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Onondaga. His Indian guide showed him, at point along the road where two trails met, road-markers which consisted of one stone set upon another.

When the travelers approached these stones, the Indian guide gave Fr. Chaumonot some pieces of wood to throw upon the stones as an offering to the spirit of the trail. The guide also took sticks and threw them upon the stones and said: "Kote Askennoa caskatongot," which means "Here is something to pay my passage that I may travel in safety."

Naturally, Fr. Chaumonot used this opportunity to instruct his guide in the sinfulness of paying tribute to evil spirits.

**A Death in
the Wilderness**

David LeMoine was one of those consecrated young men who had devoted his life to the service of the missions. He seems to have been the assistant to Fr. Menard at Cayuga, where Fr. Chaumonot must have passed again on his return from the Seneca country.

A writer of that day says: "The death of David LeMoine should seem precious in the eyes of good men and we believe it was precious in the eyes of God. He was a young man of Dieppe, aged about thirty years, whose devotion led him to follow the missionary to this mission. Being disposed by a general confession, he died of a hemorrhage which had wasted his body for a long time. His death occurred beside Lake Tiohero (Cayuga Lake). Knowing that he was going to die, he blessed God for the privilege of being allowed to die in the land of the Iroquois and in the work of spreading the faith. Is not such a death an ample recompense for a life devoted to the salvation of souls? (Hawley's Early Chapters of Seneca History, page 27. Jes. Rel. XLIV.)"

**Campfire
in the Snow**

After Fr. Chaumonot returned to the French Colony beside Onondaga Lake, and after Fr. Menard had been two months in his mission beside Cayuga Lake, both Frs. Chaumonot and Menard were sent on a missionary errand to the Oneidas, near the sites of Oneida and Munsville, N. Y. A group of Indians went with them as guides. On their way they camped out beside a fire with their wet garments steaming, and the limitless forest all around them.

The chief, who was the leader of the expedition entertained them with an oration by the campfire, in which he said: "Oh, my fathers, how weary you are of walking in the snow and of wading in the water, but take courage. We bear a message which is for the salvation of men and for the rescue of nations. Ye trees burdened with age and about to fall down into everlasting decay, restrain your fall and involve not in your ruin those who bear this sacred message."

When this delegation reached the Oneidas, a grand conference of the tribe was held and the people listened eagerly to the sacred message, but soon the missionaries were called back to Onondaga and Fr. Menard returned to his mission site at Cayuga Lake.

In March, 1658, the colony of Frenchmen at Onondaga was compelled to abandon their enterprise and escape to Montreal in open boats, owing to the fact that the hatred of the Mohawks for the Frenchmen had taken first place in the councils of the Iroquois.

Within the confines of the scene shown here stood the Mission of St. Rene, northernmost of the three missions of Father Menard. It was during 1656 that Father Menard established this mission on Kipp's Island in the Seneca river. After 1668 Father de Carheil took up the work of spreading the word of God among the Indian tribes living around Montezuma. These three missions were primarily for the Cayuga Indians who lived in the highlands along the Montezuma swamp. Both Father Menard and Father de Carheil accomplished much in working with the tribe.

VOYAGE II

After the retreat of the French from Onondaga, a period of intermittent war ensued between the Iroquois and the French on the St. Lawrence River. During this period Fr. Simon LeMoine, at the extreme risk of his life, made several trips between Quebec, the Iroquois cantons, New York City, and possibly as far west as the villages of the Senecas.

White captives from French settlements on the St. Lawrence were held in all the villages of the Iroquois. Eight unknown Frenchmen were resident at that early date in the vicinity of Rochester.

The arrogance of the Mohawks received a severe check when an army of 1600 men, led by Tracy and Courcelles, in the frightfully cold winter of 1666, marched the length of Lake Champlain on the ice and attacked the Mohawk village near Fonda, N. Y. Peace soon was re-established after this expedition.

We find by August 14th, 1667, that Frs. Fremin, Pierron, and Bruyas, were on their way with Charles Bouquet and Francois Poisson to re-establish missions among the Iroquois cantons.

**Prayer Meeting
at Dawn**

In the Tracy and Courcelles' expedition we visualize Lake Champlain when it was so cold that the touch of a gun barrel on a bare hand felt like red-hot iron. We turn now from this picture of Arctic winter on Lake Champlain to the picture of Fr. Fremin's party near the same spot in the beauty of an August morning.

On one side of the group of canoes were the high dark Adirondack Mountains. To the east rose the fair Green Mountains of the present state of Vermont, which seemed to touch the clear blue sky. The whole scene is bathed in cool, bright sunshine. Islands pyramided with spruce and balsam are the stations of worship in this temple of nature. A breeze both cool and warm, and rich in all the odor of distilled dew and forest moisture, plays on the water making dimples like a spirit of innocent happiness.

Into the midst of this picture of primeval purity come the canoes with the priests and Indians paddling, and who knows what the day's journey may bring forth? The canoes stopped, drew close together and Indian voices are lifted up in prayer to God.

One of the priests wrote this: "Our admiration was aroused at the care which our Iroquois Christians took to pray to God at the beginning of the day's journey, all in one company, as soon as they had embarked on the water, although we had celebrated Holy Mass with them all present very early in the morning." (See Jes. Rel. LI, page 180.)

**Triumphal
Procession**

From Lake Champlain the expedition, with Fr. Fremin as the senior missionary, proceeded through Lake St. Sacrament (Lake George), and

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