

LAKE ONTARIO

quering Iroquois. Often self-im-
portant Seneca chiefs made voy-
ages along the south and east
slopes of Lake Ontario to the west.

We have now proceeded in our
story of Lake Ontario from the
time of the first Indian voyage
which led to the discovery in this time

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Map from the Canadian Government Archives is one of
the earliest charts of this region. In addition to its interesting
of Lake Ontario. It shows such a correct knowledge of the
Lakes and their environs that its maker might be called
"Father of the Finger Lakes."

In 1679, the first voyage was made
from Fort Frontenac on
Lake Ontario to the west.

GRAIN FROM HONEYE FALLS
De LaMotte obtained corn from
the Senecas at Tonikalon who
doubtless carried it in baskets to
the Landing in Ellison Park. Some
of the corn was carried in a boat
to Niagara. Thus the Indian corn
lands around Honeye Falls con-
tributed the first grain to pass
along the south shore of Lake On-
tario. (See G. P. T., V. 1, chap.
IV, p. 36 and foll.)

CABIN FOR CHAPEL

The ship building yard of the
Griffon was on the south side of
Cayuga Creek where it enters the
Niagara River at the site of mod-
ern LaSalle, New York. Several
cabins framed with poles, which
were cut in the forest and sheathed
or covered with bark, were built
for workmen's houses. One of
these cabins was given to Father
Hennepin for a chapel and in this
cabins and holy days were
observed for the assembled French
missionaries and for each Christian
of the settlement.

The first cabin built in
the west for the purpose
of a chapel was built by
Father Hennepin at the
site of modern LaSalle,
New York.

MADE FRIENDS OF INDIANS

Friendly visits to the Senecas in
these villages and an exchange of
gifts with their important chiefs
might prevent a hostile encounter
with roving Senecas who were ac-
customed to parade the wilderness
almost everywhere within five hun-
dred miles of Irondequoit.

During his brief visit in January
and February, 1679, on the Ni-
agara, LaSalle completed his official
inspection of the work of his
lieutenants and returned to Fort
Frontenac and to his financial wor-
ries in Montreal. It is a fair guess
that his line of travel from Niag-
ara was through the Seneca coun-
try on the great middle trail be-
tween Batavia, Caledonia, Avon
and Canandaigua.

Toward the beginning of spring
in the year 1679 when navigation
opened up on the lake, Father
Hennepin who had remained at the
ship yard at Niagara went on one
of the vessels from Niagara to
Frontenac in order to make his
spring religious retreat with other
members of his Franciscan order
under the direction of their su-
perior who had come up the St.
Lawrence River to meet them.

FRIBY WADEN HARBOR

Imagine this Superior of the
Franciscans, a man with the dig-
nity and importance equal to a
Bishop, waiting barefoot up the
publicly rapids of the St. Law-
rence in order to meet this appointment
at Fort Frontenac.

When this meeting was
held and the several Franciscans were
assigned to their posts, those who
were to go to Niagara and to the
west with LaSalle "got aboard a
brigantine" and came to Ironde-
quoit Bay, where the episode of
building a chapel of "barks of
trees" took place about June, 1679
as recorded on the monument at
Mary High School on Beason
Road. "La Salle came along eight
days later," says Hennepin in his
fascinating book, A New Discov-
ery, "and then the whole party
went up of the bay and coasted
the southern of one to Niagara."

Open Up New Land

Now all you dwellers beside the
lake imagine this passing of La
Salle and his priests and the inter-
ests in your pastoral imagination
and label it. Put my lake aboard on
a day in June 1679 when the men
who opened up a new land which
became the dwelling place of
scores of millions of people.