

DOAN'S MARKETS

100 Park Street, Seneca Falls, N. Y.
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 11 West Genesee St. Auburn, N. Y.

THE JESUIT CHAPLAINS

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Monroe County. The date was July 19, 1687.

On July 19, 1937, the Rochester International Jamboree Troup of Boy Scouts were at supper in the Hotel Chateau Frontenac in Paris, France. The Mons. Vaillant de Gueslis was present with a letter in both French and English, expressing cordial wishes from America and especially from the region of Rochester.

From 1702 to 1707, Father Vaillant de Gueslis was missionary to the Seneca principal village at that time was on the Dann farm at Springbrook, one mile west of Honeyoy Falls. A Jesuit flag with the sacred symbolism T. H. S. on it, which probably belonged to a parishioner of Father Vaillant de Gueslis, was found on this site.

Father Francois Vaillant de Gueslis was born July 20, 1646, at Orleans, France. He entered the Jesuit Order November 10, 1665. He finished his preparation in Quebec and was ordained there on the first of December, 1675. He returned to France in 1717 and died at Moulins 24th of September, 1718.

Jacques Bruyas, S. J.

Born July 13, 1635, in Lyons, France, Father Bruyas entered the Society of Jesus as a novice November 11, 1651, being then 16 years of age. This early age for entering the Society of Jesus, with its very difficult requirements, was a token of that mental brilliance which characterized Father Bruyas throughout his life.

On the third of August, 1666, he arrived at Quebec from France. At Sault Saint Louis, now Caughnawaga, near Montreal, Canada, he died June 15, 1712.

Fr. Bruyas arrived in Quebec at the time of the successful chastisement of the Mohawks by the Tracey and Courcelle's expedition which caused the Mohawks and the rest of the Iroquois tribes to make peace with the French, which lasted from 1666 to 1684.

In August, 1667, Fathers Fremin, Pierron and Bruyas set out for the Iroquois cantons to renew the mission which had been abandoned in 1658.

Imagine an August morning on Lake Champlain. To the east the Green Mountains of what is now Vermont rise through sunshine and shadows; the Adirondacks, black and grey, touch the western sky; on the lake, is lands pyramided with pines and balsams, make emerald diadems on the blue water, which responds with furrowed dimples to the forest's fragrant breeze. On this exquisite morning the scene is that of a sacred shrine of nature, untouched by man.

From behind a point comes a small flotilla of Indian canoes. Three black robes are in the canoes helping with the paddling. The canoes do not proceed in a straight-away course but gather together, in a group, in the center of this natural sanctuary. It is not the voices of the black-robed priests but the voices of the Indians, the children of nature, which are heard uttering Christian prayers.

Meet Catherine Tokakwitha. When these three fathers reached the Mohawk village in the region of Fond du Lac, they started a succession of events which caused an Indian maiden of rare character to be treasured in the memory of the church so that today the Catholic world is advancing the cause of Catherine Tokakwitha toward sainthood.

Among the first people to address this Mohawk maiden with the gentle culture and gracious manners of Christians were these three traveling missionaries.

The long mission of Father Bruyas began among the Iroquois, when he arrived at Agnic (Mohawk) with Fathers Fremin and Pierron, and then separated from them in order to proceed toward the village of Onondaga.

He soon had a chapel there and our Father Julian Gardier was his assistant for a short time before coming to Onondaga and then to his life work among the Senecas. After five years at Onondaga, Father Bruyas was moved back to the Mohawk mission, where he was assisted by Fr. Boniface.

In 1672-73 he became superior of all the Iroquois missions, and in that capacity he is recorded as a visitor to

the Senecas on the monument at Dann's Corners, Honeyoy Falls.

Fr. Bruyas participated in the movement of Christian Iroquois from the unfavorable surroundings of their native villages to Christian farm colonies on the St. Lawrence River. Much of his later life was spent at the colony at Caughnawaga.

He was superior of all Canadian missions from 1693 to 1698.

Arranged Iroquois Peace. In 1700 and 1701 Father Bruyas helped arrange peace with the Iroquois so that the peace between the French and the Iroquois lasted for 50 years.

While the peace which Father Bruyas helped to make was partly the result of the chastisement of several wars which the French had with the Iroquois, the final peace was not made by war, but by that faith which the Jesuits had brought in to the Iroquois.

Father Jogues and his companions, John Lalonde and Rene Goupil, had bowed their heads in martyrdom to the axe strokes of the Mohawks. Fathers Simon Le Moine, Bressani and Egeux had suffered torture, but had escaped death, excelling in their endurance of suffering the Indian ideals of heroic hardihood. Father Le Moine, with a scorch mark on his body, returned to his torturers. After this, the Jesuits being accepted death and torture at the hands of the Iroquois, without flinching, came to endure that harder trial of sixteen long years of residence in their villages and cabins, enduring their filth, partaking of their putrid food with a smile and being in the midst of noise and innumerable irritations.

One of the strangest and strongest compliments to the Jesuits in America was given by the Earl of Bellomont, English Protestant Governor of the Province of New York and a bitter enemy of the Jesuits, if there ever was one. When by war and political intrigue the Jesuits were excluded from the Province of New York, many Iroquois Indians desiring the ministrations of Christian priests, left their homes in New York and went to live in Indian Christian villages in the region of Montreal.

Accused as Spies. The Earl of Bellomont, seeing this retreat of Indians, who might be prospective warriors for the English, and being utterly unable to believe that Catholics or Jesuits could possibly arouse devoted friendship and love of Christian faith in Indians, accused the Jesuits of being spies and began that series of hateful writings against the Jesuits which blot the pages of our records to this day.

More than this, he spoke against the Jesuits without restraint in the Provincial Parliament, and then, let us take full notice, he wrote this to the Lords of Trade in London—"Send us missionaries, the one thing the Indians ask for is missionaries. If they are not better than the ones you sent us before, we will lose our Indians to the Jesuits."

But no other missionaries, however devoted their intentions might be, could build up a faith in the Indians which had come from fifty years of the unselfishness and martyrdom of the Jesuits.

When after many vilifications of the Jesuits, this same Earl of Bellomont needed to make negotiations for peace with the Iroquois, and he must have a man to talk to them whom they would believe and trust, he needs must call on the Jesuits, and chief of these was Father Bruyas.

This peace, as far as the Iroquois and French were concerned, lasted fifty years. Jealous of Father Bruyas and fearful of his great influence over the Iroquois, the Earl of Bellomont, after the conference, had him carefully guarded and escorted out of the country.

F. de Belmont, S. J.

Members of the Jesuit Order were far less than one man in a hundred among the French occupants of America during the Colonial period; but nevertheless Jesuits played such an important part in so many places and so many situations during that period, and rendered such intelligent reports of events, that we are constantly referring to them, and that quite justly.

We are glad to offset the idea that all French Colonials were Jesuits, or

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