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VOYAGERS

Continued from Page 25

then took an overland walk to vil-
lages near Auriesville and Fonda, N.
Y. (See "White Wampum," by Mrs.
Patterson.)

One of these villages had been
burned in the military expedition of
the year before. Humility and fear
had subdued the wilder elements for
a time among the Mohawks, and they
showed great rejoicing at the coming
of these ministers of the Prince of
Peace. From the first village of the
Mohawks, where the missionaries
had arrived, they were escorted by
200 men in good marching order. At
the entrance to the village of Tion-
nontogouen, the capitol of the Mo-
hawks, which that year had been re-
built on a new site, the missionaries
were greeted by the firing of can-
non and by the most elaborate cere-
monies of oratory and the exchange
of gifts.

Seventeen years of unbroken peace
began at this time.

First Layman

Fr. Jean Pierron became the resi-
dent missionary among the Mohawks.
His stay among them was interrupted
by a winter trip which he made back
to Quebec. While he was learning the
language he attracted the attention
of his parishioners by painting re-
ligious pictures, some of which are
said to be preserved today in a church
in Quebec. He is the author of a
large part of the Mohawk Record in
Jesuit Relations, Vol. 52, beginning
at page 119.

Fr. Bruyas was settled as the mis-
sionary among the Oneidas, and a re-
cord says that later Charles Bouquet
and Fr. Julian Garnier were sent to
assist him. This leaves Francois Poi-
sson, or Frank Fish, to be Fr. Frem-
in's man, who a few months later
acted as interpreter for La Salle at
Tottiakton at Rochester Junction.

Up to the time of this writing, no
writer on the life of La Salle had
ever gotten any further in identify-
ing the priest's man, or Fr. Frem-
in's man, as he is called, than sim-
ply to mention him as a nameless
assistant. The CATHOLIC COUR-
IER, therefore, has the extreme plea-
sure of introducing to the public
Francois Poisson, the first layman
resident of Monroe County whose
name is known.

By November 1st, 1668, Fr. Frem-
in had reached Tottiakton in the Big
Bend of Honeoye Creek, (which is
in plain view today when standing
on the platform of the Lehigh Valley
Railroad Station at Rochester Junc-
tion). Seneca Indians had come down
the trail to give him a cordial wel-
come. They escorted him up the little
hill to the village and showed him
that they had a chapel all ready for
him, which was called La Concep-
tion.

Not long after Fr. Fremin and
Francois Poisson had taken up their
residence in this great Seneca village,
Fr. Fremin could look out of the door
of his cabin at the path leading to
the great middle trail, which passed
through all the five Iroquois cantons
back to the land of the Mohawks,
and know that there was one or more
chapel with a resident missionary
for every 40 miles of the trail. This
line of chapels represented a com-
plete return of the defeat which the
French suffered when they retreated
from Onondaga in 1638.

On this site, at Tottiakton, may yet

be seen the cemetery where this no-
blest son of the noblest family of
Rhems, in France, officiated at burial
ceremonies with words which he had
first heard in childhood in the great
Rheims Cathedral. He had laid aside
all the pomp and ceremony of that
great cathedral which might have been
a church in his diocese had he re-
mained at home. In coming to this
furthermost tribe of the Iroquois, he
imitated the humility of Him who
gave humanity the cross.

By 1674, there were four chapels
among the Senecas and three resi-
dent missionaries.

Seneca Chapels

November 1st, 1669, La Conception
on the Sheldon farm in the Indian
village of Tottiakton at Rochester
Junction.

Fall of 1669, St. Jean at Keintbe,
of Gandichiragou, one and a half
miles north of Lima on the Rush-
Lima road.

St. Michael's, November 3, 1669,
on the Marsh farm near Ganaragua
Creek, and the Holcomb-Catandaugua
road. The village was sometimes
called Gaudougarac.

St. Jacques or St. James, at Gan-
daganou on Doughton Hill, one mile
south of Victor, N. Y., 1674. Of
this last village, Fr. Julian Garnier,
who then was in charge of Seneca
missions, writing just after the date
of July, 1673, said: "As yet there is
no chapel in this village."

VOYAGE III

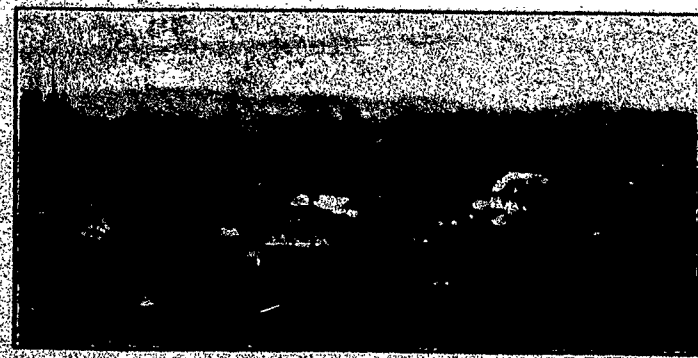
In Jesuit Relations, Vol. LIX, page
73, we find Fr. Dablon, the superior
in Quebec, writing to Fr. Pinette,
the provincial in Paris telling of the
journey of Fr. Jean Pierron.

In 1672, Fr. Pierron left the Mo-
hawks as a protest against their
heathen customs in native beastliness.
He was stationed in Acadia, or Nova
Scotia. He took advantage of an
opportunity to travel through New
England, Maryland, and Virginia. In
Boston he appeared before the min-
isters and, although he was in or-
dinary citizen's costume, they were
so amazed at his learning and in-
formation that they suspected that he
was a Jesuit and commanded him
to appear before Parliament.

Some of the ministers in Boston
in 1673 were the Rev. John Oxen-
bridge, the Rev. Increase Mather
and the Rev. Thomas Thatcher. Fr.
Pierron did not accept their invita-
tion to appear before Parliament.
When one considers that only a few
years later the mood of the times
was such that the people of Boston
participated in the executions and
tortures of the Salem witchcraft, it
is possible to judge that Fr. Pierron
acted wisely.

Among the sects of religious peo-
ple whom he met in New England,
was a very strange one, the members
of which refused to baptize children
and believed in adult baptism only.
Further on in his journey, Fr. Pier-
ron came to Southern Maryland,
where, at Old St. Mary's, English
Jesuits were stationed and had a farm
for their support. (Southern Maryland
now no longer has mud for cabins
for its Negro population, but fine five-
room houses. These houses are along

NEAR INDIAN BATTLE SITE



On July 13, 1687, Denonville engaged the men of the Seneca tribe on this
site, now Victor, N. Y. The Senecas, fierce fighters, had the advantage of
knowing the terrain and killed many before fleeing the scene.

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