

Schenectady to Rome and at this latter place joined again with the South Bank trail. Going southward from Rome, the main trail passed through Verona to Oneida Castle.

It passed through or near Canastota and Chittenango and went by the deep spring near Manlius, which was a favorite resting place of all travelers. West of the deep spring the trail passed out of the country of the Oneidas and entered the Onondaga country near Manlius.

The trail forded Limestone Creek at the site of Manlius and crossed Jamesville Creek and went down the Onondaga Valley which was very populous with Indians in the old days, it crossed Onondaga River at the site of Onondaga Hollow.

From Onondaga Hollow (near Syracuse) it went straight west to the site of Skaneateles at the north end of the lake of that name. Thence the trail came to Owaseo Outlet at the site of Auburn.

The principal part of the trail went west going upstream on the south bank of the Seneca River, passing in front of the site of the Catholic Church in South Waterloo. The other trail went up the north bank of the Seneca River, following approximately the course of the state highway through the sites of Seneca Falls and Waterloo.

These two trails joined on the beach of Seneca Lake and passed over the site of Geneva, thence the trail went through Seneca Castle approximately the route of the abandoned electric railway to Canandaigua, thence through Canandaigua near the lower or north road which goes to Holcomb. Crossing Schaffer Creek and Mud Creek near the site of ancient St. Michaels, the trail entered the site of Holcomb and thence rose to the higher ground west of the village of East Bloomfield, thence it went toward the site of West Bloomfield, Lima and Avon. Crossing the Genesee River, the trail went to the Big Springs at Caledonia, to the Falls in the center of Le Roy, to Big Bend in the Creek at Tonawanda, thence to Buffalo.

The Seneca village, Zonneschio, (Moravian Journals 1750), modern Genesee was reached by this branch of the middle trail which ran southwest from Canandaigua. It was the route of Sullivan's army in 1779 from Canandaigua to the Genesee River. Observe the Sullivan monuments on this route. This portion of the trail came into more frequent use after 1720 when the Senecas moved from their ancient residence area in the Honeoye Valley region to the Genesee River from Avon southward. The main stem of the trail going westward from Canandaigua through Lima to Avon crossed the Genesee River through a ford. This Canandaigua-Lima section of the trail was more frequently used during the French missionary period which came between the dates 1650-1720.

During this period the Seneca villages were north of this trail. The principal eastern Seneca village of this period was Totiakton or La Conception at Rochester Junction. This was the council house village, Gandichiragou, or St. John was on the Albert farm north of Lima.

#### LA SALLE 1669-1670

Father Fremin, early pedestrian of the middle trail, was the superior of the Iroquois mission under whose direction chapels and missionaries were placed in each of the Iroquois cantons. The long time of peace and good will between the French and the Iroquois, which was promoted by the self-effacing friendliness of the resi-

dent missionaries, tended to insure the safety of French travelers from attack by Seneca and other Iroquois war parties which went raiding over the far reaching trails of eastern America. This period of peace (1667-1687) was most fruitful of those explorations which brought the American wilderness to the knowledge of Europeans. It was during this period that the explorations of La Salle occurred.

The Jesuits in the Iroquois cantons were hostages of peace. Doubtless from their point of view they were hostages of the Prince of Peace and of the Kingdom of God. But they also helped La Salle and other French explorers by keeping the good will of the Iroquois toward the French so that travel was safe for Frenchmen on the far away trails.

In August, 1669, the young La Salle and two members of the Seminary of St. Sulpice of Montreal, namely, the Reverend Rene Dollier De Casson and the Reverend Rene Galinee, and about 21 white men and Seneca Indian paddlers, came from Montreal in canoes by way of the St. Lawrence River and Lake Ontario to Irondequoit Bay. La Salle and Galinee went to Totiakton.

The Senecas were jealous of any rivals who might pass southward through their hunting grounds, so La Salle left his council with the Senecas in August 1669, unsatisfied. Then with this whole party he proceeded along the south shore of Lake Ontario past the mouth of the Niagara River to an Indian encampment, over the ridge and west of the lake near the Grand River.

At this point, a New York Dutch trader had a liquor bar and the Indian guides became unable to navigate. At this place not far from the modern Mohawk reservation near Brantford, Canada, La Salle left the Sulpitians and turned back claiming that he was too sick to spend the winter in the woods. He began to return with Joliet, who had come to this camp from Lake Superior.

From the camp where La Salle left them the route of the two Sulpitian priests shows much exploration which is reported in Galinee's good Journal and on his good map. These two Sulpitian priests went down the Grande River to Lake Erie. They passed along the north shore of Lake Erie a short distance, and feeling that the season for safe travel was nearly over, they prepared themselves a very comfortable winter camp on Black Creek near Port Dover, Ontario.

Three months went by without this fort being discovered. Many hours were spent in prayers and devotions. Then friendly Iroquois hunters came to visit them. When the Sulpitians, Fathers De Casson and Galinee, left their winter quarters near the site of modern Port Dover, Ont., in the spring of 1670 one of their canoes containing their chapel had been wrecked by the high breakers on the beach of Lake Erie. Not being fully equipped to say Mass, they decided to return to Montreal by the northern detour. They proceeded westward along the north shore of Lake Erie, and then went up the Detroit River past the site of modern Detroit to Lake Huron.

From Lake Huron they went to the Straits of Mackinaw where they found Jesuit missionaries already established in a mission. After some days of rest they proceeded eastward along the north shore of Lake Huron, passing near Manitoulin Island, the largest island in fresh water in the world, and thence to the French River and through Lake Nipissing and the Ottawa River to Montreal.

#### SENECA VICTORIES

Count Frontenac was serving his first term as governor of New France beginning in 1673. He had the ambition and the energy to push toward extending the em-

pire of France in America. La Salle, who had made his first visit to the Senecas in 1669, also had vast dreams of Empire. Each of these two men was crusty, irritable and domineering in personal relations, and each heaped up great debts in pursuing his ambitions. Yet they were two of the most able secular leaders of New France.

In 1673, La Salle had emerged from that obscure period in his life between 1669 and 1673, when he must have made large explorations of which the records are missing. He seems to have had a first hand knowledge of the country before venturing on his recorded voyages to Illinois beginning in 1679.

It was natural that Frontenac, the governor, should listen to La Salle, the explorer, and that these two should join to further the ambitions of each other, and while profiting from fur, to serve God and King. In 1673, La Salle was entrusted by Frontenac with an

weak. The English surrendered their colony back to the Dutch for awhile about this time.

Uncertain for the time being as to what to expect from Europeans on the Hudson River, the Iroquois were agreeable to the French request and Fort Frontenac was completed. Lake Ontario became a French lake. So just at the time when the Senecas were rising to their peak of military glory, and when Totiakton at Rochester Junction was becoming one of the greatest Indian centers of dominance over conquered tribes, Governor Frontenac, began to secure a secular paternal control over the Senecas and all their allies and conquered tribes.

That is to say, in 1673 the French began to overrule and supersede the dominance of the Senecas over other Indian tribes. A few months after Fort Frontenac was built in 1673, the Senecas and their Iroquois allies completed the conquest of Western New York.



An early map of Lake Ontario

embassy to the Onondaga Indians near Syracuse. La Salle had a letter written by Frontenac which he, according to the plan, forwarded by Indian runner over the middle trail to Totiakton at Rochester Junction. The Indian envoy brought the letter of Governor Frontenac of Canada, to Father Julien Garner, resident pastor. Father Garner's letter in reply may be read in Hawley's "Early Chapters Of Seneca History," page 74, and in Margry's "Documents," Vol. I, pp. 239-240 in French. See Margry in Rush Rhee's Library, U. of R.

The letter contained an invitation for the Senecas to send a delegation to meet with La Salle and the Governor at Onondaga and consider plans for the proposed New French Fort to be erected at the strategic point at the Outlet of Lake Ontario adjoining the site of the modern Kingston, Ontario, Canada. The council met, however, on the grounds of the fort which was named Frontenac and La Salle was made commander.

Pause and consider the rise of the Senecas. Our story began with the Senecas, a frightened people in the years around 1600, with their villages concealed in the remote side streams of Hemlock, Honeoye and Mud Creek. Their rise to power in two generations had made them bold enough by 1669 to refuse to let La Salle use the Genesee River as a way through to the Ohio and Mississippi country. And now in 1673 the great Governor Frontenac must deal with them and their allies when he wished to build a fort on their Lake Ontario.

The Senecas and other Iroquois yielded easily to the proposition of Fort Frontenac which was already partly built when they arrived at the council. For two reasons they yielded easily. One was that they were hard pressed by their Andaste enemies and feared to antagonize the French. The other reason was that the English, who had taken over the Dutch Colony on the Hudson River in 1664, and might have been a source of guns and powder in case of Iroquois disagreement with the French, had become

Notice the effort of the French and the English to settle in Irondequoit Valley in 1741 as recorded in *Courier A 35*. The settlement of New York by men of different racial stock in an earlier century would have deprived the community of all its New England Puritan pioneer background.

Earlier settlement might even have prevented Western New York from becoming part of the United States. The second effect of the conquest of Western New York by the Senecas, a century before the beginning of white settlement, an effect which profoundly determines the life of this whole community today—was that by putting all the eggs of land ownership in one basket, it required only one brief military expedition (Sullivan's 1779) to bring the Indian owners of this great region into a submissive mood.

It then was possible for the New England land agents, Phelps and Gorham, and their successors in less than a decade, (Canandaigua 1788 to treaty of Big Tree 1797. See *Courier D 37*) to deal with the chiefs of only one tribe (Senecas) and to dicker the lands out of the ownership of the Indians, so that the whole region was thrown open for settlement, unimpeded by other Indian tribes almost at once. Simultaneous settlement of all parts of the region was begun by a flood of settlers in 1789 who were mostly New Englanders and were nearly all men of one generation.

This settlement gave Western New York its fundamental homogeneous character, and even today tends to unify its attitudes and sentiments. In brief, the wars of the Senecas (1648-1674) cleared the country of tribes which might have diversified the time of settlement, and also these wars gave the Senecas dominance over Western New York and other vast adjoining regions, which in effect reserved these regions for very sudden settlement by citizens of the United States, at a time after the American Revolution.

The effect, or subsequent American history, is beyond calculation. We now, in promoting the Exploration Period of our history, are affected by the indicated series of causes. The said New England attitudes and sentiments of this community are such that despite the immense debt of gratitude due to 17th century Senecas and to our French Catholic explorers, there is resistance to having these Indians and these explorers made known to the children in our schools. Many other results from the said simultaneous settlement are evident to all who know this Rochester community.

With both the French and the Senecas seeking to conquer or dominate other Indian tribes despite the long friendly period of French Jesuit missions among the Iroquois, there was bound to be a conflict for supremacy.

Incited to action by their own rivalry with the French, and moved by the sinister intrigue and propaganda of English traders, the Senecas became hostile to the French when the Senecas and other Iroquois began to defy the growing paternalism of the French over the other tribes of Indians.

Three French military expeditions ended the Seneca and Iroquois opposition to the French and restored the French to leadership of Indians until 1763 when France departed entirely from America. These expeditions were:

1684—De La Barre on Lake Ontario, near Selkirk Shores Park, near Pulaski, N. Y.

1687—Denonville against the Senecas at Irondequoit Bay, Victor and Rochester Junction. See *Courier D*.

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