Jesus Rides into Jerusalem on Palm Sunday

Patron of the Month: St. Mark

Intention of Prayers: Missionary Candidates

April, 1941

1	T	Hugh. Theodora. Valery. Victor. Venantius.	
2	W	Francis of Paula. Mary of Egypt. Abundius.	
3	T	Richard. Pancrace. Benignus. Burgundofora.	
4	F	*Seven Dolors B.V.M.* Isidore. Plato.	◗
5	S	Vincent Ferrer. Zeno. Irene. Thermus. Mercury.	
14. Sunday, Palm Sunday. *G. Entry into Jerusalem. Matth. 21.*			S.R. 5.35 S.S. 6.31
6	S	Celsus. Gratus I. Diogenes. William. Celestine.	
7	M	Herman Joseph. Rufinus. Donatus. Calliopius.	
8	T	Redemptus. Maxima. Alberto Pertecatus. Concesa.	
9	W	Mary Cleophas. Altrude. Casinda. Acatius.	
10	T	*Holy Thursday.* Ezechiel. Apollonius. Terence.	
11	F	*Good Friday.* Leo the Great. Isaac. Antipas.	✠
12	S	*Holy Saturday.* Julius. Constantine. Sabas.	
15. Sunday, Easter. *G. Resurrection of Christ. Mark 16.*			S.R. 5.25 S.S. 6.37
13	S	Easter. Hermenegild. Carpus. Papylus. Ida. Ursus.	
14	M	Justin. Lambert. Lidwina. Tiburtius. Valerian.	
15	T	Basilissa. Maro. Crescentius. Ruadhan. Anastasia.	
16	W	Benedict Joseph Labre. Bernadette. Julia. Deogo.	
17	T	Anicetus. Hermogenes. Elias. Marcianus. Innocent.	
18	F	Amideus. Perfectus. Eleutherius. Apollonius.	✠
19	S	Timon. Elphege. Uraman. Georgius. Expeditus.	
16. Sunday, 1. Sunday after Easter. *G. Jesus Appears to His Apostles. John 20.*			S.R. 5.13 S.S. 6.45
20	S	Chrysophorus. Theotimus. Agdes. Sulpicius. Oda.	
21	M	Anselm. Conrad of Parzham. Silvius. Apollo. Isaac.	
22	T	Soter. Apelles. Miltes. Anthalas. Tarbula. Cajus.	
23	W	George. Adalbert. Marolus. Achilleus. Fortunatus	
24	T	Fidelis. Egbert. Bona. Doda. Alexander. Neon.	
25	F	Mark. Ev. Evodius. Erminus. Anianus. Callistus	
26	S	Mary of Good Counsel. Cletus. Clarence. Lucidius.	●
17. Sunday, 2. Sunday after Easter. *G. I am the Good Shepherd. John 10.*			S.R. 5.03 S.S. 6.51
27	S	Peter Canisius. Turibius. Anastasius I. Stephen.	
28	M	Paul of the Cross. Vitalis. Agapius. Valeria.	
29	T	Paulinus. Antonia. Peter of Verona. Tertulla. Emil	
30	W	*Joseph, Patron of the Church.* Catherine of Siena.	

THE FIRST SPRING DAY

Three friends, a man, a woman, and a little maid,
Walked quietly where young Prince Spring had laid
The budding tokens of his gracious coming
An early violet, a feathery spray of maiden hair,
A sprouting bush of willows here, and there
Through which the first brown bees were humming.

And as they walked in silence through the glen,
Spring's messengers, the redbird and the wren,
The thrush and finch began their merry twitter.
The three went on and listened as they went
While in their hearts they thought in wonderment,
How after this life could be hard and bitter.

But as they never met again, I all
John says,
They kept the memory of this first spring day
As one sweet [illegible]
[illegible] would have a scene as this
[illegible] the harbingers of deeper bliss
An eternal Spring begins in Spring's bosom.

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Lake Ontario

(CONTINUED FROM PAGE 23)

OUTWITS DUTCHMEN

The two Dutch envoys of the English, who were blunt and much less winsome than Joncaire, watched the proceedings in helpless disgust. Since France and England were now at peace, no force or violence could be advised. So these two Dutchmen said to the Indians, "Is this all you ask us to come up here for? The Jesuits will do something to those prisoners (the released Indians) when they get to Quebec. The next time the French come amongst you let them smoke their pipe and give them their belly full of victuales and let them go."

RELATIVE NOW LIVES IN PARIS

The resident Jesuit missionary among the Senecas in 1706 was the Reverend Francois Vaillant de Guelis, great-grandnuncle of the Mons. J. Vaillant de Guelis, a modern lawyer of Paris. Since these Detroit visitors started island from Sodus Bay to see Father Vaillant, he must have been resident in 1706 on the McClure-Snyder-Love site east of Canandaigua. For locations of East Seneca Villages after 1687 see Conover's Seneca Village, 12 pages, pub. 1889. Local Hist. Roch. Pub. Lib.

Had Father Vaillant been resident in Seneca villages which were then near Honeoye Falls, the Dann site, for instance, they would have traveled forty miles from Sodus Bay to reach points which are only fourteen miles from Indian Landing on Irondequoit Creek. The wives of these runaway French soldiers must have been the first white women, except possible captives, to travel over the trail which led southward from Sodus Bay to Ward Seneca villages in the neighborhood of Canandaigua and Geneva. Contrast the wide open concrete road of today with the Indian path which ran in a leafy tunnel under the branches of the forest.

FATHER VAILLANT RETURNS

In 1701 Father Vaillant had gone to Detroit as the first Jesuit chaplain of the newly founded post where he was priest and confessor of every Christian in this tiny Catholic community. He did not, however, remain long in Detroit because he dared to stand alone and condemn the sale of liquor to Indians. This and other points of loyal adherence to strict standards of Christian ethics for the Detroit community brought him into disagreement with Cadillac, and after a few months in Detroit, he returned to be with the Senecas where the peace negotiations of Joncaire had prepared the way for his coming and where he remained most of the time between 1702 and 1707.

Father Vaillant gave his white visitors a letter to carry to Quebec where they seem to have been received without more severe punishment for their desertion of Cadillac than some time in prison. After some eight days waiting on the lookout at Sea Breeze, Cadillac also went on his way toward Detroit. In addition to this trip of 1706, Cadillac traveled by our Lake Ontario canoe route in 1702 and at other times.

JONCAIRE AIDS FRENCH

Let us return to Joncaire in 1703. Governor Callieres of French Canada died may 26, 1703. He was succeeded by Governor Van Deuil. Now Van Deuil was a loyal friend of Joncaire. In a letter dated November 14, 1703 Van Deuil reports to Pontchartrain, his superior in France, that when Joncaire returned to Quebec from three months' residence among the Senecas, he sent Joncaire back again to remain there all winter.

Sieur de Longueil (pronounced Long-gale) was one of the agents for the French who worked with Joncaire at this time. Joncaire wrote in 1705 that Iroquois were almost persuaded by the English to desert the French but were restrained by fear of losing some of the members of their tribe which had been taken prisoner by the Algonquins "and by the measure which they had seen me adopt."

A CLEVER AGENT

Let us remember that the decision of Indians or white traders coming down the lakes with a winter's catch of furs to sell or not to sell to the English had to be made upon reaching the mouth of the Oswego River where the Oswego River Oneida Lake and Mohawk River canoe route to Albany took out of lake Ontario, but a clever and persuasive agent for the French, such as Joncaire was, could, by camping at the Sea Breeze look-out meet these traders and persuade them to pass by Oswego and proceed along the east end of the lake to Fort Frontenac or to Montreal.

INDIAN HAD PART

Sometimes this rivalry of France and England on Lake Ontario brought about tragedy. To be the legal executioner in such a tragedy came in the line of duty of Joncaire. He was sent to look out for a French deserter named Montour. The French and Indian family of Montour was prominent in New York and Pennsylvania Indian history for one hundred years. The name is preserved in the names of such places as Montour Falls, Montoursville, Montour Mountain. Catherine Montour is memorialized in Catherinestown near Watkins, New York. Governor Frontenac was not the ancestor of the Montours.

"Down the Lake from the west and past Sea Breeze in the year 1709 came Montour and a fleet of canoes in which chieftains of the "Fair Indians" were traveling. They may have come from what is now Indiana. Montour had undertaken to divert the allegiance of these Indians from the French to the English. Joncaire and his men who at that time were acting in the capacity of deputy sheriffs managed to arrive at Sodus Bay and to meet Montour at his camp ground.

Three Onondaga Indians brought the report of what happened to Albany, and their report appears in Wraxall, p. 64, as follows: "Albany, 8 May, 1709. They further say that about 12 days ago Montour, the Indian, in company with 10 Sachems of the Farr Nations, met the French Interpreter called Jean Ceur and some French Men at a place called by the Indians Ossaroda being upon the Creek that lies opposite Cayouge. The said Interpreter, Jean Ceur, advised Montour to turn back; otherwise he would oblige the Nations to kill him. Upon which he replied that he would perform his journey to this Place (Albany). Jean Ceur then desired him to smoke. He replied he had no tobacco. Jean Ceur then gave him a little. Montour took out his knife to cut it. Jean Ceur then asked him what he did with such a little knife and desired Montour to give it to him and he would give him one that was better. As soon as Jean Ceur had the knife he flung it away.

KILLED WITH HATCHET

At the same time there stood a Frenchman behind Montour with a hatchet under his coat who cut the said Montour into his head and killed him, whereupon the 10 Sachems come to Cayouge with Montour would have killed the French Interpreter Jean Ceur and all his Company, if it had not been for the said Montour's brother-in-law who prevented it. Notwithstanding the great misfortune of the death of Montour the ten sachems will come to see their Brother Collaer." (governor of New York)

The Governor of Canada justifies this execution and said that Montour would have been executed had he come back to Canada. In this case Joncaire was a faithful officer loyal to the command of his superiors. He was a secular officer and not a member of any order of the priesthood whatsoever.

JONCAIRE'S WINTER ON THE GENESEE—1720

In October of 1720, Joncaire set out from Montreal with two canoes deeply ladened with goods to be used in trade at Niagara. Several things caused delay on this voyage and when he reached the mouth of the Genesee River the ice of an early winter had begun to drift about in such large rafts that he could go no further.

He spent the winter of 1720-1721 on the Genesee River. Joncaire gave Charlevoix a careful description of the falls in the Rochester series and a report of this entire voyage.

The fact that Joncaire describes the little waterfall in the Genesee which is above the Lower Falls and of which many old residents of Rochester are not yet aware gives him the right to be included among the observant and recognized pioneers of this region. Jon-

(CONTINUED ON PAGE 26)

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Patron of the Month: Mary, Queen of the Apostles

Intention of Prayers: Missionary Sisters

ROSA MYSTICA

In Mary's garden at Nazareth
Close by the sheltering wall,
There stood a rose bush full of blooms
From earliest spring to fall.

And Mary often came to view
The roses large and small,
But one white rose on tall green stem
Her heart loved most of all.

When she approached the rose would bend
Her snowy white fragrant head,
Till Mary kissed the flower love-
With dew pearls caressing.

And one day Mary said to her
"White rose and sister mine,
We hold a secret in our hearts,
No [illegible] but divine
[illegible] given in [illegible]
I [illegible] you sing
And yet it's mystery is too deep
Too sweet for utterance.
[illegible] gardener's [illegible]
The to rise on earth's sod,
And [illegible] now with me
The mystic rose of God."
Father [illegible]

Saint Peter Receives the Keys of the Kingdom of Heaven

May, 1941

1	T	Philip and James. Ap. Asaph. Amator. Jeremias.	
2	F	Athanasius. Zoe. Felix. Antoninus. Exuperius.	
3	S	Finding of the Cross. Alexander. Eventius. Maura.	
18. Sunday, 3. Sunday after Easter. *G. In a Little While. John 16.*			S.R. 4.57 S.S. 6.59
4	S	Monica. Florian. Godard. Antonia. Paulinus.	◗
5	M	Pius V. Angelus. Eulogius. Maximus. Sacerdos.	
6	T	John Before the Latin Gate. Benedicta. Eadbert.	
7	W	Stanislaus. B. and M. Quadratus. Benedict II. Arnold.	
8	T	Apparition of St. Michael. Wiro. Acathius. Denis.	
9	F	Gregory Nazianzen. Beatus. Gerontius. Herman	
10	S	Antoninus. Gordian. Alphius. Epimachus. Job.	✠
19. Sunday, 4. Sunday after Easter. *G. Christ Goeth to the Father. John 16.*			S.R. 4.49 S.S. 7.05
11	S	Florentius. Fabius. Sisinius. Anthimus. Maximus.	
12	M	Nereus. Achilleus. Pancratius. Modoaldus. Domitilla.	
13	T	Robert Bellarmine. John the Silent. Servace. Lucius.	
14	W	Boniface. Peter Alois Chanel. Pontius. Justina.	
15	T	John Baptist de la Salle. Cassius. Dympna. Mancius.	
16	F	Ubaldus. Brendan. John Nepomucene. Audas.	
17	S	Pascal. Restituta. Basilla. Bruno. Adrio. Victor.	✠
20. Sunday, 5. Sunday after Easter. *G. Ask in My Name. John 16.*			S.R. 4.44 S.S. 7.00
18	S	Venantius. Felix. Eric. Claudia. Theodotus.	
19	M	Rogation Days. Celestine V. Pudentiana. Ivo. Dunstan. Cyriaca.	
20	T	Bernardine of Siena. Aquila. Baudelius.	
21	W	Hospitius. Antiochus. Polius. Donatus. Valens.	
22	T	Ascension of Christ. Rita. Julia. Castus. Emil.	
23	F	John Baptist de Rossi. Desiderius. Euphebius.	
24	S	Mary, Help of Christians. Afra. Susanna. Robustian.	
21. Sunday, 6. Sunday after Easter. *G. When the Paraclete Shall Come. John 15*			S.R. 4.34 S.S. 7.19
25	S	Gregory VII. Urban I. Aldhelm. Pasicrates.	
26	M	Philip Neri. Paulinus. Zachary. Eleutherius.	
27	T	Bede. Ranulph. Eutropius. Julius. John. Restituta.	
28	W	Augustine. Helladius. Senator. Lucian. Germanus.	
29	T	Mary Magdalen de Pazzis. Maximinus. Theodosia.	
30	F	Felix. Ferdinand. Emmelia. Anasthasius.	
31	S	*Vigil.* Angela. Petronilla. Hermias. Crescentian.	