

VOYAGERS

Continued from Page 29

and Chammonot made a missionary tour to the lands of the neutrals in Western New York, near Lockport. The Wiltse boys went with them as assistants.

A generous offer was made by the priests to these two boys if they would pledge themselves to continue to serve as guides for the missionaries, but a longing for the land of their own people moved them, and on their return toward the Huron country the Wiltse young men left the beneficent fathers at the Grand River near Paris, Ontario, Canada.

They are supposed to have gone into Lake Erie and then gotten across country to the Allegheny River. By ascending the Allegheny River and passing up a creek near Cuba, N. Y., and then down another creek into the Genesee River, then up a third creek to Canisteo, N. Y., they would enter the Canisteo River, which flows south-eastward into the Chemung past the sites of Corning, Waverly, N. Y. and Elmira. Then they moved into the Delaware River waters and reached the Hudson River.

One of them became the founder of Wiltwick on the Hudson River, which later became Kingston, N. Y. Another married a Seneca Princess. This legend is related in a genealogical book of the Wiltse family, in the library of the late Charles M. Wiltse, president of the Rochester Historical Society. Many parts of it are authenticated by documents relating to the period. All members of the Wiltse and Wiltse families in America are descended from these two young men.

War Party

The third story of the southern counties is found in Thwait's Jesuit Relations, Vol. XLVIII, page 77-79. In April, 1662, an army of 800 Senecas, Cayugas, and Oneidas assembled and went toward the extremity of Lake Ontario. That would mean the westernmost point, from the view of the writer, in Quebec. They directed their course toward a river like the St. Lawrence, which led, without rapids and without falls, right to the village of the Andastes, near New Sweden.

These Iroquois warriors journeyed more than 100 leagues on that beautiful river. They found the Andaste village well defended and containing bastions in European fashion with some pieces of artillery. The Iroquois decided to resort to a parley, and 25 Iroquois were admitted to the town on the pretense of friendliness. The Andastes compelled these to mount scaffolds, where they were burned alive in sight of their companions. These three upper Iroquois tribes, disappointed with their failure to take the Andastes quickly, disbanded and went home.

Bridge



The bridge across the tumbling creek reproduced above marks the junction of the Old North Road from Holcomb to Canandaigua and Mud Creek. It was through here in November of 1669 that Father Fremin passed on his way to the Old Huron Mission at Holcomb, N. Y.

An old manuscript in Laval University, Quebec, quoted in Jesuit Relations, Vol. LX, page 173, a date 1676, says that at last the Senecas, after twenty years of war, have exterminated the Andastes. The Senecas then became so insolent that Fr. Julian Garnier, then resident among them, had to take refuge in his chapel.

River of Doubt

In one of La Salle's letters, dated September 29th, 1680, he mentions the river called by the name of Vaugrande but says that the Iroquois call it Ohio. His description throws three separate river systems into one, the Susquehanna, the Genesee and the Allegheny-Ohio. There is a good canoe route connecting these, but if La Salle had negotiated the portages involved in crossing the Genesee Valley he would not have spoken of it all as one river.

This reverses the opinion of Chesnel in his book "Chevalier La Salle," pages 32 and 33, who says that La Salle is the discoverer of the Ohio River. Chesnel's geography of New York State is confused. "This Baudrane River," wrote La Salle, "after flowing in a westerly direction for 450 leagues, even wider than the Seine is opposite Rouen, and always

of greater depth, discharges into the Colbert River (Mississippi) 25 leagues south of the mouth of the Illinois River. A boat may ascend this river a long distance toward Sonnotuan, (that is, the Seneca country near Honeoye Falls and Victor, N. Y.) to a spot which is but 25 leagues from the southern shore of Lake Ontario."

The error in this writing of La Salle's is in confusing the sources of the Susquehanna River, which lie just over the ridge south of the Mohawk Valley, with the sources of the Allegheny River, which enters New York from Pennsylvania 200 miles west of the Oneida country. But it is evident that competent white men had taken parts of this trip and had reported to La Salle. The country south of the Finger Lakes formed a fur boot-leggers highway for those who wished to escape the restrictions which would come upon them in passing Fort Niagara and Fort Oswego in New York State, or Fort Frontenac at the head of the St. Lawrence River near Kingston, Ontario.

The Moravians

(See Beauchamp's "Moravian Journals of Western New York.")

Two goodly Moravian missionaries, Zeissberger and Cammerhof, passed up the Susquehanna Valley toward the site of Ithaca, N. Y., thence by the east shore of Cayuga Lake to the sites of Geneva, Canandaigua, and Broughton Hill near Victor, to what they called "Chennusio." They read the Bible and said prayers at every overnight camp. A terrible drunken debauch of the Indians of Genesee made it necessary for them to go home sorrowful.

On page 40 of these Journals is recorded that the "Gajuka (Cayuga Indian guide) brought us turtle eggs and dried eels."

Elmira takes a foremost place in the Indian history of New York with the Battle of Newton in 1779 in the Clinton-Sullivan expedition, which began the final chapter of Indian control in the area of the Rochester diocese.

Irondequoit

Other interesting voyages connected with personages who were in the area of the Rochester diocese in early times are related in the Jesuit Relations. One of these occurs in Vol. LXV, pages 101-179. Fr. Jacques Gravier came to Irondequoit Bay as chaplain of Western Indians for the Denonville expedition in July, 1687. He marched with the destroying French army to all the Seneca villages. In 1700 he started from the site of Chicago and went to the Mississippi River which he descended to the Gulf of Mexico. That there should be six copies of his journal in libraries in Rochester, available to all the public and that this wonderful voyage of his should be utterly unknown, is one of the pieces of astigmatism in our local historical viewpoint. Remember the Vol. LXV and page 101.

SENECA INDIAN HUNTING SCENE



The picture shown here is a photograph of a constructed model hunting party of Seneca Indians. The figures, life-size, are dressed and equipped according to custom. This scene is also on display in the New York State Museum at Albany, and was designed by A. C. Parker, director of the Rochester Municipal Museum. In the

background can be seen Bear Hill on Canandaigua lake. To win these savages over to the Faith, friars and priests established missions in the villages with the sanction of the French government. Most of the mission work was done from 1625 on. Disruption came when the English and French began to fight for territory.

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