



Members of the *St. Mark*

Introduction of *Draper's*  
*Monastery* Catechism

**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 leathery 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 linch, 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.

Perhaps they never met again, but I dare say,  
They kept the memory of this first spring day  
Abloom as one keeps a precious flower,  
If God can send days so serene as this,  
They must be harbingers of deeper bliss.  
When our eternal Spring begins in heaven's bowers.  
Father Lusk, S.V.D.

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**Ontario**

traveled forty miles from Sodus Bay to reach points which are only fourteen miles from Indian Landing on Broadquok 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 toward 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.

**FATHERS VAILLANT RETIERS**

In 1702 Father Vaillant had returned to Detroit as the first Jesuit captain of the newly founded post where he was priest and confessor of every Christian in this far Canadian community. He did not, however, remain long in Detroit, but returned in 1703 to stand with the Senecas in their fight against the Iroquois. This and other adventures of Vaillant are detailed in a book by the Rev. Fr. J. M. G. LeBlond, S.J., published by the Jesuit Mission Press, New York.

**A CLEVER AGENT**

Let us remember that the discovery of Indians or white traders coming down the lakes with a white man's catch of fish to sell or put to use for the English had to be made about 1700, when the Senecas were coming the mouth of the Seneca River where the Oswego

Cadillac than some time in prison. After some eight days waiting on the look-out 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 AINS FRENCH**

Let us return to Joncaire in 1703. Governor Caillieres of French Canada died May 26, 1703. He was succeeded by Governor Van Duil. Now Van Duil was a loyal friend of Joncaire. In a letter dated November 11, 1703 Van Duil reports to Ponchartrain, 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 Longueuil (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 Algonquians and by the measure which they had seen the agent.