P. (upper left), a theological student at Catholic university, with the aid of one laborer, a horse, and the children of St. Vincent's Orphanage, Washington, D. C., set out to build this \$7,000 swimming pool, undaunted by the lack of funds. A sympathetic contractor loaned a steam shovel to expedite the work. Other local contractors and firms, when asked to contribute materials or labor, made possible the completion of the pool in one month. Upper right, inset, Most Rev. John M. McNamara, Auxiliary Bishop of Baltimore, who blessed the pool recently, and lower right, Sister Paschal, Superior of the school.

to wish to come here. The date of arrival was August 14, 1641.

Fr. Menard's companions The record of that time states that Fr. Paul Ragueneau and Fr. Menard arrived here on the day before the Assumption, in good health, in the evening prayers were said in Latin—Algonquin and in Huron (Thwaites Jes. Reis. XXVII 123). Thirty-one Frenchmen were connected with the residence of St. Marie-I, but seldom did they see each other all gathered together for one whole month. Among these were Fr. Menard's friend and shipmate, Dom Inique Scot-arrior. Others connected with this residence who were to share with Fr. Menard in revealing Central New York to white men were Fathers Le Mercier, Chaudonot, Paul Ragueneau and Fr. Simon Le Moyne. Fr. Jogues also was there, minister of the sick and suffering in store for him at the hands of the Mohawks, which his next return to the lower St. Lawrence River would bring.

NOTE:—Canoe trips are from canoe route information published by the National Development Bureau, Ottawa, Canada, and from some personal experience.

Feel Supreme Spirit The journeying was at an end for the present. Fr. Menard began to inquire of the older missionaries and from the Indians about the mental and spiritual qualities of the Indians. He learned that they had a rich religious nature and that they had by natural intuition, arrived half way at the majestic truth that nothing has existence without a spirit or personal giving life or existence. The Indians, however, felt that every tree, every hill, every large stone, every lake or river and all living things, had each a separate spirit which never died. In the dim background they felt the existence of one chief spirit (Brebeuf). But their sense of contact with the world of spirit carried with it no sense of merit or reward or punishment in a life to come. Conscience played no part in their contact with Divinity. Fr. Menard and his colleagues led in showing the way to this Supreme Spirit, and today—almost three centuries later—the success of the teaching which they began is in evidence by the fact that whether Indians are pagan or Christian, the Supreme Spirit has come to take the first and forward place in their religious thinking.

Some evenings, while he and his friends talked on these things, their duties having taken them out on the great lake, they looked up and saw "the heavens declare the glory" for through that atmosphere of the land of the clear sky, the stars shone with a brilliance which could almost be heard, and the Northern lights covered the heavens from the fastnesses of everlasting ice to the star, Vega, directly overhead. The lake mirrored the silent majesty of the heavens and the talk of the theologians and searchers after Divinity in regard to Pantheism and Immanence ceased, and with muffled paddles they proceeded in silence and in awe. Suffers Broken Shoulder Fr. Brebeuf who had spent part of the year 1640 with Fr. Chaudonot on a missionary trip to the Neutralis in the Niagara region of what is now New York State, had returned to Huronia and then gone to Quebec, where he remained until 1644. Part of his delay in Quebec was caused by his need of surgical treatment, for while he pleads in his writings for love and sympathy for the Indians, yet he was not thoughtful of himself, for having slipped on the ice of Lake Simcoe with his giant height, he broke a shoulder blade but did not report for treatment until two years afterward.

NOTE:—See Jones' Huronia—Archives of Ontario, p. 326. See index, references under the same.

"Menard" Jes-Itels index under the names Menard, Brebeuf, Le Mercier, Ragueneau.

Hurons—Winter Camp Fr. Menard found that among the Hurons were nearly forty villages and 30,000 inhabitants. This astonishing number of people must have included the many wandering tribes of the Upper Great Lakes who sometimes camped in Huronia during the winter. So much of the year had gone in the mere process of arriving at Huronia that Fr. Menard was disappointed when he was told to wait. The French were there, the Hurons were there in fixed villages surrounding the central village of St. Marie at Midland. But where were the Algonquins? Wait! he was told; they will come; wait! with life more than half over, wait! with the rich preparation growing over-ripe, wait!

him and when his eager spirit was in sorrow because the harvest of the Spirit was not being brought in. But the Algonquins were forest people wandering over ten thousand lakes, having no fixed habitations, but when the North wind began to taste of frost and the fall deer and moose hunt was nearly over, little light bark canoes destined for many short carries in the small-lake country, laden with these strange people and their gleanings of the forest began to come up the Wye River. They erected shacks which in comparison with the bark houses of the Hurons looked flimsy, but good enough to last one winter. Since these poor Algonquins could be allies in case of attack by the Iroquois, the rich Hurons allowed them to camp near their principal villages.

With a vivacity and zeal which was marvellously more than the strength of his body, and hardly stopping to eat, drink or rest, Fr. Menard began visiting and teaching these people. Fr. Claude Pijart was with him. Their mission was called St. Ignace I or Teanahenaron. (Jones p. 401-406). Venison and dried huckleberries with fish on holidays and some corn borrowed from the Hurons made a wholesome, if monotonous, diet. — Copyright by Alexander M. Stewart, 30 Audubon Street, Rochester, N. Y.

(Continued Next Week)

Head-Miller Firm Famed For Fine Food Products

The Head-Miller Corporation is a wholesale distributor of food products for Western New York.

This company for nearly two decades has been known and recognized as one of the leading establishments of its kind. The Head-Miller Corporation is located at 500 West Avenue. Their products include flour, butter, CFisco, cheese, eggs and canned fruits and vegetables. They are the only company selling fresh churned butter—butter which is never over 72-hours from the churn.

Head-Miller trucks make delivery to many of the retail grocers in this city all of whom are familiar with the reliability of this firm and its products.

THANKS NUNS FOR CAREER New York—(NGWC)—Caterina Jarboro, colored soprano, who made a triumphal operatic debut in the title role of "Aida" at the Hippodrome Monday evening, July 25, gives particular thanks and credit to the Franciscan Sisters of St. Thomas' school, Wilmington, N. C., where she received her early education and was encouraged to train her voice.

There is nothing more to the purpose for exciting a spirit of prayer than the reading of spiritual books.

Geneva

By JOHN TOOLE

In order to start off a big membership drive the Knights of Columbus have just held a social function known as "Booster Night" at their clubrooms on Main Street. A free lunch and entertainment were provided for the 150 members that were present.

John T. Gleason was chairman of the event and was assisted by the following committee: Grand Knight John L. Lee, Deputy Grand Knight Frank Conboy, George Durkee, T. J. Casey, T. Talli, Maurice Chacchia, S. A. Gilbert, D. W. Lynch, Louis McGurran, John Conroy, Frank Murphy, Bernard Blanch, Eugene Marshall, Fred Breuer, Patrick Murphy, Frank Kelley, John Graney, T. Bickle, John R. Brown, the Rt. Rev. Msgr. Walter J. Lee, of St. Francis DeSales, and Rev. William H. McPadden of St. Stephen's parish.

Court Geneva, Catholic Daughters of America, held its annual mystery ride Wednesday evening, August 16. The ride was terminated at 7:30 p. m. at Pultney Inn on South Main Street where dinner was served to the sixty-six members who were present.

Included in the evening's entertainment was a display of baby pictures of the members. A great deal of amusement was caused by the guessing contest in which members vied with one another in guessing the names of the subjects of each picture. Prizes in the contest were awarded as follows: first, Mrs. Harry Vincent; second, Miss Madeline Buckley.

Singing and story-telling also formed a part of the entertainment program. Miss Nan Walsh was general chairman of the committee on arrangements for the event assisted by the following: Miss Ruth O'Brien, Miss Margaret Gannon, Miss Mae Gannon, Miss Helen Noonan and Mrs. A. J. Cowan.

The Graduating Class of 1928 of De Sales High School held its fifth annual reunion Tuesday evening, August 9, at Shoreham on Canandaigua Lake. Twenty members of the class were present for the event.

Joseph Howley was toastmaster. The Rev. Frank W. Mason of Rochester, former principal of the school, was the honor guest and principal speaker.

During the evening class songs were sung, talks were delivered by each class member on his present occupation, and an exchange of reminiscences was made.

Members of the class of 1926 held their annual reunion Wednesday evening, August 16, at the Lakeside Country Club on Lochland Road.

The Rev. Frank Mason was guest of honor at the banquet. Following the dinner there was dancing to which all members of the Alumni Association had been invited. Dancing was from 9:30 p. m. until 1:00 a. m. Approximately sixty couples attended the event.

PRIZE WINNERS

in the "DO YOU KNOW?"

CONTEST

for week ending August 23

1ST PRIZE:

Miss Catherine Trott 20 Princeton St. Rochester, N. Y.

2ND PRIZE:

Miss Florence Gefell 326 Clifford Ave. Rochester, N. Y.

Catholic Courier

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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: 12 ems (2 3/4 inches).

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Size of page: 14 1/2 columns; 18 1/2 inches by 28 1/2 inches.

DEADLINE Forms close page 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, August 30, 1933. Winners will be announced in the CATHOLIC COURIER of August 31.

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

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Insert the Name of Firm Here

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