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VOYAGERS

Continued from Page 20

**First Preaching
in Ontario**

On Lakes Ontario, Indians were met coming from the West, who had taken four Red Faces scalps and had with them a captive woman and two children. The party, after a period of starvation, began to ascend the Oswego River and somewhere near the falls of Fulton they were so many salmon in the river that the boatmen accidentally killed them with their paddles.

On the 11th of July, the expedition entered Onondaga Lake, where Indians and Fr. Chaumonot were waiting to greet them. How sweet as honey must have sounded to the ears of Fr. Chaumonot the French spoken by the members of his Order, reminding him of his homeland, and the Latin reminding him of his most sacred aspirations.

**From Onondaga
to Boughton Hill**

The story of Fr. Chaumonot in connection with the opening of the colony at Onondaga and the founding of a mission beside Cayuga Lake by Fr. Menard, has already been told in the Life of Rene Menard in the Courier in 1933, and published in book form, 1934.

Fr. Chaumonot was a veteran missionary in 1656. He had had experience in the Huron country and had visited the Neutrals near Lockport with Fr. Brebeuf in 1640. He was eloquent and pictorial of speech and knew the Huron and Iroquois languages. He could go among strange Indians and charm them into friendliness, therefore he was chosen to make the journey from Onondaga to Ganarago at Boughton Hill, near Victor, N. Y.

First, though, he went with Fr. Menard and dedicated a chapel beside Cayuga Lake in August, 1656. Leaving Fr. Menard as the resident missionary among the Cayugas, he set out to go to the Senecas. We can imagine some Indians ferrying him across the northern end of Cayuga Lake.

From where he landed, his trail would lead him through all the townships on U. S. Route 20 and N. Y. 5, between Seneca Falls and Canandaigua, and then to Boughton Hill at Victor. He was the first white visitor all along this line and despite the presence of several college faculties of today, he was one of the most highly educated men to honor the sites of these communities with his presence.

Historical authorities in these communities might show a line of white recognizing their earliest and most distinguished white visitor. "In the Seneca country, which is more populous and more fertile than the other Iroquois cantons, are two large villages and a number of small ones. There is a village of St. Michael of Huron captives, refugees from the wreck of their Nation which took place in 1649. They keep the Christian name which they had for their village in Huron, and keep the Huron customs, but are one with the Iroquois in good feeling and fellowship."

The other village was Ganarago or Ganarago, which was the community of Indians which later came to be known as the one on Boughton Hill, Victor. (Hawley, Early Chapters of Seneca History, page 22.)

In November, 1659, Father Fremin, then at Rochester Junction, wrote to a friend that he was being sent to minister to the scattered "heathens" of the Old Huron Mission at St. Michael's Indian Village. The above scene, appropriately showing among them a priest, is a reproduction of the site of the mission, which was two miles east of the present town of Holcomb. Father Fremin, having Rochester Junction (or Tonawanda) as it was known to the Indians, traveled the Old North road which runs from Holcomb to Canandaigua. In the Spring of 1670, Father Fremin left the Senecas to the ministrations of Father Gorman, who took over the three chapels on their territory.

Road Markers

Fr. Chaumonot's visit among the Senecas was short. Soon he had to turn his face to the East and journey over the trail toward Cayuga and

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