



Mary and Joseph Take Little Jesus to the Temple

February, 1941

- 1) Ignatius, M. Bridget, Veridiana, Bohrem, Severus.
2) Sunday, a Sunday after Epiphany.
3) The Storm at Sea. Math. 8. S.R. 7.13-8.5.
4) Candilema, Candidus, Piosculus, Fortunatus.
5) Blas, Celerinus, Ansgar, Felix, Hippolytus.
6) Andrew Coesini, Gilbert, Rembert, Aventinus.
7) Agatha, 26 Japanese Martyrs, Avitus, Albinus.
8) Titus, Dorothy, Amanda, Theophilus, Silvanus.
9) Romuald, Moses, Juliana, Richard, Theodore.
10) John of Matha, Emil, Corinth, Dionysius, Denis.
11) Sunday, Septuagesima Sunday.
12) The Laborer in the Vineyard. Math. 9. S.R. 7.21-8.13.
13) Cyril of Alexandria, Apollonia, Anbertus, Sabinus.
14) Scholastica, Sylvanus, William, Austerbertha, Irenus.
15) Apparition, B.V.M., at Lourdes, Jonas, Desiderius.
16) Seven Servites, Eulalia, Modestus, Antony, Damian.
17) Maura, Fuca, Lucinius, Benignus, Gregory II.
18) Valentine, Felicitas, Zeno, Moser, Anzenzius.
19) Faustine, Jovita, Georgia, Agape, Decoratus.
20) Sunday, Septuagesima Sunday.
21) A Song, West, East, Sun. Luke 1. S.R. 6.50-6.58.
22) Onesimus, Elias, Samuel, Junilla, Tanco, Potphyry.
23) Fintan, Silvanus, Secundian, Alexius, Falconerius.
24) Simon, Claudius, Helladius, Flavian, Silvana.
25) Gabinus, Mansuetus, Barbasus, Conrad, Auxibius.
26) Eleutherius, Mildred, Adeline, Eucherius, Sadoth.
27) Severin, Verulus, Paterius, Secundarius, Servulus.
28) St. Peter's Chair at Antioch, Papius, Panchasius, Abilius.
29) Sunday, Quinquagesima Sunday.
30) Jesus Cures a Blind Man. Luke 18. S.R. 6.42-6.5.5.6.
31) Peter, Damian, Milburga, Strenus, Florentius, Lazarus.
32) Matthias, Ap. Ethelbert, Primitiva, Sergius, Thidula.
33) Tharasis, Claudius, Herena, Donatus, Victor.
34) Ash Wednesday, Margaret of Cortona.
35) Leander, Baldomer, Beza, Julian, Nestor, Papias.
36) Theophilus, Justus, Roman, Cajus, Abundus.
37) The miracle story of children. The time of being and setting of the Sun is given for Sundays only. For the other days it may be easily found.

Prayers of the Month: St. Matthew and Mark

Prayers of the Month: Mission Prayers

THE CONFESSORIALS

God bless those quiet courts of peace. The lonely dark confessionals. Where grace has yearned for years. And mercy work her miracles.

They stood in damp, old catacombs. They still are found in airy church. And will stand while poor sin-stained hearts Shall crave the cleansing from all sin.

They call the old they call the young. King rich and poor have bow their head. And tell their tale of woe and sin. And all leave eased and comforted.

So many a one who went astray. Here finds his way back to the Lord. To many a one who sinned and lost. Her wraith of sin is restored.

O Christians come with confidence. Forever leave behind all fear. For Christ Himself administers. The "Sacrament of Kindness" here. Father Lent S.V.D.

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Prayers of the Month: St. Joseph. Prayers of the Month: Mission Prayers.



The Little Friends of Christ Receive Blessing

March, 1941

- 1) St. Albino, Swidbert, Antonina, Leo, Donatus.
2) Sunday, a Sunday in Lent.
3) The Temptation in the Desert. Math. 4. S.R. 6.36-6.5.5.2.
4) Simplicius, Chad, Januaria, Lucius, Jovinus, Paul.
5) Casimir, Nestor, Arcadius, Basil, Cajus, Adrian.
6) Ember Day, John Joseph of the Cross, Eusebius.
7) Perpetua, Felicitas, Fridolin, Coleta, Victor.
8) Ember Day, Thomas Aquinas, Guadalupe, Paul.
9) Ember Day, John of God, Beata, Philemon.
10) Sunday, a Sunday in Lent.
11) Transfiguration of Our Lord. Math. 17. S.R. 6.24-6.5.5.8.
12) Francis of Rome, Liginus, Catherine, Gregory.
13) 40 Martyrs of Sebaste, Vito, Attalus, Marcellus.
14) Sophronius, Constantine, Rodina, Eulogius, Firmus.
15) Gregory the Great, Mamilian, Bernard, Edgundia.
16) Roderick, Euphrasia, Anselmus, Niphobor.
17) Mathilda, Masud, Aphrodisius, Eutychius, Peter.
18) Clement Hofbauer, Longinus, Menignus, Matrona.
19) Sunday, a Sunday in Lent.
20) Jesus Cures a Blind Man. Luke 18. S.R. 6.10-6.5.5.9.
21) Herbert, Abraham, Papias, Agapitus, Finian.
22) Patrick, Gertrude, Agricola, Alexander, Theodosius.
23) Cyril of Jerusalem, Anselmus, Edward, Narcissus.
24) Joseph, Spouse of the B.V.M., Landoald, Licentius.
25) Alexander, Cuthbert, Wolfram, Claudia, Archippus.
26) Benedict, Birillus, Philemon, Euphrosine.
27) Deogranus, Lea, Benvenutus, Basil, Calista.
28) Sunday, a Sunday in Lent.
29) The Multiplication of Loaves. John 6. S.R. 5.18-6.5.5.10.
30) Victorinus, Theodosia, Aquila, Prudentius, Fidelis.
31) Gabriel, Latinus, Simon, Agapitus, Thidula.
32) Annunciation B.V.M. The Good Thief.
33) Maxima, Ludger, Caspar, Emmanuel, Braulius.
34) John Damascene, Rupert, Thecla, Peter I ydia.
35) John Capistran, Dorotheus, Menelampus, Castor.
36) Eustasius, Pastor, Bartholomew, Sator, Jonas, Cyril.
37) Sunday, Passion Sunday.
38) The Testimony of Christ. John 8. S.R. 5.47-6.5.5.11.
39) Regulus, Dominus, John Climacus, Clinius.
40) Benjamin, Cornelia, Balbina, Amos, Anselmus.

Lake Ontario

(CONTINUED FROM PAGE 21)

Manitou Beach on the west, like a low range across the water between the far points of the incurving shore, would appear to be a four miles out in the lake. The lake indicated is 55 miles, and east and west the exposure to the water and wind is 170 miles, the length of the lake in the days of canoe travel the chances were that even the most hardy paddlers would become exhausted by head winds in this stretch of lake. Within ten miles of Sea Breeze there are some sandy beaches where the waves rolling in on the shore would swamp a canoe which attempted to land. There are places where the rocky floor of the lake is strewn with a facial boulders which have been washed from shore line sand bluffs. Other bays are lined with low swampy shores where camping would be in the midst of a misery of mosquitoes.

In 1721 (see Charlevoix) the mouth of the Genesee River was unrecognizable because it was blocked by sand bars. In contrast with the plugged mouth of the Genesee the entrance to Rondout Bay was wide open. Some points extended from the east and west corners of the bay. Nature has made the place a fort. It is almost surrounded by gullies or perpendicular sides. A few large trees felled on the exposed side at a short stockade

aided to the natural safety of the place. complete. Its defenses from attack by all three weapons. Moreover that the bay and the lake in both directions can be seen for the distance of an hour's paddling time. Enemies may not approach in canoes in daylight without being seen when far away. The going to the English was interrupted and dealt with. French claimed it as their territory. This is the best possible site for the Sea Breeze Fort of the Sands, site of Fort des Sables in 1717-1721. The French empire in America may seem a long time ago, but the Jesuit Relations report a Seneca Indian taken captive by the Hurons while fishing off the mouth of Roundquilt Bay in 1634. It was this captive Seneca who said he came from a village called Gandichrago which is a village name recorded on the iron marker at the four corners of Lima, New York.

Modern Sea Breeze has its share of men of education, executive ability and of activity in affairs. Doubtless, it excels in this respect many villages of equal size. But the ablest white men ever to live in that vicinity were Louis Thomas de Joncaire and two of his sons, Philippe and Daniel. The parents of Louis Thomas de Joncaire, early resident of Sea Breeze and of Seneca villages were Antoine Marie de Joncaire and Gabrielle Hardi (Joncaire).

They lived in the parish of St. Remi in the diocese of Arles, Provence, France. Provence is a region in southern France where under a warm sun, ruins left by the old Roman Empire blend with landscapes of agricultural and pastoral scenic beauty. In Arles is a Roman arena or stone-built circus, and after the Roman time, but long ago, the proud bishops of Arles contended for supremacy with the papal See at Rome. From this Provence, a region which was burdened with remains of ancient civilizations to the wild and forested shores of Lake Ontario, came Louis Thomas de Joncaire. There are now many of his descendants living in America. (See Sec. O. F. F., Vol. II, p. 411 foll.) Living in Arles about this same time at least as late as 1685 was an ancestor of Mr. Sheldon Fisher, custodian emeritus of our Rochester Historical Society's Museum.

LOUIS THOMAS DE JONCAIRE. Louis Thomas de Joncaire became master agent for the Senecas and most influential man on the south shore of Lake Ontario. He first arrived among the Senecas as a captive and in danger of torture and death. When this was, we are not sure. It may have been as early as the time of Denonville's attack on the Senecas in 1687, about which time Joncaire arrived in Canada as an enlisted soldier. His captivity ended about 1694. It is reported that of the several soldiers taken cap-

tive he was the only one spared from torture and death. On the other hand, there are stories which relate that his companions were spared. One of the Seneca Indians who had Joncaire in charge as his captive proceeded to put Joncaire's finger in a glowing tobacco pipe or otherwise to amuse himself by giving Joncaire preliminary tortures.

LICKS INDIAN CHIEF. The other terrified French captives had submitted in abject fear, but when Joncaire was touched, he moved like an explosion, and when the dust and confusion had cleared away, the Seneca chief was beaten and humbled, and Joncaire had shown the Senecas so much of the French rough and tumble valor which the Senecas loved that he got the admiration of the whole tribe. His life was spared, and after living with the Senecas long enough to become an interpreter of their language, he was released and returned to Montreal.

The scene of his captivity with the Senecas is not mentioned in the records. Denonville on Spring Brook at Horseyoe Falls is the location of a very large Seneca village of the years just after 1687, and Joncaire could not have been an active resident among the Senecas without visiting or residing in this large village. Graves of French persons have been found on the site (reported by Mr. Arthur LaForce) and the Seneca Indian relics in the State Museum at Albany were collected

on this site by Mr. Raymond Dann. An earlier collection of Seneca relics were destroyed in the fire in the Capitol at Albany in 1912 despite the heroic efforts of Mr. Arthur C. Parker to save them. The McClure-Snyder-Love Farm, 2 miles east of Canandaigua and 1/2 mile north of the state highway, must also have been visited by Joncaire.

NAME JONCAIRE "AMBASSADOR". This Joncaire, the elder, comes out clearly in the official records, on the eighteenth of July in 1700 when in Montreal they came, doubtless by the lake shore route, a committee of Seneca sachins who appeared before the French governor, Calliere. With them was Joncaire. One of their principal reasons for coming to Montreal was to confer upon Joncaire in the presence of the French governor the office of ambassador "plenipotentiary" for all business between the Senecas and the French.

For the next forty years Joncaire held such influence over the Senecas as no other white man ever held before or since, with the possible exception of his two sons, Philippe and Daniel who followed in the footsteps of their father. This election as ambassador of Joncaire means journeys along the south shore and much strenuous travel. KAPT SENECAS FROM YIELDING. Joncaire was the active agent for the French Lawrence Casen

was one of the leading agents for the English. There were several others. But Joncaire kept the Senecas from yielding to the persuasion of the English. During many intervals between encounters in Montreal Joncaire was living with the Iroquois, chiefly with the Senecas, and often at Sea Breeze. In 1701 he was again in a council in Montreal for the exchange of Iroquois and Algonquin prisoners.

On one of his trips back to the Senecas in 1701, Father Julien Garnier went with him. Father Garnier had been pastor of the Senecas from 1699 to 1691, and one of the cruel breakages of war was that he had been separated from his parishioners. In 1701 Joncaire was plowing many furrows with his canoe and paddlers in south shore waters of Lake Ontario.

PRESENTS "USED JUDICIOUSLY". Joncaire went to the Onondagas well laden with presents which he used judiciously. Especially did he give presents to families who by the release of a prisoner had been deprived of a slave or a servant. At Onondaga, Joncaire encountered Captain Johannes Meeley and David Schuyler, agents of the English government at Albany who had made the trip thither as they said "to keep the French from deserting the Indians." But Joncaire had winning qualities with Indians, and he succeeded in his diplomatic errand. (CONTINUED ON PAGE 23)