

AN INDIAN TRADER'S CAMP



Rude camping sites were all that awaited the traveler through Western New York in those long-ago days. After a day of paddling, pulling his canoe to shore, he prepared his bivouac. A fire, a few pine boughs for a bed, meat from a freshly-slain deer were his only luxuries. That he might be attacked during the night

by a marauding band of hostile Indians was just one of the trader's worries. Traders worked out of Quebec, taking a cargo of beads, cloth, and other Indian wants. These were exchanged for the precious furs collected during the winter months from the trap lines. (From Archives of the Canadian Government, Ottawa, Canada.)

the highways for hundreds of miles. They represent the housing program promoted by modern Jesuits in Maryland, assisted by finances which came from some of the Protestant people of Boston.)

Fr. Pierron returned to Quebec, made a confession to his superior in which he told of his abhorrence of the disgusting ways of the Iroquois, and then humbly turned back to the land of the Iroquois and became resident priest on Boughton Mill between 1673 and 1677, where he had a chapel.

The writer, in May, 1934, carried an Indian relic from the site of Fr. Fremin's chapel on Boughton Hill to St. Mary's, Maryland, where Fr. Pierron had visited so many years ago. A speaker at the dedication of the monument to Fr. Andrew White at St. Mary's, Maryland, held up the Indian relic as a symbol of the visit of Fr. Pierron, as above related.

In 1677 Fr. Jean Pierron left Boughton Hill, returned to Quebec and then to France, where he died not long after his arrival in his homeland. Evidently he was a fine man of artistic tastes who loved beauty, and was moved by chivalrous devotion to the cause of Christ to enter upon a career that was almost impossible for him. It seems evident that his voyage to Maryland and his desire to go and serve in Maryland was moved by his almost uncontrollable disgust for the manner of living among the Iroquois. When he returned to the Iroquois he subjected himself to a mental and spiritual torture which, for him, was as great as if he had been put to actual bodily suffering.

VOYAGE IV

The Andaste Indians, enemies of the Iroquois, were the Indians occupying the southern counties in New York between Corning and Binghamton. Their capitol was at Tioga Point, south of Waverly, N. Y.

The writer regrets to say that he has not been able to find that any Jesuit missionaries went to these Indians in the Southern deaneries. Under the heading "Andastes," in the Index of the Jesuit Relations, is a statement that "no missionaries went to them." A constant state of hostility existed between the Andastes and the Iroquois, and no missionary who accepted the hospitality of the Iroquois and took up his abode among them could hope to go to the Andastes without being considered a traitor worthy of death.

Some very interesting voyages, however, are connected with the southern counties. One of these is the journey of Stephen Brule. (See the writings of Champlain and of Consul Wilshire Butterfield—Stephen Brule.)

In the winter of 1614-15 Champlain, the founder of Canada, camped near the site of Orillia, Ontario, 100 miles north of Toronto. Huron and Algonquin allies were assembled by him for the purpose of attacking the Oneidas, southeast of Oneida Lake. Champlain went around the east end of Lake Ontario.

Brule, with some Huron chiefs, went to the Andastes near Waverly, N. Y., and Athens, Pa., by way of the west end of Lake Ontario. Lake Simcoe, Ontario, the Humber River near Toronto, and Lake Ontario, were part of his route, thence across country bearing to the west to avoid meeting hostile Senecas. The party reached Carantouan, the capitol of the Andastes. (The sites of Corning, Elmira, and Waverly would be passed on this journey.)

The reinforcements from Carantouan, with Brule, arrived too late at the Oneida village to be of assistance to Champlain, so Brule and his companions went back to Carantouan. From there, Brule explored the Susquehanna River to its mouth.

When Brule and his Indian guides

set off for the Huron country from the Andaste country, Brule became separated from his companions and walked for several days through the forest to a Seneca village, probably in Livingston County. He tried to prove to the Senecas that he was not one of those enemies who had attacked the Oneidas, but the Senecas set about to burn him.

Brule carried a small religious ornament called an Agnus Dei. The Indians put their hands on this and he told them that the Great Spirit would be very angry if they touched it. Just then there came a flash of lightning from a clear sky and it seemed to the savages to be the voice of the Great Spirit and Brule was released.

Almost immediately after the return of Brule to the Huron country, white traders began to come from the Huron country, across the western end of Lake Ontario to the land of the Neutral Indians who then occupied the land near Lockport and West of it. Thus, white man's trade on Lake Ontario is more than 300 years old.

Wiltzie Legend

This legend states that in very early times two members of the Wiltzie (or Willsea) family, whose ancestry in America goes back to the colony of New Sweden, passed through the southern counties. The story begins with a raid of Mohican Indians on a white settlement in the years around 1630. Two boys were taken captive. (These two boys, members of the Wiltzie family, were handed from one tribe to another until they reached Quebec. Kindly Jesuits purchased their freedom from the Indians.)

Their sojourn in the wilderness with Indians had made them skillful and useful in the ways of the forest. They were taken to the Huron country by way of the Ottawa and Nipissing canoe route. In 1640 Frs. Brebouef

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SHOOTING THE ST. LAWRENCE RAPIDS



Frequent road of travel from the capitol of New France to the West was the St. Lawrence river. Pictured here is a governor of Canada descending the St. Lawrence River rapids in a large war canoe. Periodic inspection trips of the territory were made by the governors under orders of the king. These included lengthy palavers with the heads of the various tribes on both the north

and south shores of the Great Lakes. Insurrections, tribal warfare and raids demanded the attention of the government. The rapids, dangerous as the single water route west from Quebec, would be avoided by use of the St. Lawrence waterway to be built by the United States and Canada. (Photo furnished by the Public Archives, Canadian Government, Ottawa, Canada.)

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