

ANDREW'S GROCERY

FINE GROCERIES and PROVISIONS

Phone 465 6 South Street
AUBURN, N. Y.

Auburn Auto Top Shop

Safety and Plate Glass Service
Body and Fender Repair
and Painting
C. T. REPERT, Prop.
Day and Night Towing Service
PHONE 2035-J
26-28 MARKET STREET
AUBURN, N. Y.

Cemetery Memorials



Auburn Monument Co.
A. C. & GEO. NELSON
16 Lincoln St. Auburn, N. Y.

B. B. B.

Byrne Best Beverages

Beverwyck—Burke's
Blue Ribbon Pabst
123 Seymour Street
AUBURN, N. Y.
Telephone 3431

Telephone 3280

P. BERRENA LADIES' and MEN'S Tailoring

21 EAST GENESEE STREET
AUBURN, N. Y.

AUBURN SPARK PLUGS

Unconditionally Guaranteed

See Your Dealer

Factory—27 Clark St.
Phone 268 AUBURN, N. Y.

Fullerized DRY CLEANING
"of the Better Kind"

Chatfield Cleaning Works

Where the Best Cost Less

Office and Works at 1 Mary St.
Phone 1797 Auburn, N. Y.

Geo. F. Hennessy FUNERAL SERVICE

Established 1890

AUBURN, N. Y.
Funeral Home
31 Hamilton Ave.
Phone 1314

The H. R. WAIT CO. HOME FURNISHINGS

Try Wait's First
Main Stores and Offices—
77, Rear 79 and 81 and 83
Geneese St.
Antique Shop 24-26 Clark St.
Stove Store 22 Dill St.
Upholstering Shop 24 Dill St.
AUBURN, N. Y.

Moyné doing ordinary parish work at Three Rivers, with residence at the Jesuit house where at this time Father Rene Menard was house superior. (See the author's Rene Menard.)

Imagine all you who love heroism, you who love and crave discovery in the silent places of great forests, you who are moved by life's quest for a closer walk with God! Imagine sitting at the long table in the Jesuit house at Three Rivers which is surrounded by heroes in black robes, and looking into the faces of these men, and catching from that living view an overwhelming feeling of life and of release from death. Open the eyes of your mind and see them and hear their voices set surrounded by an aura of God to the music of rushing streams and of winds playing the vast acolian of the lakes and forests. Imagine the faces of these men scarred with the intensity of their own souls, burned and slashed in memory of some far-away Indian camp where there was captivity and torture, and drawn and corded by the toil of travel like the faces of bronze statues glowing with living fire.

Soon Father Menard left this fellowship of brother Jesuits at Three Rivers and went on a long quest of new tribes which ultimately took him to an unknown place of death in the Black River country of far away Wisconsin. On September 19, Father Allox took Father Menard's place as superior at Three Rivers and Father Le Moyné was notified to come to Montreal. (JESUIT RELATIONS, Vol. XLV, p. 163.)

An Indian said, "Ondessonk (Father Le Moyné) has gone everywhere. He has lighted his camp fire everywhere. He has made camp everywhere. (JESUIT RELATIONS, Vol. XLIII, p. 195.)

GARACONTIE previously mentioned was a chief of the Onondagas at the central council-fire of the five Iroquois tribes. He had a relative of the same name. He, as has been said, was friendly to the French and was converted to Christianity. Whenever the Jesuits were in his village, they lodged in his hospitable house. Father Le Moyné was his warm friend. In this long house he had made room for the chapel. About this time he heard of a large Crucifix which the Mohawks had stolen from a chapel on the island of Orleans in the St. Lawrence River. He made the long trip to the Mohawk village (approximate distance from Syracuse to Fonda, New York) and paid a high price for the Crucifix. Then while still in the presence of the Mohawks who had stolen the Crucifix, he preached an eloquent sermon castigating them for their theft and urging them to repent and to accept the forgiveness and faith which the Crucifix represented. Imagine now the four strip Route 5 concrete high way of today narrowed down to the Indian trail. Picture Garacontie and his stout two feathered retainers threading their way through the forests toward Onondaga making a procession carrying the cross and walking more than 100 miles. Garacontie set the cross up in his house where he was faithful in prayer and worship. He exercised himself in activity worthy of a Christian. He tried to save the lives of as many captives as he could. Sometimes he would pay the ransom of captives with his own resources. But confusion as to peace or war with the French still reigned among the Iroquois, and Garacontie, traveling toward Montreal with rescued French prisoners met another Iroquois band bringing newly captured Frenchmen back to the Iroquois villages.

Some times Garacontie went to New Amsterdam (New York City) on business. On Sundays he would not fail in his church attendance. And there being no other church to go to, he went with his Dutch friends to their Reformed church. In this church he did his best to make up for deficiencies by repeating aloud the prayers which he learned from Father Le Moyné and other French missionaries. Meanwhile the Dutch service was going on. The

patient Dutchmen smiled at this strong-minded Indian, and, after the church service, teased him good naturedly about his loyal adherence to the religion of the Frenchmen.

In July 1661, Garacontie appeared before a council in Montreal. He made a long speech with ceremonial gifts. Each gift was dedicated as a symbol of part of the peace and friendship he was seeking. He would say—this gift is to knidle the fire in the house at Ganentaa (French fort at Onondaga) which has gone out. This gift is to bind up your wounds and to take the soreness out of your hearts. The whole long series of gifts rose to a climax in a demand for peace. Garacontie paused and he then proclaimed in a loud voice that there are twenty Frenchmen at Onondaga and none of them would come home alive unless a blackrobe went back to Onondaga with him.

To yield to this demand seemed like sending the Blackrobe to certain death. Nevertheless the opinion of the council was expressed in the words "It is expedient that one man die for the people." Father Le Moyné was happy when he was considered worthy and was chosen for this possible sacrifice. Some months before he had heard of this perilous mission he had been called up river to Montreal from the comfortable routine of the Jesuit residence in Three Rivers, where rest without the spice of danger might have become tiresome.

After the usual long canoe voyage he is again standing at the altar in Garacontie's house chapel. He looked over his congregation of French and Hurons, captives of the guerilla warfare. Some of his congregation had scars of burning. Some had lost thumbs or fingers. Out of the needy suffering hearts of this congregation came ardent worship.

The news that Father Le Moyné was again at Onondaga travelled over the trails toward the Mohawk villages and to Fort Orange. Volume XLVIII of the JESUIT RELATIONS contains copies of several letters written by French captives among the Mohawks to Father Le Moyné at Onondaga. It is good reading. Evidently fairly frequent news carrying existed along the Iroquois trails at this early time. One of these letters is from a young Frenchman asking Father Le Moyné to give news of him to his mother in Canada, and telling of the sad ravages of war among the captives of the Mohawks. One of these letters had been written on a piece of animal hide, another on a piece of birch bark, another on a piece of paper taken from the wrappings of gunpowder. He suspected that it was treachery which had forced the writing of one letter which invited him to come amongst the Mohawks to release captives and he made no answer to it.

There is recorded in the New York Historical Dutch Manuscripts (Vol. I, p. 296—Rush Rhees Library) a letter dated October 11, 1661 Fort Orange, Vice-Director Montagne to Director Stuyvesant.

This letter acknowledges the receipt of a letter addressed to M'd Argenson, late Governor of Canada: "Will forward it to the Jesuit Le Moyné in the Seneca Country."

Since the Dutch sometimes used the name Seneca as a general term for the Iroquois tribes west of the Mohawks, the above statement is not proof that Father Le Moyné came into this Seneca region.

Chapter XV

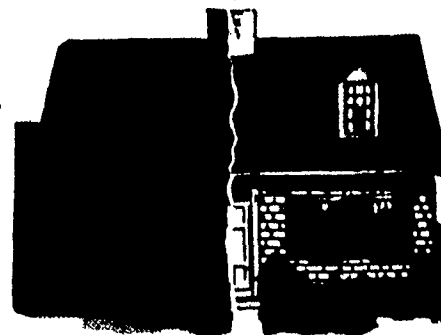
THE VISIT TO CAYUGAS

Father Le Moyné did, however, visit the Cayugas and he spent a month in the old mission of his friend and Jesuit Brother, Rene Menard. It happened this way. In this year at Onondaga (1661-1662) Father Le Moyné certainly had enough to contend with. In this situation he had in his congregation war-mutilated French and Indian captives, who were held as hostages. Peace with the French was uncertain, and in case of war all host-



(Continued on Page 14)

EVERYTHING FOR RENOVATING



OR BUILDING

LUMBER SHINGLES ROOFING
MASON BUILDING MATERIALS PAINTS
ROCK WOOL INSULATION
AUBURN BUILDERS SUPPLY CO.
Office and Yard, 171 North Street
AUBURN, N. Y. Telephone 2827-3743-543

DAIRYLEA ICE CREAM

"Richer and Creamier"

Phone 2475

127 CLARK STREET

AUBURN, N. Y.

ELDRED REFINING CO.

Of New York Inc.

ETHYL—HI-TEST RED ARROW
and BETTY BLUE GASOLINES
KEROSENE, RANGE and FUEL OILS
FISK TIRES—PRESTOLITE BATTERIES
100% Pure Pennsylvania Motor Oil
MAIN OFFICE—AUBURN, N. Y.

THE BUTLER OIL CO., INC.

Distributors of

TYDOL GASOLINE VEEDOL MOTOR OIL
GREASES KEROSENE
GRANT AVENUE AUBURN, N. Y. TELEPHONE 1714

THAT GOOD GULF Gasoline—Range Oil—Kerosene—Fuel Oil

RICHARDS-BERG DISTRIBUTORS
51 COLUMBUS ST. PHONE 422 AUBURN, N. Y.

J. C. PENNEY CO., Inc.

Operating Nearly 1500 Department Stores in the U. S. A.

37-39 GENESEE ST. AUBURN, N. Y.

Kelley's Service Station

State and Chapel Ave.
AUBURN, N. Y.
SUNOCO GAS and OIL
Greasing—Tires

SALLY ANN BAKING CO.

"From Your Store To Your Door"
"LESS WORK FOR MOTHER"
Telephone 3700
207 State Street
AUBURN, N. Y.

Hewitt-Wilcox Coal Co.

AUBURN, N. Y.

L-V Coal and Coke

E. G. WEEKS
128 Wall St.—40 Geneese St.
AUBURN, N. Y.