

own language. At first they treated him kindly and offered him a smoke. But at the village where they soon arrived, the chief decided to torture and kill Brule. The torture had just started when one of the torturers laid hold of an Agnus Dei—a religious symbol which Brule wore attached to a cord around his neck. Brule warned the torturer not to touch it, but just then a blast of thunder rent the sky and shook the Hemlock-Honeoye mountains. After this Brule was released and treated as a visitor who was in league with the powers of heaven.

He went to many dances with the Senecas, and when the wounds of his torture were healed he went back to the Huron country, passing through the land of the Neutals on the way. He most likely traveled on the middle trail via Lima, Avon, Caledonia, Le Roy, Lockport to Lewiston on the Niagara River. Brule spent many years with the Hurons. He went with them exploring and fishing. He was, we believe, the first white man to see all of the Great Lakes. His grave is in the Huron country where the great Saint Jean de Brebeuf mourned over his poor burned bones, and said prayers of regret for his wayward life, and yet he was one of the first and foremost explorers of America.

FR. LEMOYNE AND OTHERS

It has been shown elsewhere in this writing that the earliest recorded approaches of white men to the region of Rochester were by the way of the long Ottawa, Nipissing and Lake Huron canoe route. After traveling on this detour for nearly 300 miles, voyagers were as far away from the Rochester region as when they started from the site of Montreal. When the Iroquois League conquered the Ottawa-Huron region north of Lake Ontario in 1648-1650, the French had to make peace with the Iroquois or have their rich fur trade with the western tribes made almost impossible by the robberies and massacres committed by the Iroquois. The ambassador of this peace of necessity traveled directly up river from Montreal to Lake Ontario. The official opening of this direct route via the upper St. Lawrence river began a new era in the relations between the French and the Iroquois.

The council for peace between the French and the Iroquois has been recorded in "Life of Menard" and in Le Moyne *Courier E* and elsewhere. The principal characters connected with this peace were the Huron Christian captives of the Iroquois, who demanded resident French missionaries. Then came Father Le Moyne, who ventured up the St. Lawrence River to Lake Ontario and to a Council at Onondaga (Syracuse region) in 1654, where he was graciously received. Garcontie, an Onondaga chief who was connected by marriage with a Huron Christian family, exerted friendly influence for the French and for French Catholic missionaries. In 1655, Father Claude Dablon and Joseph Chaumonot came by way of the St. Lawrence River to Onondaga. Father Chaumonot stayed at Onondaga and was on hand to greet the French colony of more than fifty persons who had come up to St. Lawrence River to the site of the present "Fort St. Marie de Ganentaa" on Onondaga Lake, arriving on this site July 11, 1656.

These three official voyages on the upper St. Lawrence River gave the French the use and occupation rights to that route. The many letters which went out from the French colony at Onondaga helped to publish to the civilized world the knowledge of that short route to Lake Ontario and to the southwest.

The colony of fifty Frenchmen

at Onondaga in 1656 was planted at a time when no other European nation had any such far inland colony. By this colony and by explorations before and after 1656, the French gained first rights to the present region of Central and Western New York. They were not invading English or American territory as often is suggested. The only effort of the English equal to this effort of the French to claim this country came 75 years later when the English planted a fort at Oswego. The errands of such official agents of the English to Onondaga between 1680 and 1701 as Cornelisse Viele, Schuyler and Colonel Romer are not comparable in the effect of establishing a claim to the country as was this colony of 50 resident Frenchmen or as was an almost unbroken line of residence of Frenchmen at Onondaga from 1654 to 1696. An Onondaga village was the capital of the Iroquois League.

The French in 1656 had not much more than gotten themselves and their baggage housed beside Onondaga Lake when Chief Saonchiogwa of Cayuga Lake came on an important errand. His people over on Great Gully wanted Christian missionaries. So Father Rene Menard and Joseph Chaumonot went over to Great Gully with him. When under the direction of these missionaries, St. Joseph's Chapel had been erected and dedicated at Great Gully, Father Chaumonot went by the middle trail from Great Gully on Cayuga Lake to a village called Gandagan on Boughton Hill, Victor. His route to and from Cayuga Lake brought him along the Great Middle Trail through or near Seneca Falls, Waterloo, Geneva, and Canandaigua.

Father Chaumonot is the first white traveler of known record in these villages and cities, and along this section of the trail. An iron plaque recording his visit would look well in front of any one of several churches which are directly on his route of travel. These plaques are furnished free by the State of New York to reliable persons who have authentic history to record.

When he arrived Father Chaumonot baptised Chief An-non-ken-ri-ta-oui at Boughton Hill, then went over to the village of Huron captives on Mud Creek east of Holcomb where he was greeted with "exceeding great joy" by some of his old parishioners of the old Huron mission, who now were captives of the Senecas. His route of travel would be what old residents of Holcomb call "the Old North Road to Canandaigua." The monument to the middle trail on the hill top is on a modern location of the road.

We know he walked because he mentions that his pagan Indian guide made an offering to the spirit of the trail at a corner where two stones were set, one on the other. Evidently these stones were not resting as guide marks on the water of Irondequoit Bay. Irondequoit Bay was not used as a port of entry to the Senecas missions by Jesuit pastors. These stones and much other carefully studied evidence are a solid contradiction of the statement in Roch. Hist. Soc. Publication Vol. X, page 64. Quote "By 1654 the Jesuit Black Robes were traveling through the Bay (Irondequoit) on their mysterious errands."

Resident Jesuit pastors of the Senecas walked over the middle trail coming from the east. Lake Ontario is not a safe route for a single canoe with less than four or six paddlers. In the above quotation we stigmatize the slur implied in the word "mysterious." Father Chaumonot went back to Cayuga Lake. Then he and Father Menard went from Cayuga Lake to Onondaga Lake (Fort St. Marie de Ganentaa) and thence to visit

the Oneidas. It was the time of year when they walked in slushy snow and waded in icy streams.

When Father Menard returned to Cayuga Lake from his visit to the Oneida Indians, he took with him six young Frenchmen. We do not know what their names were, but it is a safe guess that the names of one of them was Radisson. Radisson was a member of Father Menard's parish at Three Rivers, Que. Radisson's sister married the explorer Grosseillers, and it seems that Father Menard performed the ceremony. Radisson came to Onondaga about this time and was an eager and fearless explorer as his life shows. Concerning Radisson, see his journal in his own quaint English, published by the Prince Society, Boston.

A copy may be seen in the Carnegie Library, Syracuse, N. Y. See also Histories of the Hudson Bay Company and Histories of Wisconsin.

He and his brother-in-law, Grosseillers, after gaining experience by nearly a score of years in American forests, promoted the

In 1660 they returned to Three Rivers with sixty canoe loads of furs, paddled by a large portion of a far western tribe whom they had persuaded to come to Montreal to see "the movies" or the equivalent in that day. The French authorities who were supposed to control the fur trade by a royal monopoly, treated these bootleg free traders, Grosseillers and Radisson badly, so that they went and negotiated with the English and promoted the formation of the said Hudson Bay Company.

We have told in the *Courier* in 1933 and in life of Menard how Father Rene Menard returned to Lake Superior and Wisconsin country with the canoe men of Grosseillers and Radisson who were wild denizens of the far away western forest. After a year of desperate hardship, Father Menard went on farther and was lost on a portage near the Black River, Wisconsin. With Father Menard had come also a group of young men to Lake Superior, whose reports of Lake Superior were recorded in the Jesuit Relations, and within a few



Travelers on the Great Middle Trail

organization in London, England, of that company of adventurers trading into Hudson's Bay. The investors in this Hudson's Bay Company were members of royal and noble families in England.

This English Hudson's Bay Company became the dominating force outside the inhabited areas of all the northern half of North America from Labrador to Vancouver Island, and to the Oregon Country. The royal and noble investors served by the thrifty Scotch factors or agents made good dividends, and it came to pass that the ruling classes of Great Britain had aroused in them a personal stock and dividend interest in America which grew and worked toward the ultimate defeat of France.

Radisson, who was a member of the Onondaga Colony, was a sojourner in the area of this Rochester Diocese in 1657. He was partner with his brother-in-law, Grosseillers, in producing the beginning of this English interest which brought about such a stupendous international result. By this same treaty of Utrecht, France was deprived of all the territory in the region north of the drainage of rivers into the St. Lawrence.

When the members of Onondaga Colony were forced to escape in March, 1658, by an Iroquois plot, internal turmoil followed in the Iroquois cantons. Father Menard and Radisson and the others went down river, combating the icy waters of the St. Lawrence in March. Then many small Iroquois kidnap parties raided on the St. Lawrence and Ottawa Rivers. Nevertheless, it was possible in the year 1659 for Radisson and Grosseillers to go by the Ottawa River route to the northern Great Lakes and to proceed beyond the end of Lake Superior into Wisconsin and Minnesota. Some think that they may have gone as far as Hudson Bay by the Lake Nipigon canoe route,

but it is not proven. years, Father Allouez, S. J., was cruising in a canoe to all tribes near the lake. The lake appears on a map of the date 1670 in Jesuit Relations. There are earlier maps.

In 1669, Joliet made a trip to Lake Superior to examine its copper resources. Daniel Greysolon Duluth, a very able man, became the dominating personality and chief of the fur traders of the Lake Superior region. About the same time LaSalle began to extend French explorations into Illinois.

DULUTH AND HENNEPIN

When Father Louis Hennepin left La Salle on the Illinois River in 1680 and went to explore the upper Mississippi River, he was captured by Sioux Indians above the Falls of St. Anthony of Padua in modern St. Paul, Minnesota. It was Duluth who rescued Father Hennepin from his captivity and brought him through Lake Superior and down the lakes to Lake Ontario, so that Duluth and Father Hennepin visited Irondequoit Bay and the Senecas in 1681. This was the fourth and last visit to the Senecas by Father Hennepin.

We now see the knowledge of this interior lake and forest region gradually extending from Quebec to the Rochester Diocese and by early residents of Cayuga Lake from this Diocese to the farthest western limits of Lake Superior. In many localities in America fur traders were the first white visitors. But either they could not write, or, having discovered for themselves ways to rich canoe cargoes of furs, they kept secret the discoveries which they made. On the other hand, members of religious orders and Protestant missionaries also were required to make written reports to their superiors. So it turns out that the history of American exploration must depend very largely upon missionary reports.

MIDDLE TRAIL

(See Map Page 24)

The Onondaga Colony escaped from the settlement near modern Syracuse in March, 1658. Much turmoil followed in the Iroquois cantons. Whether to admit Europeans or to shut them out seem to have been a burning question in the councils of the Iroquois. This period of Iroquois hostility to the French has been told at length in Le Moyne the Peace-maker Et. When Father LeMoyne died, Father James Fremin was appointed superior of Iroquois missions.

The story of Father Fremin also has been brought out in B25, beginning at title, "Prayer-Meeting at Dawn." Father Fremin also will be found in "First White Resident" by Stewart in Roch. Hist. Soc. Centennial Hist II p 95. See his Journal in Hawley: Early Chapters Seneca History. See his Journal in Jes. Rel. for dates 1668-1669. With Father Fremin's arrival a long French missionary period began among the Senecas and among all the Iroquois. The resident missionaries to the Senecas of this period have been listed on the author's map of Seneca Villages which has been reproduced in *Courier*

Of these missionaries to the Senecas and Cayugas, the ones who traveled afar and spread the knowledge of America were Father Fremin, who made voyages to France after being at Totiakton, and Father Jean Pierron who was in Nova Scotia, Boston, (Harvard College) and St. Mary's, Maryland, before becoming resident pastor on Boughton Hill, Victor, 1673-1677.

When Father Fremin reached Totiakton at Rochester Junction Nov. 1st, 1668, the Indian archeology of Monroe County began to be written history. These two most able missionaries contributed to the spread of the knowledge of the geography of the area now called New York State. Father Le Moyne made his contributions by his voyage, Montreal to Lake Ontario, and also by his canoe journey in 1658 from Montreal to what is now New York City by way of the Richelieu River, Lake Champlain, Lake George and the Hudson River. St. Isaac Jogues (See his statue at Lake George, dedicated July 2, 1939) had traveled this canoe route about fifteen years earlier.

Father Fremin was the first person of written record to complete a walk from Lake George to Totiakton in Monroe County. He arrived at the site on the bend of Honeoye Creek (in Mendon, Monroe Co. N. Y.) Nov. 1st, 1668.

When Fathers Fremin, Bruyas, and Pierron arrived among the Mohawks at the end of August, 1667, where they met "Blessed Catherine Tekakwiha," Father Fremin took up his residence for a year among the Mohawks. Father Bruyas went about two days farther west to the Oneidas near modern Oneida Castle, N. Y., and Father Pierron, late in the Fall of 1667, or in the early winter, made a journey back to Montreal and Quebec, ostensibly on business connected with the Iroquois mission. Later he became resident missionary among the Mohawks at the departure of Father Fremin. After Father Fremin had been with the Mohawks a little over a year, and when it was evident that missionaries would be permitted to continue in peaceful residence among the Mohawks, Father Fremin on October 10, 1668, started to go to the land of the Senecas on his long walk over the Great Central Trail of the Iroquois.

When Father James Fremin arrived at Totiakton, the capital Seneca village in the Great Bend

(Continued on Page 30)