



June, 1941

Prayers for the Week Ending June 16, 1941. E.R. 436 E.S. 730

Prayers for the Week Ending June 17, 1941. E.R. 436 E.S. 730

Prayers for the Week Ending June 18, 1941. E.R. 436 E.S. 730

Prayers for the Week Ending June 19, 1941. E.R. 436 E.S. 730

Prayers for the Week Ending June 20, 1941. E.R. 436 E.S. 730

Prayers for the Week Ending June 21, 1941. E.R. 436 E.S. 730

Prayers for the Week Ending June 22, 1941. E.R. 436 E.S. 730

Prayers for the Week Ending June 23, 1941. E.R. 436 E.S. 730

Prayers for the Week Ending June 24, 1941. E.R. 436 E.S. 730

Prayers for the Week Ending June 25, 1941. E.R. 436 E.S. 730

Prayers for the Week Ending June 26, 1941. E.R. 436 E.S. 730

Prayers for the Week Ending June 27, 1941. E.R. 436 E.S. 730

Prayers for the Week Ending June 28, 1941. E.R. 436 E.S. 730

Prayers for the Week Ending June 29, 1941. E.R. 436 E.S. 730

Prayers for the Week Ending June 30, 1941. E.R. 436 E.S. 730

Prayers of the Month: St. Peter and Paul

Prayers of Prayers: Miscellaneous Prayers

HOLY HOUR

It is a holy hour When human souls unite To form a living tower Of strength against sin's night.

It is a holy hour When youthful hearts entwine In love, sweet like a flower Abloom before God's shrine.

It is a holy hour When life's deep mystery Reveals its magic power To kindle ecstasy.

It is a holy hour When contrite sinners weep, And grace, a gentle shower Of mercy, fills the deep.

It is a holy hour When passion's savage beats Before the spirit tower, And celebrate peace feasts.

It is a holy hour When souls their prayers speak As ivy leaves a tower Of blooming stillness seek.

But holiest of all hours That blessed one must be When God's Heart welcomes ours To His Eternity.

Father Lyle, S.V.D.

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Elmira Advertiser (Morning)

Elmira Sunday Telegram

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Lake Ontario

(Continued from Page 25)

The first white man to visit the lake in the Rochester area is described in an article published in the Rochester Post-Express.

The French in the Rochester area were made in 1720. The French in the Rochester area were made in 1720. The French in the Rochester area were made in 1720.

COCK OF BRIGHTON AND OF SOME OF HIS ASSOCIATES.

POWERFUL ENEMIES WOOD INDIANS

The Iroquois, being a small people who were constantly sought by two powerful enemies, had to try to walk a diplomatic tight rope and lead both ways all the time. For this reason, not only were the waters of the south shore frequently frequented by the common loach of fish which were destined for Montreal or Albany, but many persons with diplomatic brains also went back and forth on the lake. Important plans at Niagara often had to be brought to the Senecas usually by way of Irondequoit Bay in order to forestall opposition or even open hostility. The Senecas also watched their policies.

FORT NIAGARA FINISHED

The stone home part of the fort was completed in 1727 and the walls which enclosed the grounds were soon added and have been repaired and rebuilt from time to time. In two centuries and under the ownership of three different nations—French, British and American. A Masonic picture of the fort is in the Historical Picture Gallery in the Seneca County Museum in Cortland.

THE FIRST WHITE FAMILY

The first white family in the Rochester area was the Smith family. The first white family in the Rochester area was the Smith family.

Within the limits of the writer's knowledge this was the first complete white family to live in the Genesee Country. Since first seems to be comparative in this region, we might say that this Smith family was sixty years "more first" than those families which usually are claimed to be first.

Lawrence Clawson, an English agent, reported that a French Smith was about to arrive at Irondequoit in 1720. See Dorny Index, Irondequoit "a Smith at—". We surmise that this might be the Smith. If so, his term of residence was at least three years. Without doubt "Messer Smith" and his associates preferred French cooking and so his wife Madam Forgeron (Smith) would be the first white woman to conduct a boarding house in the Genesee Country. We do not know his real name. Smiths for the repair of hatchets, guns and other hardware which had been brought in by the white traders were in great demand by the Senecas.

Fifty years earlier in 1673, Father Julien Garnier, resident pastor at Tonnawagon, requested smiths for the Senecas in a letter which he wrote to Governor Frontenac. The writer has at hand a blacksmith's small chisel which he picked up in the same field where Father Garnier wrote his letter of 1673. Some white children came earlier than the Smiths. The young son of Cadillac in 1702 and young Philippe Thomas Jousaire in 1706 came into contact with the Seneca country at those earlier dates, but