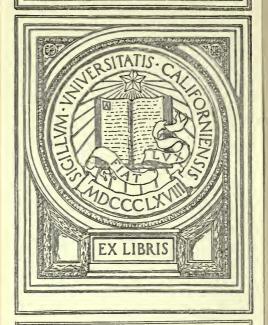
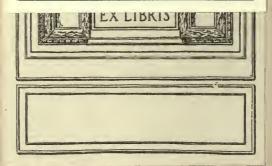
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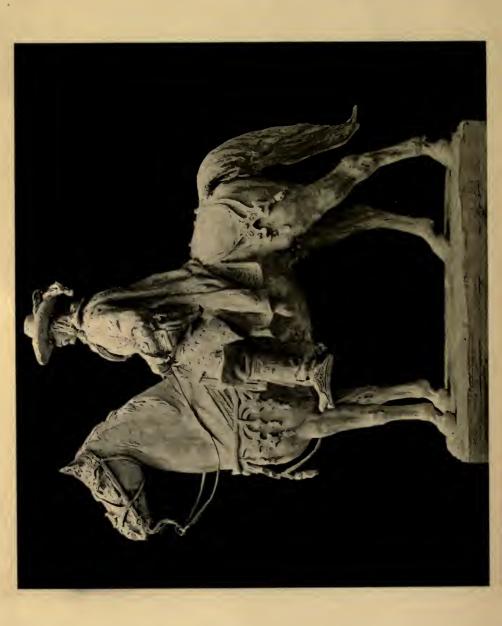
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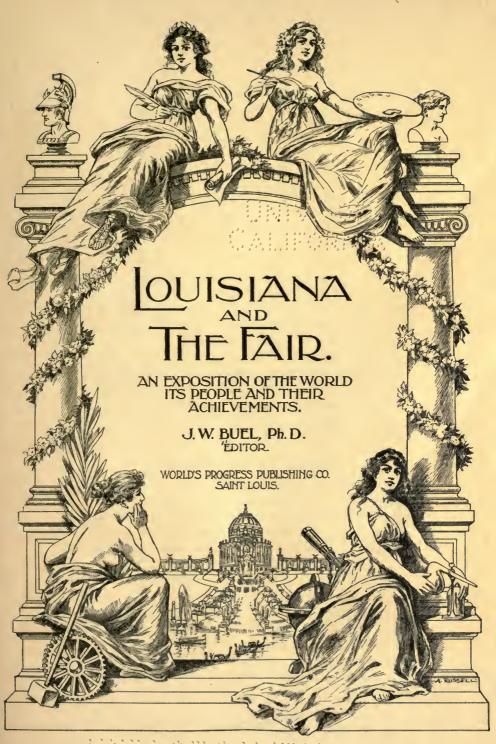


STATUE OF LOUIS BOLLEY

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STATUE OF LOUIS JOLIET

JOLIET, a celebrated French explorer, born in Quebec, 1645, and educated at a Jesuit College, was a companion of Marquette on his descent of the Mississippi River in 1673. Little is known of his history, aside from information contained in the reports made by Marquette and LaSalle, but there is a tradition that Joliet was a small merchant in Quebec where his adventurous disposition led him to solicit permission to join Marquette upon a proposed journey in quest of the Great River. Joliet died in 1700.



UNIV. OF CALIFORNIA AT LOS ANGELES

by
J. W. BUEL
St. Louis.

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INTRODUCTION.

VOLUME II.

XAMINATION of the prime ambitions which prompted the early explorers of America, reveals to us the fact that there were two distinct influences, which, though varient in original purpose, soon found that co-operation was essential to the attainment of the respective ends in view. Thus De Soto, Duluth, La Salle, De Vaca and their class had for their incentive the hope and belief that exploration of the New World would result in discovery of vast riches, such as rewarded the expeditions of Pizarro and Cortez, a wealth of precious metals or the acquisition

of lands from which large revenues might be derived through trade relations with the natives. The Jesuit fathers, on the other hand, had no avaricious designs to subserve, but were moved wholly by a desire to extend the gospel of Christ by reclaiming to Christianity the benighted peoples who occupied North America. These fathers, gentle and devout in spirit, had little interest in common with the explorers, whose military training and thirst for gain and glory urged them to accomplish their ends without regard for equitable means or merciful considerations; but yielding to the necessities of their situation, Marquette and his confreres were

compelled to affiliate, in a measure, with the audacious cavaliers and reckless adventurers who were set upon subjugating the savages of the Western Continent. The Jesuits deprecated violence, and won by tolerance and benignity more than armed bodies were able to extort by use of the sword; but, being few in number, self-reliant and destitute of other means than such as they might themselves provide for traveling and sustaining life in a wilderness, these courageous church fathers cheerfully accepted the hardships and perils that confronted them, accounting it amplest reward if they might, at expense of their own comfort, safety or life, convert the heathen Indians to the true faith.

Isolated and unprotected, the Jesuit missionaries were forced by circumstances to co-operate with the exploring expeditions, but it was to exert their religious influence with the men, and in so doing they prevented, to a great extent at least, abandonment to vices which the freedom of a wild life encourages. It is, accordingly, no less interesting than instructive to observe how the two primary purposes, commercial and religious, came to affiliate in the reclamation of America, and to note the results which attended the conjunction of these generally opposed forces. We must conclude that each was essential to the other, and that the credit which we give to the explorers for opening the country to settlement must be fairly divided with the missionaries, to whose devout services we are no less indebted for development of the country and the blessings which have resulted therefrom.

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DIVISION XIX.

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Before taking up the explorations of La Salle, it will be necessary to consider the results that followed the announcement of the discoveries of Joliet and Marquette, for they opened the way to future endeavors.

For some unexplained reason, Joliet did not reach Quebec to submit a report of his expedition to Governor Frontenac until about the middle of August, 1674, almost a year after he and Marquette returned to Mackinaw. What he did during this interval has not been satisfactorily explained. One writer asserts that he spent the winter with Marquette on the shores of Lake Winnipeg, but this is so manifestly incorrect as to be absurd. He may have remained at Mackinaw with the father during the winter, yet this would not account for the long period between the opening of spring and the middle of August when he appeared at Quebec. It is evident that he did something during this time which was not pleasing to the French government, for he never afterward received any consideration of importance from that quarter.

On his way down the St. Lawrence his canoe was over-

LOUISIANA TERRITORY

turned in the rapids above Montreal, in which catastrophe he lost all his papers, maps and charts, as well as the extensive notes he had taken of his journey; so that he was able to make a report only from memory. This was necessarily imperfect and unsatisfactory. In a human sense, the most regrettable feature of the accident was the drowning of the little Indian slave boy who had been given to the explorers by the sachem on the Des Moines River, and whom they had intended to educate in the school of the Jesuits. The little fellow was caught in the swirling waters and carried down to an untimely grave, thus ending his brief career of trouble and hardship.

Joliet having lost all his papers, we are able to glean but little of value from his report. We learn, however, that he endeavored to honor his patron by bestowing the Count's family name of Buade on the Great River; and posterity will always be thankful that he did not succeed. He passed over the Missouri with barely a notice, not even deigning to give it a name; but he mentioned a number of Indian tribes whose territory lay along its banks. He also made the remarkable statement that through the valley of the Missouri there was a route to the *Vermeille Sea*, meaning the Gulf of California; and that he saw a tribe whose village lay within five days' travel of another tribe who traded with the people living on the coast of the South Sea! Evidently the French government was right in attaching but little importance to the discoveries of M. Joliet. The Ohio he distinguished by an

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Indian name having somewhat the same sound as that given to it by Marquette, though spelled differently, namely, Oaubouskigou. In this barbarous title we catch a faint glimmer of our modern Wabash, and are again thankful that M. Joliet was not successful in bestowing names on the watercourses of our beloved valley. He called the Arkansas Bazire, in honor of a French fur dealer who lived in Quebec; but the world would not have known that this majestic river had ever borne such a title except for the fact that Frontenac happened to file Joliet's report in the archives of the French government. On turning out of the Mississippi into the clear waters of the Illinois, the unhappy explorer was so pleased with the extraordinary beauty of the latter that he called it Outrelaise, or the Divine river, in compliment to Frontenac's wife and her friend, Mademoiselle Outrelaise, two noted beauties, who were known in court circles as "the divines." But this name, like the others, disappeared in the christening so utterly that in modern times no one has ever heard the title "divine river" applied to the Illinois.

Joliet was more fortunate in perpetuating his personal memory. On the west bank of the Des Plaines river, near where it empties into the Illinois, there stands a remarkable elevation of clay, sand, and gravel, a lonely monument of some ancient geological cataclysm, to which the explorer gave his own name. To this day the hill is known as Mount Joliet, while all the other titles that he marked on his map have long since disappeared and been forgotten, except by

LOUISIANA TERRITORY

those whose business it is to look into the records of the past. This hill, or mount, rises to a height of about sixty feet, where it expands into almost a level plateau two hundred and twenty-five feet wide by thirteen hundred in length. It is remarkable by reason of the fact that it stands alone on a level plain, and being visible from a great distance in every direction, it was a noted landmark with the Indians and early explorers. But as a natural wonder it does not compare with the great mound near Cahokia, in St. Clair County, which lifts its head to a height of two hundred and two feet, and covers a space of sixteen acres. In the latter instance the wonder is increased by the fact that the mound is purely artificial, being composed of clay and earth which were carried from great distances in baskets on the backs of some race so ancient that there is no record of its existence, except in those mysterious and wonderful mounds that dot the Mississippi valley in numerous places.

We get an impression from some remarks in the writings of Marquette that his companion, after spending a few weeks with him at Mackinaw, returned to the Illinois country, between the mouth of the Chicago river and Lake Peoria; and there finding several Frenchmen, remained with them during the winter, trading with the Indians. This is at least a reasonable supposition, for Joliet, extremely erratic in character, was familiar with this kind of business, having been engaged in it for some years before starting on his great expedition down the Mississippi. It is not unreasona-

ble, therefore, to suppose that he wasted some valuable months in the wilds of the Illinois country, before making his way to Quebec; and this, with the loss of his papers, may have given offense to the government.

On the 14th of November, 1674, Frontenac transmitted the first intelligence of Joliet's discoveries to the government at Paris, in the following words:

"Sieur Joliet, whom Monsieur Talon advised me, on my arrival from France, to despatch for the discovery of the South Sea, returned three months ago, and found some very fine countries, and a navigation so easy through the beautiful rivers that a person can go from Lake Ontario and Fort Frontenac in a bark to the Gulf of Mexico, there being only one carrying place, half a league in length, where Lake Ontario communicates with Lake Erie. A settlement could be made at this post, and another bark built on Lake Erie.

. . . He has been within ten days' journey of the Gulf of Mexico, and believes that water communication could be found leading to the Vermillion and California Seas, by means of the river that flows from the west, with the Grand River that he discovered, which rises from north to south, and is as large as the St. Lawrence opposite Quebec.

"I send you, by my secretary, the map he has made of it, and the observations he has been able to recollect, as he lost all his minutes and journals in the wreck he suffered within sight of Montreal, where, after having completed a voyage of twelve hundred leagues, he was near being drowned, and

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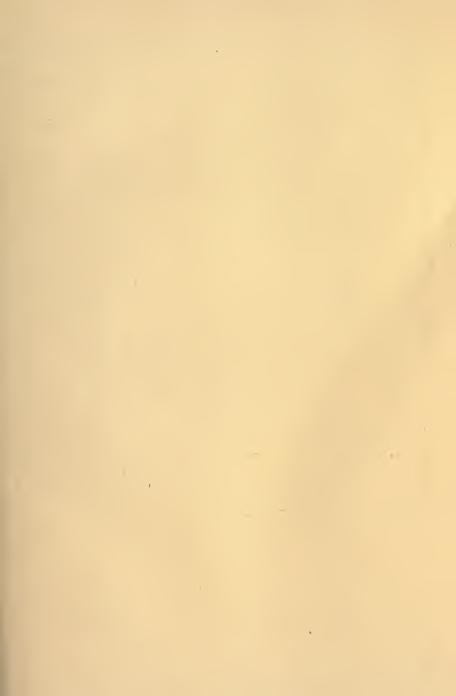
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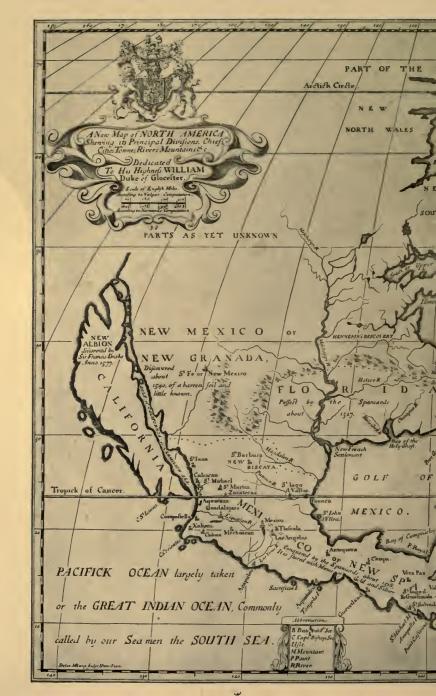
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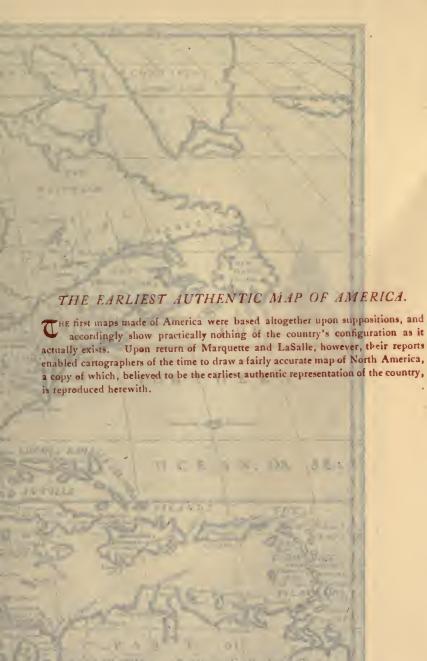
lost all his papers, and a little Indian whom he brought from those countries."

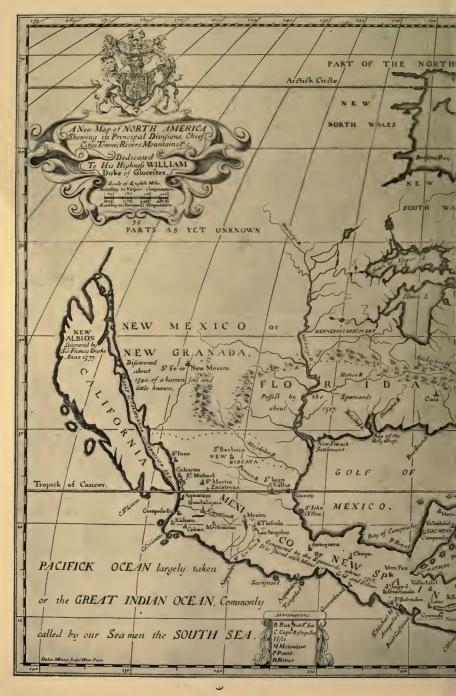
The discoveries of M. Joliet, it is said, filled New France with rejoicing. A Te Deum was chanted in the cathedral, and for the time being it was believed that the long-expected route to China had been discovered; but the jealousy of England concerning every French enterprise caused the matter to be concealed, as far as possible, from the public in Europe. As for Marquette, he desired no other reward than the approval of his conscience for having done all the good he could among the distant tribes he had visited; consequently he made no effort to publish his discoveries, and his journals were not printed until after his death, which occurred within less than two years from the time of his return.

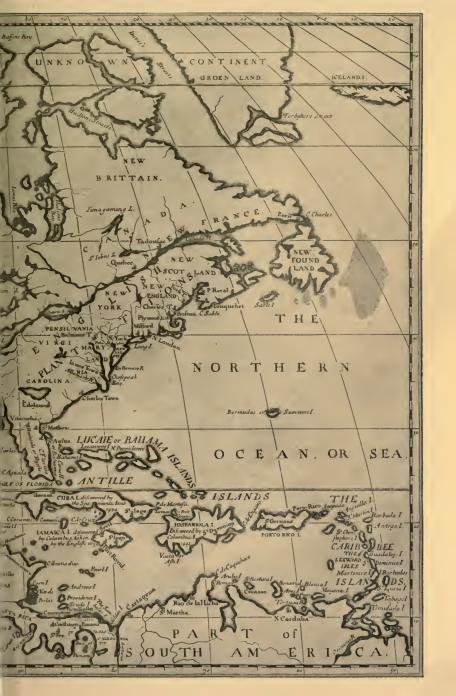
Inspired by Joliet's report, some of the leading traders and officials of Canada formed plans for the occupation of the Mississippi Valley; but nothing was done in that respect for several years. Meanwhile, soon after his return to Quebec, the explorer himself applied to the government for authority to establish a trading-post and colony of twenty persons in the Illinois country, but it was refused. He also urged the government to develop the rich lands and mineral resources of the Mississippi Valley, but it turned a deaf ear to every suggestion made by him. The authorities appear to have placed no confidence in his representations. Soon after his return he married a young lady named Bissot, and in 1680













he was granted the sterile island of Anticosti, in the Gulf of St. Lawrence, as a reward for his services, and thither he removed with his family and built a fort. Ten years later the island was taken by the English, who made a prisoner of Joliet's wife, he having in the meantime been appointed by the government to explore the peninsula of Labrador. Three years later he was appointed royal hydrographer, and granted the seigniory of Joliet, south of Quebec, where his descendants still reside. The remainder of his life was spent in the uneventful work of map-making and surveying, in which nothing of general interest occurred; so that with this comparatively brief mention we are compelled to dismiss him from further notice.

But much of interest is yet to be said of Father Marquette. On his return from the Mississippi exploration, in passing up the Illinois river he visited a town of that nation called Kaskaskia, consisting of seventy-four cabins. They received him kindly, and, in his expressive language, "compelled me to promise to return and instruct them." One of the chiefs of this tribe, with several of his young men, escorted the explorers to the lake, guiding them safely over the portage between the Illinois and the Chicago rivers, and leading the way to the mouth of the latter.

Here Marquette met some Indians of the Peoria tribe, with whom he remained three days "announcing the faith in all their cabins." As he was embarking they brought a dying child to the water's edge to be baptized, and the ceremony

was performed a few moments before it expired, "by an admirable providence for the salvation of that innocent soul."

The father declares that he saw nothing like the fertility of the soil along the Illinois river, with its many lakes and tributary rivers, and the abundance of buffaloes, stags, deer, wildcats, bustards, swans, ducks, parrots, and even beaver that were to be seen on every hand. The bird to which he gave the name of bustard was the Canada wild goose; there are no bustards in America.

It was with the greatest difficulty that the father succeeded in keeping his promise to revisit the people of Kaskaskia, and the fatigue and hardships which he experienced in his efforts to do so no doubt resulted in his early death. had contracted a dysentery during his trip on the Mississippi which so enfeebled him that for some months it was impossible for him to travel, so that he was compelled to remain at the mission of St. Francis Xavier, on Green Bay, during the whole of the summer of 1674. But having measurably recovered from his malady by September, he drew up an account of his discoveries and transmitted it to his superior; after which, receiving orders to repair to the Illinois country, he set out on the 25th of October. Accompanied by two companions, they crossed the peninsula that forms the eastern barrier of Green Bay, and began to coast southward along the shore of Lake Michigan. During this portion of the journey they were guided by some friendly Pottawatomies and Illinois, who being familiar with the region afforded them great assistance. But the tempestuous season of the year being at hand, they were frequently obliged to land for days at a time, on account of the roughness of the water. Such a trip, as we can readily imagine, was both dangerous and uncomfortable; indeed nothing in the nature of comfort could be experienced. More than a month was consumed in passing down the lake to the mouth of the Chicago river, where they arrived on the 4th of December to find the stream frozen. By this time Marquette's malady had returned, and his sufferings were so acute as almost to exceed human endurance. After dragging their canoe and meager supplies for some distance up the river on the ice, the men were obliged to stop and build a temporary shelter for the sufferer. Here the Indian guides left them and returned to their own people, and the father was left alone with his two white companions, to linger through the long months of that distressful winter. His sufferings, both from his complaint and the intense cold, were very great. The cabin was nothing more than a miserable shelter of bark, standing on the bank of the river, with its crevices open to every blast of wind that sweeps over that exposed region. Yet the father endured it with the meek composure of a saint. No word of complaint escaped his lips; but on the contrary he writes in his journal, "The Blessed Virgin Immaculate has taken such care of us during our wanderings, that we have never wanted for food; we have lived very comfortably, my

illness not having prevented me saying mass every day." So long as he could say his prayers and thank God for the blessings which he felt had been vouchsafed to him, he had no sense of suffering, but imagined that he was living "very comfortably!" He knew that his time was approaching, and he plainly told the men who were with him that he would not outlive that voyage. Yet he looked forward to the change, not merely with resignation, but with feelings of joy, as a certain admission into the glories of the future. Let no one doubt the comforting assurances of religion, when we see such evidence as this.

The Indians of the Illinois nation, hearing that the father was so near them, sent a delegation, not to comfort him but to beg for powder and goods! Such were their barbaric ideas of the purposes of the missionary. His reply was brief and to the point. "I have come to instruct you, and to speak to you of the prayer," he said. "Powder I have not; we come to spread peace through the land, and I do not wish to see you at war with the Miamis." Some idea of the truth seemed to penetrate their hearts; for they ceased their importunities for powder, and brought the sufferer fresh game, hoping it might revive him.

Twice a week he confessed his companions, giving them such exhortations as his strength would permit; and the remainder of his time was spent in familiar intercourse with heaven. Like the prophets of old, he talked with God, feeling that he no longer had any interest in the affairs of earth.

But contrary to all human expectation, his health began to improve immediately after Christmas, and by the 29th of March, 1675, he was able to resume his journey. The river was now clear of ice, and the men having placed him in a canoe, they set out to paddle their way against the current. But the weather was still very cold and the winds high, so that their sufferings were acute; yet there is no reference to this in Marquette's journal. The last entry that he was able to make was on the 6th of April, when the wind compelled them to halt; he never afterward found time to write anything more. His last words were a playfully sympathetic reference to the sufferings of his companions, for whom he manifested a tender compassion; but there was not the slightest reference to his own hardships. His mind soared above the trivial affairs of earth; his soul delighted in the happy expectation of carrying the gospel to the savages.

They arrived at the town of the Illinois on the 8th of April, where the father was received like an angel from heaven. There was first an assembly of the chiefs, or "anciens," as he calls them—the old men of the tribe—whom he addressed; then he visited the cabins, carrying words of comfort to the people. This was followed by a general assembly in the open woods, for by this time the weather was warm, and the trees were biginning to bud. This gratified the poetic sentiment of the people, and they came in a body to hear the words of the man of God. A space was selected near the town, which being spread according to the custom

of the country with mats and bear skins, the father stretched some pieces of Indian cloth on cords, and attached to them four large pictures of the Virgin, in order that they might be seen by all. Here assembled in an inner circle above five hundred chiefs and old men, while a vast concourse of young men, women and children gathered on the outside. There were more than fifteen hundred warriors within hearing of the father's voice, besides the women and children. He first presented them with ten presents—for among the Indians no communication is regarded as of any importance unless it is accompanied by a present, to remind them of what has been spoken-after which he expounded in simple language suited to their comprehension, the mysteries of the Christian faith. On Easter Sunday, which followed three days later, other ceremonies of a similar character were enacted; whereupon the father took possession of the land in the name of Jesus Christ, and founded a mission which he called the Immaculate Conception of the Blessed Virgin, as he had promised to do when setting out to explore the Mississippi.

Some days were thus spent in the instruction of these Indians, by which time the father's malady had returned with such virulence as to warn him that he must prepare for the end. He now spoke to the people, reminding them of his affection for them, and telling them that he must return to his own country; but assuring them that other fathers would come to take his place. They had by this time conceived so great a love for him, that they heard the announcement of

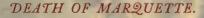
his departure with many expressions of sorrow. They wept like children when he told them that he would never see them again; and when he set out a great concourse accompanied him on the way for more than ninety miles, contending with one another for the honor of carrying his little baggage. This evidence of affection on their part, and the assurance that he had planted seed which would not be lost, filled his heart with thanksgiving; and when at last he took leave of his dusky friends it was with a feeling that he might ere long meet some of them in heaven.

A tranquil smile rested on his benevolent features as he pursued his journey. No great man of earth ever approached death with more serenity than this humble missionary in the solemn wilds of America. He had resolved to return to Mackinaw by the eastern shore of the lake, which necessitated a long journey of nearly three hundred miles, through an unknown region. But his strength failed so rapidly that his companions despaired of being able to carry him alive to the place of their destination. He became so weak at length as to be entirely helpless, and the men were obliged to lift him in and out of the canoe and attend to all his wants as though he had been an infant. Throughout his sufferings he maintained the utmost equanimity of spirit, a smile of quiet joy illuminating his features. He had no thought of himself, but spoke words of consolation to his companions, admonishing them to meet every trial with manly courage, and assuring them that God would not forsake them when

he was gone. At length he became so weak that he could not speak above a whisper, but still he communed with his guardian angels and with God. Toward the last he was often heard to utter these words, "I believe that my Redeemer liveth;" or, "Mary, mother of grace, mother of God, remember me." He seemed never to be alone; the hosts of heaven hovered near to comfort him. A week before his death he blessed some holy water, to serve him in his agony and at his burial, and instructed his companions how to use it; and at his request they read to him his meditations on the preparation for death, which he always carried about his person.

On Friday evening preceding his death, he told them, with a radiant sense of joy, that he would take his departure the following day; he then conversed about the manner of his burial, the way in which he should be laid out, and instructed them where to make his grave. He gave them the minutest directions about the position of his hands and feet and the preservation of his features so they would have a natural appearance; and he begged them particularly to raise a cross over his grave. A few hours before the final struggle, he told them that as soon as they had made all their arrangements after his death, they should take his chapel bell, which he had carried with him in all his travels, and toll it as they bore his body to the grave.

At length, while he was still speaking, they came to an eminence at the mouth of a small stream, where he requested



ARQUETTE was both missionary and explorer, and combined in the highest degree the qualities and character that make for greatest success in these fields of strenuous effort. It is not giving him more credit than he deserves to place him even in advance of the first rank of American discoverers, and his services as a missionary are quite as distinguished. His death, at once heroic and pathetic, occurred in the wilderness near the mouth of a river named in his honor, and upon a spot where the town of Ludington, Mason County, Michigan, now stands. The date was May 18th, 1675.

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them to stop, as he desired to be buried there; but his companions, with breaking hearts, begged him to let them proceed, as it was still some hours before sunset, and with his usual gentle compliance he assented. But at that moment a contrary wind sprang up and they were compelled to land. Entering the little stream which he had pointed out, they carried him ashore and laying him as gently as they could on the ground, they kindled a fire and built a shelter of bark over him. He then gave them their last instructions, thanked them for all the kindness they had shown him, begged their pardon for the trouble he had given them, and finally administered to them the sacrament of penance. He also gave them a paper on which he had written all his faults committed since his last confession, and begged them to deliver it to his superior in order that he might pray the more earnestly for him. Then promising not to forget them in heaven, and observing that they were weary, he begged them to seek some rest, as his time was not quite come, and he would call them before taking his departure.

He kept his promise. At the end of two or three hours, hearing a faint call, they hastened to his side and found him in the agonies of death. After he had embraced them for the last time, they knelt weeping at his feet, while he asked for the holy water and his reliquary; and taking off his crucifix which he wore suspended around his neck, he gave it to one of the men and asked him to hold it constantly before his eyes, until the struggle was over. Then folding his

arms, he fixed his gaze on the sacred emblem, pronounced aloud the profession of faith, and thanked God for his immense grace in permitting him to die in the Society of Jesus; not only as a member of that Society, but as a missionary of Jesus Christ, and above all, to die as he had always asked, in a wretched cabin, in the midst of the wilderness, and bereft of all human aid.

He had previously begged his companions, when they saw him about to expire, to pronounce the names of Jesus and Mary; and one of them now fervently cried aloud, "Jesus, Marie," which the father repeated several times distinctly. Then, as if the utterance of these names had called some bright being into view, he raised his eyes above the crucifix and gazing with ecstatic vision at some object in space, he breathed his last as gently as if he were falling asleep. Thus departed one of the bravest and most lovable spirits that God ever created.

His broken-hearted companions now proceeded to carry out his instructions regarding the disposition of his body and his burial, and having done everything according to his request, they carried the loved form to the grave, sadly tolling the bell as they traversed the space between the little cabin and the spot which he had designated as his final resting-place. For several days afterward they remained there, unable to tear themselves away from a place which had become sacred ground to them. But at length, feeling obliged to take their departure, one of them went alone to the grave,

and throwing himself upon the ground prayed to the spirit of his late beloved friend, begging that he might be relieved of the acute pains which had racked his body for several days past. Instantly, according to his subsequent asseveration, all the pains departed, and his sadness was changed into joy throughout the remainder of the voyage. Similar miracles in the healing of certain classes of nervous complaints are not uncommon, and we may readily believe that this simple-minded woodsman actually experienced the blessing that made so great a change in his condition.

The little river on whose bank Marquette was buried, and which still bears his name, empties into Lake Michigan on the east, near the town of Ludington. How much would have been gained, in propriety as well as euphony, if the town also had been called by the name of the great explorer, rather than by the unattractive title with which the place is blighted.

But it was not intended that the father's remains should rest there permanently. Two years after his death a party of Christian Indians known as Kiskakons, while hunting on the eastern shore of Lake Michigan, resolved to visit the grave of one whom they had known and loved in life. They accordingly repaired to the spot, and with a view to showing the same respect for him which it was their custom to bestow upon their own people, they opened the grave for the purpose of conveying the remains to the mission of St. Ignatius at Mackinaw. On unwrapping the body it was found that

the flesh and intestines had dried up, leaving the skeleton covered only by the skin, which was still in a state of excellent preservation. But in accordance with their custom, they dissected and washed the bones, and then drying them in the sun, deposited them neatly in a box of birch bark, and set out for the mission. By this time some friendly Iroquois had joined the Kiskakons, so that there were more than thirty canoes in the solemn procession as it rowed along the margin of the lake, the Indians meanwhile chanting their funereal dirges as they progressed northward. As they approached the end of their journey several of the fathers, accompanied by all the people of the town and mission, came down to the water's edge to meet them; and after verifying the fact that it was really the body of Father Marquette which they bore, one of the missionaries intoned the De Profundis in the presence of the fleet and all the people on shore, after which the precious box was carried to the church, where the remains, covered by a large pall, lay in state until sunset. The following day they were buried with appropriate honors in a vault in the middle of the church, where they still rest.

So long as the Indians remained in that vicinity they regarded Marquette as a saint, and came frequently to say their prayers over his grave, in the firm belief that miracles were wrought on the persons of the afflicted. Not many other men have so profoundly impressed the savage mind, and in view of his unblemished character and great achievements, this humble father deserves the meed of immortality which history bestows upon him.

DIVISION XX.

Father Allouez in the Illinois Country.

On the death of Marquette, Father Claude Allouez was appointed to superintend the missions which the former had established among the Illinois, and late in October, 1676, he set out in a canoe, accompanied by two or three Frenchmen, to go to his distant field of labor. They had not gone far when winter came on with such severity that they were obliged to land and wait until the ice should form with sufficient strength to support them. They accordingly built a cabin on the shore of the lake and sheltered themselves there until in February of 1677, when the ice having become strong, they undertook a very peculiar sort of navigation. Placing their canoe on runners and spreading their sail, they glided along with great rapidity over the glossy surface, until the wind failing them, they dragged their little vessel forward by ropes, and thus made their way southward to the country of the Pottawatomies.

Here the father was told of a young man who had recently been killed by bears, and as he had formerly baptized him and believed him to be a good Christian, he resolved to visit and comfort his parents. He found the mother in deep af-

fliction, weeping bitterly according to the Indian custom; but the father endured the loss of his son with the usual stoicism of his race. The arrival of the missionary intensified the grief of the mother, who cried out as she met him, "Paulinus is dead; that good Paulinus whom thou didst always come to call to prayer." But after he had prayed with and consoled her she wiped away her tears, and told the father how her son had met his death. The bears, which get very fat in the fall, hide themselves at the beginning of winter in hollow trees, or make for themselves beds of fir branches in the snow; and there they remain until the warm weather of the following spring, without food or water. It is said that during all this time they lie in a semi-comatose state and suck their paws, and although they eat nothing they remain as fat as they were when they began to hibernate. It was the custom of the Indians to trail them with their dogs during this period, and kill them as they lay in their nests; though it often proved to be a dangerous mode of hunting, for when the animals were aroused from their slumber they became exceedingly fierce and vicious, and would attack any creature that came near them. The young Indian having discovered a bear in a bed of fir branches, fired all his arrows into it, when the beast, enraged by the pain, sprang upon him and tearing off his scalp and rending his bowels scattered his body over the ground where the combat took place. In order to avenge this murder of their fellow-tribesman, the other Indians made war on the bears while they were still hibernat-

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ing, and killed more than five hundred, which they said God had given into their hands as an atonement for the death of the youth. It was noted by the father that during the summer season the bears were often driven by hunger to feed upon toads and snakes, by which means the pest of reptiles was greatly reduced. In this way, the beasts made themselves beneficial to the country, which otherwise would have become almost uninhabitable by reason of the myriads of poisonous serpents.

On the 23d of May Father Allouez and his companions left the village of the Pottawatomies and resumed their journey southward; but it was still so cold that the water froze on their paddles, and they had to push their way through the floating cakes of ice. Finding that they would not be able to enter the rivers for some time, until the sun had dissipated the ice, they landed again on the shore of the lake, where they erected a large cross in order that the Indians who went there to hunt might be reminded by it of the instructions they had received, and that the sight of the holy emblem might induce them to pray. The next day they went forward again, and soon found themselves abreast of a rock down the face of which trickled drops of pitch which had been melted by the sun. They gathered some, which they found good to pitch their canoe, and the father also used the material for sealing his letters. This is a mineral resembling asphaltum, and being strongly impregnated with oil it burns readily.

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As they coasted along the lake they observed vast prairies stretching away as far as the eye could reach, with occasional rows of trees standing in such regular order that they seemed to have been planted by design. This was the country on the west side of Lake Michigan, not far from the present site of Milwaukee. The clumps or rows of trees were generally watered by small streams, along which herds of stags and does fed quietly on the green grass, so tame that they scarcely noticed the passing canoe.

At last they arrived at the mouth of the Chicago river, where they met a delegation of eighty chiefs of the Illinois tribe, who gave them a handsome reception. The head chief advanced thirty paces to meet the father, holding aloft in one hand a firebrand and in the other a feathered calumet; and on drawing near he held the pipe to the missionary's mouth and lit the tobacco, which obliged him to make a pretense of smoking. This ceremony having been performed, the chief led the way to his cabin, and having seated the father in the most honorable place, he addressed him in the following terms: "Father, take pity on me; let me return with thee, to accompany thee and lead thee to my village; my meeting with thee to-day will be fatal to me, unless I profit by it. Thou bearest to us the gospel and the prayer; if I lose the occasion of hearing thee, I shall be punished by the loss of my nephews, whom thou seest so numerous, but who will assuredly be defeated by the enemy. Embark, then, with us, that I may profit by thy coming into our land." Thereupon



present state of Illinois, mainly along the banks of the river which still bears their name. They had a town near Ottawa, in La Salle county, that numbered a population of more than ten thousand souls, where the Jesuit fathers established missions as early as 1670. At that time the Illinois had made considerable advances in agriculture and the arts of peace, but they were not a war-like nation, and for this reason were almost constantly at the mercy of the ferocious Iroquois, who on several occasions desolated their country and drove them to and beyond the Mississippi. The war-club was their principal weapon of defense and offense.



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the whole party embarked in canoes, and ascending the river they came in a little while to the village, which lay close to the banks of the stream.

So great was the hospitality of these people, and so eager were they to have the father with them, that he and his companions were persuaded to remain there for several weeks. Not until the latter part of April were they able to resume their journey, when, crossing over the portage and launching their canoe on the waters of the Illinois, they soon reached the village of Kaskaskia, which bore the name of a tribe that was related to the Illinois. This town appears to have been not far from the modern city of Peoria, and it was here that Marquette had established his principal mission. At the time of the visit of Father Allouez the place contained three hundred and fifty-one cabins, each of which was estimated to furnish four fires, and each fire would probably accommodate five or more persons; so that the population of the town must have exceeded seven thousand souls. Adjoining the place on one side was a vast prairie, and on the other a marsh of considerable proportions, from which miasmatic mists ascended and impregnated the air to such an extent that thunder storms were frequent and severe during the summer season. It was a sickly and uninviting location, but the Indians were pleased with it because they could discover their enemies at a great distance and thus avoid surprises. They were a hardy and valiant people, and were then at war with seven or eight other tribes. In consequence of this state of

affairs, the place was in perpectual turmoil; and yet the father found no difficulty in securing the attention of the inhabitants, who seemed glad to receive the instruction he gave them. But their compliance may have been influenced to some extent by the hope of securing assistance from the French, either in goods or arms, in the bitter contest which they were then waging with the Iroquois. They already, possessed a limited supply of firearms, which they had obtained through the agency of the Dutch in New York; but these weapons were awkwardly constructed and slow in operation, and were employed in battle mainly for the purpose of frightening the enemy with their noise. The Kaskaskias preferred their ancient weapons of war-clubs and bows and arrows, which they handled so dexterously that a warrior could fill the body of his antagonist with arrows before he could bring his gun into action. They carried also large bucklers of the skins of buffaloes, so enormous in size that they covered the whole body. These constituted an effective shield against arrows and spears, but they afforded no protection against the leaden balls of musketry.

The Kaskaskias were a polygamous tribe, the men accommodating themselves with numerous wives, of whom they were extremely jealous, mutilating them in cases of infidelity by cutting off their ears and noses, as stated by Marquette. Father Allouez declares that on the least suspicion the men turned their wives out of their cabins, leaving them to starve or perish of cold, unless they could find others will-

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ing to take them in. The women, on the other hand, usually behaved well and dressed modestly, while the men went entirely nude, except when the severity of the weather compelled them to cover their persons with skins and furs. Their food consisted of Indian corn and fruits and vegetables, which the women cultivated in the rich soil of the adjacent prairie. They also ate fourteen kinds of roots, that grew spontaneously in the soil; and when they were cooked the father found them to be very sweet and palatable. He estimated that they gathered as many as forty-two different varieties of fruits that grew wild on the prairies and in the woods; and in the river they caught twenty-five species of fish, including eels. They hunted the wild cattle, or buffaloes, deer, turkeys, wild-cats, raccoons, opossums, and other animals of which they reckoned twenty-two kinds, besides forty kins of game birds. The father was evidently misled in regard to the number and variety of wild animals and game, though indeed the country abounded with everything that a savage people could desire. They told him that there were salt springs near the town, from which they made salt; but he found no evidence of it in their cooking. All the interior tribes were accustomed to eating their food unseasoned, a fact which made salt extremely distasteful to them, as intimated in a previous section of this work. The Kaskaskias found numerous lumps of native copper along the river, which they hammered into plates and other domestic utensils, besides ornaments of various kinds worn by both

sexes. They also gathered the pitch which the father had observed running down the side of a great rock on the shore of the lake, and used it for replenishing their fires in winter.

Eight kindred tribes had assembled together in this town, all belonging to the Illinois nation; and Father Allouez thus describes the manner in which they received him and his doctrines:

"I would go to the cabin of the chief of the particular tribe that I wished to instruct, and there preparing a little altar with my chapel ornaments, I exposed a crucifix, before which I explained the mysteries of our faith. I could not desire a greater number of auditors, nor a more favorable attention. They brought me their youngest children to be baptized, those older, to be instructed. They repeated themselves all the prayers that I taught them. In a word, after I had done the same in all the eight nations, I had the consolation of seeing Christ acknowledged by so many tribes, who needed only careful cultivation to become good Christians."

But the father seems to have taken a brighter view of the situation than the facts justified, for generally these Indians accepted the Christian God only because they believed he might serve them in their wars; yet some remained faithful, and the peaceful precepts of the missionaries undoubtedly exercised a permanent influence for good over the minds of many among that people. The language employed by the fathers in recounting their conquests for the Cross often sounds exuberant, as for instance this from Father Allouez:

"I laid the foundation of this mission by the baptism of thirty-five children, and a sick adult, who soon after died, with one of the infants, to go and take possession of heaven in the name of the whole nation!" They were careful not to baptize any whom they thought might fall away from the faith, hence they confined their ministrations to the sick, who they hoped might die before they had an opportunity to backslide.

Before leaving this place Allouez erected a cross twenty-five feet high, in the midst of the town, and in the presence of a vast assemblage of the Illinois tribes, who witnessed the solemn ceremony with great respect, and heard all that he said with admiration. The children knelt and kissed the sacred emblem in their devotion, and their elders admonished the priest to plant it so deep that it could not fall.

Having established the mission on the banks of the Illinois, and opened the way for other missionaries who were to follow, Allouez took his departure from among those savages, who mourned greatly because he could not remain with them. In all their varied ministrations the Catholic fathers seem to have so conducted themselves as to win the love and respect of the tribes visited by them, and the truths which they implanted in the minds of that strange people are manifest in the lives of their descendants to the present day.

DIVISION XXI.

La Salle's Career in Canada,

Soon after his arrival at Quebec, as governor of new France, the Count de Frontenac became impressed with the importance of establishing a strong post near the outlet of the St. Lawrence from Lake Ontario. In accordance with this plan he departed from the capital on the 3d of June, 1673, and ascending the river in his barge of state arrived at Montreal on the 15th, where he was received with the roar of artillery and the crash of musketry. The garrison and all the inhabitants, together with the picturesque bands of savages who were always to be found there, came out to meet and welcome him in that noisy, demonstrative manner peculiar to the age. By the 9th of the following month the governor had passed above the rapids and reached one of the channels by which the river makes its departure from the lake, and being pleased with the location he decided to establish a post in that vicinity. Here he was visited by a delegation of chiefs from the Iroquois confederacy, under whose guidance he proceeded to a point near the present site of Kingston, in Canada, where he found a beautiful bay on which he decided to establish his fort. He remained until sunset examining the situation and pointing out the lines of fortification; and the next day his engineer, the Sieur Raudin, received instructions to draw up the plans. On the 14th, at daybreak, the officers and men began with alacrity to clear the ground and erect the works, and with such industry did they push the enterprise that by the end of the fourth day the fort was completed with the exception of the abatis. Such was the beginning of Fort Frontenac, which subsequently played so important a part in our colonial history.

The visit of the Iroquois chiefs, to which reference has been made, was brought about at the solicitation of the Sieur Robert Cavelier de la Salle, who was at that time in western New York conferring with the sachems of the great confederacy. In acknowledgment of his influence and standing, Frontenac appointed La Salle commandant of the new fortress; and having designated a garrison and workmen who were to remain at the post, the governor set out on his return to Quebec on the 27th of July. This was about the time that Joliet and Marquette began their ascent of the Mississippi from the mouth of the Arkansas; but as already explained, it was more than a year before Frontenac received any information concerning their discoveries. This may account in some measure for the favors which he bestowed upon La Salle at the expense of his predecessor; though not entirely so, for Joliet brought back information which ought to have entitled him to favorable consideration.

It is hinted in the histories of the times that Frontenac was

not averse to turning a penny when he could, and that he was not overly conscientious as to the manner of the turning, provided the penny found its way into his pocket. In this respect Joliet was not so pliable as La Salle, though nothing dishonorable can be attributed to the latter; he was merely a shrewd commercial trader who did not hesitate to share his profits with others, when by so doing he could secure an increase of business. These matters help to explain why Joliet's achievements were so meagerly rewarded by the government. Frontenac was the government in fact, so far as New France was concerned, and he preferred La Salle to Joliet as a leader of the Coureur de Bois element. The governor occupied very close relations with the latter, and it is believed that he shared the large profits which they made out of their free-trade and free-lance operations among the Indians. To such an extent had these matters gone, about the time of which we are writing, that Minister Colbert wrote Frontenac a sharp warning in which these words occurred: "In the midst of all your complaints you say many things that are without foundation, or which are no concern of yours; it is difficult to believe that you act in the spirit which the service of the king demands,—that is to say, without interest and without passion. If a change does not appear in your conduct before next year, his majesty will not keep you in your office." But if the minister thus sharply criticised the acts of the governor, what may we think of this burst from the king himself, which followed soon after:

LA SALLE'S CAREER IN CANADA

"What has passed in regard to the Coureurs de Bois is entirely contrary to my orders, and I cannot receive in excuse for it your allegation that it is the Intendant who countenances them by the trade he carries on, for I perceive clearly that the fault is your own. I see that you often turn the orders I give you against the very object for which they are given, beware not to do so on this occasion. I shall hold you answerable for bringing the disorder of the Coureurs de Bois to an end throughout Canada; and this you will easily succeed in doing if you make a proper use of my authority. Take care not to persuade yourself that what I write to you comes from the ill-offices of the Intendant. It results from what I fully know from everything that reaches me from Canada, proving too well what you are doing there. The Bishop, the ecclesiastics, the Jesuit fathers, the supreme council, and, in a word, everybody, complain of you; but I am willing to believe that you will change your conduct, and act with the moderation necessary for the good of the colony."

In this private letter of the king we get an insight into some of the troubles that were raging in New France, and receive a partial explanation of the preference of La Salle over Joliet. Let us now take up the career of the former and trace it from the beginning.

The Sieur de La Salle, a native of Rouen, in France, sprang from one of the most distinguished families of that ancient city, where he was born in 1643. He was conse-

quently barely in his twenty-third year when in 1666 he made his first appearance in Canada. Being a youth of fine intellect his parents destined him for a literary career; but at a very early age he became deeply impressed with religious matters, and resolving to dedicate himself to the service of God, he entered the Society of Jesus. This step, by the provisions of the French law, resulted in the loss of his patrimony; but the education and mental discipline which he acquired in the schools of the Jesuits were worth more to him than his share of his father's estate would have been.

After passing ten years studying and teaching in the colleges of the Jesuit fathers, he suddenly left them for some cause which has never been explained; but it was evidently satisfactory to his superiors, for they gave him letters of the highest recommendation, and the Order remained true to him in all his future enterprises.

Immediately on severing his relations with the Jesuits, he set out for Canada, where we find him soon afterward located at Montreal. Here by some means he obtained a grant of land from the Sulpicians, an Order to which his elder brother belonged. It is probable that the consideration was a promise on his part to colonize the tract, and thus render adjacent holdings of the Order more valuable; at any rate, he immediately engaged in an effort to people his land. But he does not appear to have met with success, for he soon afterward sold the grant and engaged in trade with the Western tribes.

LA SALLE'S CAREER IN CANADA

For several years thereafter he seems to have had no other purpose in life than to accumulate a fortune, by exchanging goods of European manufacture for the furs and peltries which were so abundant and cheap among the savages; and considering the means at his command he displayed an enterprise and courage that were commendable. Establishing trading-posts at various places, he pushed his heavily freighted canoes up the rivers and streams into the most distant regions, returning with them well laden with rich furs that in France were worth almost their weight in gold. By this means he rapidly accumulated a small fortune, at the same time gaining knowledge of Indian dialects and customs, and likewise forming an acquaintance with those daring semi-outlaws, the *Coureurs de Bois*, that proved of immense value to him in his subsequent explorations.

While thus engaged he doubtless heard frequent allusions to the supposed shorter way to China and the East, across the American continent; and coupling these with other rumors of the Great River that flowed in the west, his imaginative mind became imbued with the idea of solving the mystery that had so long agitated the speculative theorists of Europe. In commemoration of his purpose he bestowed the name *La Chine*, "the China," on his trading-post on the island of Montreal; a title by which the place is still known.

In his dealings with the savages La Salle penetrated the Iroquois country in the region of Seneca Lake, and at the peril of his life established friendly relations with those fierce

and treacherous red men; relations which were never afterward seriously interrupted, so far as he was personally concerned. In fact, he seems to have possessed a charmed life in all his dealings and intercourse with the Indians, for he went where he pleased with impunity. From the Seneca country he made his way southward to the waters of the Ohio, and floated down that river to the falls where the city of Louisville now stands. It is even asserted by some of his biographers that he followed the Ohio to its junction with the Mississippi, and thus became the original French discoverer of both these mighty rivers; but the slender authority on which this assertion rests has long since been disproven. It cannot be doubted, however, that La Salle was the first Frenchman, if not the first white man, to view the Ohio and sail upon its waters, and of this honor no one can deprive him.





IMVISION XXII

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DIVISION XXII.

Relations between La Salle and Frontenac.

That was a singular friendship which existed between La Salle and the stern old Count of Frontenac. Two men were never more radically different, and yet the affection which each entertained for the other was not unlike that which has been attributed to Damon and Pythias. Where or how they became acquainted is not known, but the first record we have of their mutual activities shows them to have been at that time close and intimate friends. La Salle approved whatever Frontenac did, and the explorer had but to suggest an enterprise to the governor in order to secure its immediate and hearty adoption.

The mystery of their friendship is one of the singular inconsistencies of history. La Salle was a student, an esthetic, a dreamer, who had set out on the journey of life as a member of the Jesuit priesthood, an order which Frontenac heartily despised and fought during the whole of his career with all the energy of his fiery disposition. But there was some cord of mutual liking which bound the two men together and made them friends for life.

Frontenac was the greatest figure that appeared in New

France during the existence of that province, and as he was intimately associated with the principal efforts of his country to explore and settle the Mississippi Valley, a brief notice of his career will not be out of place. His full name and titles were Louis de Buade, Count of Palluau and Frontenac, and he was descended from several generations of distinguished men and famous courtiers. His grandfather, Antoine de Buade, had been a favorite of Henry IV., and it was through his agency that a marriage was effected in 1600 between the king and Marie de Medicis. Henry de Buade, a son of Antoine and father of the future governor of Canada, was an officer of the court of Louis XIII., and became colonel of a regiment of Navarre and Baron of Palluau. His wife was the beautiful though frivolous Anne Phelippeaux, daughter of the secretary of state. When their son was born, in 1620, the king acted as godfather and gave the little fellow his own name, a fact which had much to do with his future advancement in life. The untarnished moral character of Louis XIII. leaves no room for the suspicion that he might have been the real father of the child, though in many respects the character of Frontenac and Louis XIV., who is known in history as Louis the Great, were much alike; and while at times there was bitter animosity between them, the king never failed in the end to prove himself the friend of his god-brother.

At the age of fifteen the young count entered the army, and was sent to Holland to learn the art of war under that

great master, the Prince of Orange. There he so distinguished himself in a number of battles and sieges that by the time he had attained his twenty-second year he was appointed colonel of the regiment of Normandy, and three years later he rose to the rank of marechal de camp, which corresponds to that of brigadier-general in modern times. For some reason which history does not explain he soon afterward retired from military life, and for a period of nearly thirty years lived as a civilian, spending his time in the frivolities of the court, where he squandered most of his fortune.

In October, 1648, Frontenac was married to the beautiful Anne de la Grange-Trianon, without the knowledge or consent of her parents, who though greatly chagrined when informed of the event, were soon reconciled to a union which proved to be unfortunate for both parties. The young lady, though possessed of lively wit and a grace of person that was almost divine, had likewise a temper of such extraordinary intensity that it soon became evident she and her husband could not live together in peace. She was a famous court beauty of the period, an intimate friend and companion of Mademoiselle de Montpensier, and her portrait, painted in the character of Minerva, still adorns the galleries at Versailles.

Within a few months after the marriage the Count and his wife quarreled, and their daily life thereafter was a scene of contention until the birth of their son a year later, when

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the Countess left her husband and sought shelter under the roof of her friend Mademoiselle de Montpensier. But these two ladies soon disagreed, and through the influence of the latter the Countess was dismissed from the court. A period of sorrow now settled down upon the life of this fair lady, and attributing her misfortunes to her husband, she began a series of intrigues to humble him and have him sent out of the country. In her estimation France had become too small to hold them both; but Frontenac was a polished courtier, a handsome man of fine carriage, and more than all he had the ear of the king. His wife therefore found herself no match for him, and was obliged for a time to witness his advancement in spite of her efforts to pull him down.

At length the king became jealous of the attentions of the dashing cavalier to the haughty but marvelously beautiful Madame Montespan, and manifested a disposition to get rid of him. Frontenac, moreover, having cultivated his naturally violent temper until it had become almost ungovernable, had of late made himself very unpopular at court, where numerous enemies resented his imperious manners and dictatorial ways. But his great talents and reputation as a soldier stood in the way of his actual banishment, which could not be effected without some justifiable cause. In this dilemma Turenne, then the greatest soldier of Europe, came to the king's rescue, and in 1669 appointed Frontenac to command an expedition against the Turks in Canada. This it was supposed would rid the king and court of a trouble-

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some character, but although the expedition was a failure in its ultimate purpose, Frontenac conducted the campaign with such ability and dash that he returned to France the idol of the army and the people.

This campaign against the Turks made the Count too great a man to be ignored or trifled with, and yet his presence at the capital, or even in France, was not desired. Accordingly, in 1672, the king appointed him governor and lieutenant-general of New France, embracing all the French possessions in America. It was fondly believed that among the distant snows of Canada he would be in nobody's way, and that possibly some hostile tomahawk might put an end to his troublesome career. But the result proved that a truly great man will win renown in whatever position he may be placed, and Frontenac's reputation increased with distance and the mystery of his surroundings. It was asserted by some that his assignment was due to the influence of the Countess, who could no longer endure his presence, although they had not lived together since the first year of their marriage; while others claimed that it was the Count himself who sought banishment in Canada in order that he might be as far as possible beyond the range of his wife's influence. But the king's personal jealousy, together with Frontenac's well-known ability and great reputation, were doubtless the moving causes. "He was a man of excellent parts," says Saint-Simon, "living much in society, and completely ruined. He found it hard to bear the imper-

ious temper of his wife, and he was given the government of Canada to deliver him from her, and afford him some means of living." It would seem that a man like Frontenac, who commanded armies and ruled all who came under him with an iron hand, might have subdued the will of one woman; but his inability to do so appears to have been his single weakness.

There is an intimation that the Count afforded his wife the opportunity of accompanying him to Canada, but she declined; and being offered a residence at the Arsenal, with a pension from the government, she took up her abode at that institution, where she occupied a handsome suite of rooms with her congenial friend, the lively Mademoiselle d'Outre-laise. During her long residence at the Arsenal, where she died at the age of seventy-five, the Countess and her friend gave tone to French society of that period; their salon became famous for its wit and gaiety, and the fair presiding geniuses received the title of les Divines from their numerous admirers.

Although the Countess held her husband in aversion and refused to link her fortunes with his, she never forgot that she was his wife; she corresponded with him at long but regular intervals, and it is said that her influence at court enabled him to accomplish several of his ambitious designs.

Frontenac was a man of action, who could accommodate himself to whatever circumstances might surround him. He did not therefore accept his banishment—for that is

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what his appointment meant in fact—in a spirit of repining; but on the contrary he set out for his new field of labor with high hopes of winning fresh renown and rehabilitating his wasted fortunes. Canada at that time offered a rich field for the acquirement of wealth on the part of any influential person who might be disposed to use his official position for his personal benefit, in the granting of rights and immunities in the enormous trade that was being done in furs and peltries. The governor's opportunities were practically unlimited, and he resolved to use them to the best advantage. He seems to have looked forward to his new adventures not only with resignation, but with a spirit of hopeful pleas-His first expressions about America were colored with enthusiasm. When the grand basin of Quebec broke upon his vision, environed by towering rocks and the grim castle crowning their summit, he exclaimed, "I never saw anything more superb than the position of this town. It could not be better suited as the future capital of a great empire." His spirit swelled within him as he felt himself master of the situation, and he resolved not to disappoint the expectations of the king in the future grandeur of his American empire.

The new governor was received with a splendid display of those functions which are customary on such occasions. The shipping in the harbor, as well as the fortress and the town, was decorated with bunting, while cannons roared and long processions of priests and people came down to the

wharf to meet him. But he lost no time in vain show. Scarcely had he made a landing before he convened a grand council at Quebec, and administered the oath of allegiance to the principal men of his dominions. He sought at once to install a regular monarchical form of government, by instituting three orders of society, with himself as head of them all. First came the clergy, composed of the Jesuits and seminary priests; the second consisted of a few gentlemen then living in Quebec, with the addition of several officers from his own suite—these were the nobility; and lastly came the commons, which embraced the people and the merchants and traders. The magistracy and members of the council formed a distinct body, and were rendered independent by separation from all the others.

This preliminary work having been accomplished, the governor adressed the assembly with a few words of eloquent advice. The priests were asked to continue their efforts for the conversion of the Indians, in order that they might at an early date become incorporated with the masses of the people; the nobles were praised for their culture and valiant conduct, and reminded that they were to be leaders in the defense of the colony and models of polite behavior; while the commons were admonished to be faithful in the discharge of their duties and in loyalty to the king and himself. Then, with the assistance of some of the chief men of the place, reinforced by a few of his personal followers, he framed a set of regulations for the government of the capital and the

province; and notified the inhabitants that twice a year a meeting would be held with representatives chosen by themselves for the discussion of public questions.

This last step was far too liberal to meet the views of Louis, who had from the beginning of his reign manifested a disposition to make himself master of all his realms. He did not consider that the people had any right to assume a part in their own government, since he had been divinely appointed to rule them. Hence no sooner were Frontenac's plans known in Paris than a stinging rebuke came back from the prime minister. "The assembling and division of all the inhabitants into three orders or estates," wrote Colbert, "which you have done for the purpose of having them take the oath of fidelity, may have been productive of good just then. But it is well for you to observe that you are always to follow, in the government and management of that country, the forms in force here; and as our kings have considered it for a long time advantageous to their service not to assemble the States-General of their kingdom, with a view perhaps to abolish insensibly that ancient form, you likewise ought very rarely, or (to speak more correctly) never, give that form to the corporate body of the inhabitants of that country; and it will be necessary even in the course of a little time, and when the colony will be still stronger than it is now, insensibly to suppress the syndic, who presents petitions in the name of all the inhabitants, it being proper that each should speak for himself, and that no one should

speak for the whole." The minister's voice was the voice of the king, and Frontenac was obliged to submit.

The governor's next mistake was in permitting himself to quarrel with the Jesuits. He liked neither their strict ideas of morality nor their disposition to make the government subservient to the clergy. While he attended mass. regularly, and observed the rules and regulations of the Church, his Catholicism was too liberal to embrace all the teachings of the followers of Loyola. His enemies began to accuse him of Jansenism, which in the Catholic Church meant nearly the same thing as Puritanism among Protestants. It was, in short, the doctrine of total depravity and irresistible grace; and we can but smile that a man like Frontenac should ever have been accused of entertaining so fantastic a faith. As the lines of opposition began to take shape, the governor manifested a decided leaning toward the Recollect fathers in preference to the Jesuits, because of the wider and more liberal scope embraced in the doctrines of the former. When the Jesuits outnumbered him, he sent to France for more Recollects; and thus the war went bravely on, until the governor found himself with as much fighting on hand as he could conveniently handle. As the opposition of the clergy developed and threatened to overturn his plans and purposes, he became very bitter against their order, and wrote home, "Another thing displeases me, and this is the complete dependence of the Grand Vicar and the Seminary priests on

the Jesuits, for they never do the least thing without their order; so that they (the Jesuits) are masters in spiritual matters, which, as you know, is a powerful lever for moving everything else." The governor also accused the clergy of abusing the confessional for the purpose of meddling with family affairs, in their attempts to set husbands against their wives and children against their parents, "and all, as they say, for the greater glory of God." It would seem that he might have found opposition enough to satisfy his pugnacious disposition in civilizing the savages, but he had the same ideas of the prerogatives of a ruler that possessed Louis himself; a fact which makes us almost believe that he was half-brother to that monarch as well as god-brother. He was resolved to rule or ruin. In the end the clergy prevailed, and Frontenac, after ten years of strife, was ordered back to France.

But in that brief period he had accomplished more for the colony than any of his predecessors had done. In spite of his contentions with the priests, he extended the settlements, built forts to protect the borders, conciliated the savages or drove them into submission, and made it safe for the missionaries to preach their doctrines among all the tribes. It was the policy of Louis to civilize the Indians, as it was also of the Jesuits, from whom the king took his cue; and at the beginning of his career Frontenac was instructed to have them taught the French language and to amalgamate them with the white inhabitants. If the nature of the Indians

themselves had permitted the carrying out of such a plan, the whole of the American continent would soon have become Gallic, and France would to-day rule the destinies of nations. But it was not so ordained. The savages declined to be transformed into Frenchmen; and though Frontenac made long strides in that direction, the scheme at length failed because of the incompatibility of races. They would not mix.

The Count was captivated with the apparent feasibility of the plan, and it is said that he set the pace for his followers by himself choosing several Indian wives. It is true that he knew very little concerning the character of the savages, but he went about the accomplishment of the scheme with all the enthusiasm of his ardent nature. By absolute force of character he gained the mastery over all the tribes; he taught the warriors to call him father, and he induced the Iroquois those ferocious free-lances of the West—to entrust him with the care of eight of their children, four girls and the same number of boys. The former were transferred to the Ursulines with instructions to civilize and educate them; two of the boys he placed in his own family, while the other two were established with prominent French people to be educated at his expense. This was to be the beginning of the amalgamation of the races. The little Indians were to be transformed into French men and women, and sent forth to do a similar service for their tribes; other children meanwhile being guided along the same path. In the carry-

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ing out of this scheme the Count looked for the hearty cooperation of the Jesuits, but the war between him and them had become so bitter that they did not respond cordially to his urging. Thereupon he upbraided them with a want of sympathy, and hotly accused them of "refusing to civilize the Indians, because they wished to keep them in perpetual wardship."

DIVISION XXIII.

The Founding of Fort Frontenac.

WHILE these internal matters were having their way at the capital, the governor was by no means idle in a wider field. He ardently favored the exploration of the West, in order that those vast regions might be peopled with Frenchmen; and we have already seen how he sent Joliet and that far greater man, Marquette, to the Mississippi and down its turbid channel as far as the Arkansas. Failing, however, to personally meet the true genius of that expedition, and gaining but little information from the meager and disconnected reports of the ostensible leader, he turned the whole matter down with indifference, and looked for an abler and better man to fulfill his purpose. The man for whom he was looking was found in the person of the Sieur Robert de la Salle, for whom he formed a lasting friendship immediately after landing in America, yet the only thing in common between the two men was their indomitable energy and self-reliance. La Salle had preceded Frontenac to Canada by a period of six years, and although he landed at Quebec without friends or money, he had in that brief period acquired a considerable fortune, and demonstrated

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his capacity to travel unharmed through the most intractable of the savage nations. There is a certain subtle something in the natures of some men which makes them brothers and friends of all other men, and La Salle possessed this faculty in a higher degree than any of the other pioneers of America. He was therefore precisely the man for Frontenac's purpose, and each seemed to know the other intuitively from the moment of their first meeting.

De Tracy and Courcelles had humbled the Iroquois and the Mohawks a short time before the coming of Frontenac, and in order to preserve peace and maintain control of the fur trade of the upper lakes, they had decided that it would be necessary to build a fort above Montreal. The plan had been submitted to the king, and Frontenac was not slow in recognizing its utility. Besides, he had a double motive in carrying out the measure; for whoever controlled the waterways to Quebec would exercise a virtual monopoly over the fur trade, as well as the great flow of emigration westward which he expected soon to see. Here, then, was the opportunity for him to recover the fortune which he had wasted in riotous living in France; and listening to the advice of La Salle, who knew the waters of the lake region better than any other man, he decided that the proper place to establish the great frontier post was at the mouth of the little river Cataraqui; and there it was accordingly built, as we have already seen.

La Salle informed Frontenac that the English were in-

triguing with the Iroquois and other tribes of the upper lakes, with a view of inducing them to break faith with the French and bring their peltries to Albany and New York; and for the purpose of counteracting this influence the explorer was despatched to Onondaga, where the "long house" of the confederacy was located, on a mission to secure the attendance of their chiefs at a designated point on the northeastern shore of Lake Ontario. Here a grand convention was to be assembled, and the consent of the savages to the building of a fort gained. This explains the presence of La Salle among the Iroquois at that particular time, as heretofore stated.

But no sooner was the plan developed than opposition began to manifest itself on the part of the French inhabitants, especially those at Montreal, who realized that the establishment of a post west of them meant the passing of the fur trade out of their control. The governor's plans were vigorously denounced; but he paid very little attention to this opposition and went ahead with his arrangements. He had no difficulty in perceiving that the Indians were on his side, for they had experienced the deceptive measures of the traders and were glad to see the opening of another post nearer the borders of their own territory, where they would be less exposed to the rapacity of those who had hitherto taken many unfair advantages of them. Besides, it was a happy thought which had induced Frontenac to call himself their father. Other white men might be their brothers,

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but it was a special honor for the greatest of all the white men to be their father. This, together with his manner of conciliating them and gaining their favor and friendship, made him master of the situation. The old soldier was really fond of the Indians. He found in them a straightforward simplicity of character that he had never encountered in the courts of Europe, and it was a revelation which he heartily appreciated. Besides, he made himself one of them more than any other prominent white man had ever done before. He was not too dignified to be an Indian himself. He played with their children, he married their women, and he participated in their war-dances with all the vim and spirit of those red men who were to the manor born. On the other hand, at the least indication of treachery none could be fiercer than he, or quicker in detecting a hidden purpose. The Indians imagined that he could read their very thoughts, and they feared while they loved him

On the morning of the great convention the French troops were drawn up in double file around the governor's tent, and their lines so extended as to embrace the quarters of the visiting delegates as well. The chiefs were vastly pleased with this display, which they regarded as a special compliment to themselves and their people. On the open space in front of the governor's tent large pieces of white sail cloth were spread, whose snowy whiteness still further impressed the savage delegates with the special honors that

were being extended to them, for on this immaculate space they were to be seated.

At length when the momentous hour had arrived, sixty stately figures marched down between the files of soldiers and demurely seated themselves on the snowy carpet. The governor's journal then describes the ceremonies that followed. "After having sat, as is their custom, and smoked some time, one of them, named Garakontie, who had always been the warmest friend of the French, and who ordinarily acted as spokesman, paid his compliment in the name of all the nations, and expressed the joy they felt on learning, from Sieur de la Salle, Onontio's design to come and visit them. Though some evil disposed spirit had endeavorel to excite jealousy among them at his approach, they could not, they said, hesitate to obey his orders, but would come and meet him in the confidence that he wished to treat them as a father would his children. They were then coming, they continued, as true children, to assure him of their obedience, and to declare to him the entire submission they should always manifest to his commands. The orator spoke, as he claimed, in the name of the Five Nations, as they had only one mind and one thought, in testimony whereof the captain of each tribe intended to confirm what he had just stated in the name of the whole." The other chiefs followed with addresses in a similar strain, at the conclusion of which they each presented the governor with a



The Assiniboins were originally a part of the great Sioux nation, but about the beginning of the seventeenth century they separated from the latter in consequence of a quarrel about the division of the women. The Assiniboins forcibly detained as many of the latter as they could, and moving northward settled in the vicinity of the Thousand lakes of Minnesota, and subsequently penetrated to and beyond Rainy river. Owing to the extreme cold of the climate, they rapidly deteriorated in size and became a much smaller race than the original stock. They learned the art of building comical mud-huts, resembling in shape and form the igloos of the Esquimaux, which are described by the early explorers as being extremely warm and comfortable.

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belt of wampum, in order that he might remember what had been said.

The Count then arose and addressed the assembled chiefs, assuring them that they did right in obeying the command of their father; he told them to take courage, and not think he had come to make war on their people. His mind was full of peace; peace walked by his side. Following this harangue, which, as will be seen from the above specimens, was couched in that superlative hyperbole so pleasing to the savage mind, he ordered six fathoms of wampum to be given them, together with guns for the men and prunes and raisins for the women and children. The latter were appreciated more than any other gift, because the Indians were excessively fond of sweetmeats and preserves of every kind.

The grand council followed, at which the Count by his persuasive arts induced the chiefs to give their consent to the building of the fort, under the pretense that it was to be merely a storehouse; they probably would have objected to the erection of fortifications within the limits of their territory. Reclining under the shade of the trees they watched the progress of the work with interest, while the Count entertained them by inviting three of their principal men in rotation to dine with him each day. He also fondled and played with the children, of whom he seemed sincerely fond, gave them sweetmeats, and in the evenings, by the light of the campfires, he invited the women to dance. He

contrived to make the whole affair a series of entertainments from the beginning to the close, and so ingratiated himself into the favor of the savages as to win their lasting respect and love. Yet in his speeches he gave them to understand that any infraction of treaty rights, or the least treachery toward Frenchmen, would be vigorously resented. your father can come so far," he said, " with so great a force, through such dangerous rapids, merely to make you a visit of pleasure and friendship, what would he do if you should awaken his anger, and make it necessary for him to punish his disobedient children? He is the arbiter of peace and war; beware how you offend him." He told them that the "storehouse" was built as a proof of his affection, and that all the goods they needed could be had there, while his officers and agents would pay them a good price for all the peltries and furs they might bring to that place. warned them against listening to men of bad character, and told them that his friend, the Sieur de la Salle, whom they knew well, would be in charge of the "storehouse," and see that they were treated fairly. At the conclusion of the ceremonies he asked the chiefs to give him a number of their children, not as hostages, but to be educated at Quebec, like the children of Frenchmen. They hesitated at this request, and said they would have to consider it in their grand council; and they kept their word, for when they came the next spring to barter peltries they brought a num-

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ber of little red children, of both sexes, and delivered them to the French.

By means of his fort at the outpouring of the waters of the lakes into the St. Lawrence, Frontenac expected to put a stop to the trafficking of the Dutch and English with the Indians, maintain a friendly intercourse with the latter and enforce their obedience, and at the same time open the way for an expansion of French population toward the West. The Jesuits manifested but little interest in the new enterprise, doubtless because they had already learned that the governor had not much regard for their wishes in any matter; but he cared as little for their indifference as they apparently did for his headstrong will, and both pursued their separate courses.

DIVISION XXIV.

La Salle Arranges for his First Great Exploration.

THE original Fort Cataraqui was a small and weak affair composed of palisades and earth; but it was enough for a beginning. During the year following its establishment La Salle was selected by Frontenac as its commander, and there he remained for nearly two years, extending his relations with the savage tribes and building up his trade. recognized the advantage that such a position gave him, and was careful not to offend the irate and self-willed soldier, but conducted his affairs in conformity with the Count's wishes. It is admitted, indeed, that they shared the profits of the fur trade between them; and this, together with La Salle's remarkable powers over men, enabled him not only to retain the good graces of the governor, but to fortify himself for greater undertakings in the near future. But his control and practical monopoly of the fur trade with the western and northwestern tribes aroused the keenest opposition on the part of the traders who had long been established at Montreal; and it was this opposition, extended and intensified by larger concessions at a later date, which resulted in his final downfall and death.

During the time that La Salle remained in command at Fort Frontenac, as he began to call the place immediately after his appointment, the Count, in conformity with his plan of extending the French settlements out upon the distant frontiers, sent two expeditions into the wild and unexplored regions of the northwest. One of these was commanded by Raudin, the engineer who had planned the fort. This officer penetrated to the extremity of Lake Superior, where he distributed presents among the Sioux and the Ojibways and arranged with them to receive the French traders.

The Ojibways were a highly interesting people, who differed in several respects from the other wild tribes of the northwest. They lived in scattered bands on the shores of Lakes Huron and Superior, their principal settlement being located at a place called La Pointe, within the present limits of Ashland County, Wisconsin, to which frequent reference was made in the early writings of the Catholic fathers. The bands in that vicinity were visited by the missionaries as early as 1640, but their influence was not permanent by reason of the fact that the place was too far beyond the reach of civilization. The Ojibways were a tall, well-developed race, fond of athletic sports and devoting their time to war and the chase rather than agriculture. In fact they lived almost entirely on game and the spoils of their enemies, and enjoyed but few of the comforts that were familiar to the more advanced tribes. They were perpetually at variance

with the Foxes, the Sioux, and the Iroquois; though they were too far from the latter to feel the full weight of their power, which was sufficient at any time to have crushed them. They drove the Sioux from the head waters of the Mississippi and the Red River of the North, defeating them in their battles in the woods; but when they fought in the plains the fortunes of war were generally reversed. The religion of the Ojibways was founded on their belief in two contending spirits, one of good and the other of evil. The former was the creator of all things, assisted, however, by a mythological personage known as Menabojou, who carried out the orders and instructions of the Great Spirit, and who seems to have corresponded to the angel Gabriel in Christian theology. Matchi Manitou, the spirit of evil, although a creature of the Great Spirit, appears to have possessed a power equal to the latter, though it was exerted only for evil. At the time of the French explorations the Ojibways had advanced so little in the arts of industry that bark canoes and rush mats represented the height of their attainments. They lived in miserable bark huts and clothed themselves in winter in the skins of the animals that they slaughtered for food. In summer their dress was only such as nature provided.

The French never became very familiar with the Sioux, because of the remoteness of their country and their untamable disposition. They originally inhabited a wide district, extending from the western plains into the wooded

districts of the Northwest; but they had been measurably driven out of the latter region by the Ojibways when the French first became acquainted with them. This was about 1640, when they were referred to by the Algonquin tribes as the Nadowessioux, a name that was soon shortened to the last syllable. The Sioux were a wild and barbarous people, who stubbornly resisted all the advances of civilization; and for this reason we know but little of their early history. We shall learn more about them in the experiences of Father Hennepin, who was captured by one of their bands; and in the adventures of Du Lhut, of whose exploits we shall read in subsequent pages. Du Lhut commanded the second expedition sent out by Frontenac, to which reference has been made. He penetrated not only into the country of the Sioux, but also visited the Assiniboins, who lived near the Lake of the Woods. These Indians were originally a branch of the Sioux, but about the beginning of the 16th century they had a quarrel with their countrymen concerning the division of the women of the tribe, who were valued chiefly for propagation purposes; and forcibly seizing such as they could carry away, they separated from their ancestral stock and established themselves in the country bordering on the Lake of the Woods. Here they remained permanently, and although they continued to call themselves by their national appellation, they were known to the Algonquins as Assinipwalak, meaning Stone Warriors, a name derived from the rugged character of their country. The

transition from Assinipwalak to Assiniboin was readily made by the adventurous Frenchmen who first visited them, since they found it almost impossible to pronounce the former name. The Assiniboins of the prairies retained the national characteristics of the Sioux, being tall, vigorous, handsome, and greatly addicted to thievery; but that portion of the tribe which lived in the woods was so wretchedly poor that its people were scarcely able to survive, and they gradually dwindled in stature and became a mean and contemptible race. All that we know about this tribe during the French era is derived from the experiences of Du Lhut, whose adventures will follow in their regular order.

Meanwhile Joliet and Marquette having returned from their exploration of the Great River, the former met La Salle at Frontenac, in the latter part of the summer of 1674, immediately after the catastrophe in the rapids of the St. Lawrence by which he lost his papers and notes. His accounts of the vast herds of buffaloes in the western country led La Salle to infer that a profitable trade might be established in their hides and wool by carrying them down the Mississippi in flat-boats and pirogues to the Gulf, and thence direct to France, instead of pursuing the out-of-the-way route by the St. Lawrence. Moreover, the Mississippi would be open to commerce all the year round, while the northern route was closed by ice nearly half the time. It was not only a very plausible scheme, but it had every appearance



THE Indians, like nearly all savage peoples, were passionately fond of music, and they had a number of rude instruments on which they played the wild melodies of the wilderness. While Father Hennepin was a prisoner among these people they would not allow him to say his prayers until he chanted them out of the prayer-book, after which they insisted on his making "the spirit sing to them" nearly all the time. It was their innate love of music that prevented them from murdering him. Most of the tribes had trained singers among their own people, who officiated at their feasts and calumet dances in much the same manner that our modern church choirs do at funerals and religious services.

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of being a most excellent commercial enterprise; and it was no sooner suggested to Frontenac than he recognized its splendid opportunities. The two therefore arranged between themselves that La Salle should go to Europe and secure concessions from the king that would give them a monopoly of the trade, with the right to plant colonies in the distant regions of the west and southwest, where the soil and climate were far more inviting than they were in the bleak provinces of the north.

The grandeur of this commercial venture is apparent to It meant the acquirement of an empire already rich in opportunities of trade, and with unlimited possibilities of expansion. There was no risk to be assumed, except the common vicissitudes that attend the occupation of new countries; for the trade in peltries and buffalo wool, already so great as to be worth the price of a kingdom, could be vastly increased with no other expense or risk than the mere taking possession of the field. It was like the acquirement of a gold mine with the mineral exposed and nothing to do but lift it out and cast it into ingots. The old Count and his energetic friend were carried away by the enthusiasm which their magnificent project engendered; but they realized that in order to secure what they wanted they would have to act with secrecy and circumspection, or others might step in and divide the emoluments with them.

A few weeks after the return of Joliet, La Salle sailed for France, with a letter in his pocket from Frontenac to

Minister Colbert, recommending him in the highest terms as a man of character and intelligence. And indeed the recommendation was not out of place, for few have possessed nobler characters than La Salle, and he had already demonstrated his ability and foresight in the acquirement of a competence in the course of a few years, in the line of business which he now proposed to enlarge by occupying new and richer fields. He was a man of means and influence, and set out on his long journey with that confidence which past success always inspires.

On his arrival at Paris he found the whole population in a state of almost delirious excitement in consequence of the great victory of Condé over the Prince of Orange and his allied generals at Seneffe, where the guards of the king's household had remained under fire eight hours without flinching.

When La Salle presented Frontenac's letter to Colbert, he was requested to prepare a memorial to the king, setting forth his wishes and giving a statement of the premises on which they were founded. In this memorial he asked for a grant of Fort Frontenac, with the lands on which it stood and adjacent thereto, agreeing to repay the money that had been expended in building the fort, to repair and enlarge it and keep a garrison there at his own expense. He furthermore asked that he might receive letters of nobility in consideration of his journeys and discoveries in New France and the benefits that would accrue therefrom

to the French crown. His requests appearing reasonable and modest, the king accepted his proposals, and directed the minister to confer upon La Salle the rank of esquire, with power to attain all the grades of knighthood and gendarmerie.

For some reason the Mississippi project was not broached on this occasion, probably on account of the disturbed affairs of the government in consequence of the war; or it may have been that La Salle deemed it wise to thoroughly fortify himself nearer home before reaching out into the uncertain regions of the West. At any rate, he had secured enough to insure a practical monopoly of the fur trade as it then existed, together with his patent of nobility; and it may have been that he feared to ask for too much lest nothing should be given. Whatever his reasons were the Mississippi project was postponed to another occasion.

He returned to Canada the same year, in the ship that carried the missionary Hennepin; and it was this opportunity for acquaintance that brought the two men together in their subsequent undertakings. But while La Salle admired the brilliant qualities of his clerical friend, he was too shrewd a judge of human nature to repose implicit confidence in him, and in after years he found it necessary to bring the priest to terms by the exercise of stern authority.

It was August, 1676—one hundred years before our Declaration of Independence—when the explorer found himself once more at Frontenac. He immediately set about

carrying out his agreement with the government, which included the clearing of the ground, the building of a stone fort, the establishment of French and Indian villages, and the erection of a mission for the Recollect fathers, all at his own expense. He first constructed a wall of stone on the land side, enclosing the old palisades and extending beyond them, so as to form a double line of fortifications; he then strengthened the palisades next to the water, but did not build an additional wall there, because it was known that the savages would never attack from that quarter. This therefore remained the weak point of the enclosure, and it was here that the Americans under Colonel Bradstreet entered when they captured the place nearly a hundred years afterward.

While the work on the fort was progressing, La Salle brought cattle and swine from Montreal, and turning them upon the rich pastures which he had opened up, they thrived and multiplied until they became an important factor in the value of his possessions. He also built several small vessels to navigate the lakes, which, being well armed and manned, not only restrained any disposition on the part of the Indians to engage in hostilities, but they prevented the English and Dutch from extending their relations with the tribes of the northwest. These were the first sails to venture on the waters of the great lakes, and La Salle is entitled to the credit of establishing commerce there, as well as leading the way to the settlement of the Mississippi

Valley. The fort lay at the end of a considerable basin, where a number of vessels of the largest tonnage might find safe anchorage; and here in the course of a few years arose a busy mart of trade. A piece of land fronting fifteen arpents along the bay, by twenty in depth, was given to the Recollect fathers, and a chapel for their worship erected upon it, which proved a source of provocation to the Jesuits, for there was intense rivalry between the two orders.

All this work having been accomplished and the improvements made in little more than a year from the time of his return, La Salle once more broached the subject of the Mississippi venture to Frontenac, and suggested that he go again to France and secure the necessary concessions. The old Count was eager enough for the venture, since it would cost him nothing and promised great returns in money and honors. He therefore gave his associate—for such La Salle appears to have been in fact—the strongest letters of recommendation to Minister Colbert that he could word, describing what had been accomplished in so short a space of time at Fort Frontenac, and suggesting the immense possibilities that might accrue from the exploration and settlement of the wilderness. It was desired that a permit should be granted to explore not only the western part of New France, but extending to the distant borders of Mexico, in order that this whole vast region might be added to the domains of the French empire.

Armed with these flattering recommendations and sug-

gestions, La Salle sailed for France in November, 1677, and by the following May he had obtained everything he desired, and much more, as we shall see. His representations to the government are thus epitomized by Hennepin in his "Description de la Louisiane," published in Paris in 1684:

"Toward the end of the year 1678 (1677), the Sieur de la Salle came to France, to report to M. Colbert the execution of his orders; he then represented to him that Fort Frontenac gave him great opportunities for making discoveries with our Recollects; that his principal design in building the fort had been to continue these discoveries in rich, fertile, and temperate countries, where commerce in the skins and wool of the wild cattle, called by the Spaniards Cibola, might establish a great trade, and support powerful colonies; that, however, as it would be difficult to bring the buffalohides in canoes, he prayed M. Colbert to grant him a commission to go and discover the mouth of the great river Mechasipi, on which vessels might be built to come to France; and that, considering the great expense he had undergone in building and supporting Fort Frontenac, he would be pleased to grant him an exclusive privilege of trading in buffalo-skins, of which he brought one as a sample, and his request was granted."

La Salle was authorized to push his explorations toward the west as far as he chose, and to establish forts and stations wherever he might think best, on the same conditions as he had built Fort Frontenac; namely, at his own expense. To meet the large outlay that he would necessarily incur in carrying out his plans, he was granted the exclusive traffic in buffalo skins during the term of his concession; though this privilege did not include the Hurons and Ottawas, who usually brought their peltries to Montreal. It appears that La Salle agreed to this exception with some reservation, for he subsequently endeavored to extend his monopoly to the entire business of the lakes, which excited keen opposition on the part of the traders. It was expressly stipulated that his privileges should not include the upper lakes nor beyond them, but that in those regions he should stand on the same footing with others; yet here he also attempted to exceed the express letter of his patent, which drew down upon him still more bitter maledictions of the traders who had previously established relations in that field.

It was during this second trip to France that La Salle met the celebrated Henri de Tonti, an Italian by birth, who had served for some years in the French army with great credit to himself and his adopted country. He had fought on sea and land, and lost a hand in one of his numerous battles; and the missing member being replaced with one of iron, the gallant soldier was known as "Tonti of the Iron Hand." He was as generous and true as he was brave, and it will be a pleasure to record his subsequent devotion to the great explorer of the Mississippi Valley. It was on the recommendation of the young and dashing Prince of Conti, who

had served with Tonti in Prince Eugene's famous campaign against the Turks, that the Italian hero was taken into the service of La Salle. He was then only twenty-seven years of age, but he had done enough fighting to constitute himself a veteran, and in all their endeavors he proved himself a staunch friend of his new commander.

It was near the beginning of October, 1678, when La Salle returned to Quebec, accompanied by Tonti, the Sieur de la Motte, who had been a captain in one of the French regiments, and about thirty other men, including pilots, sailors, carpenters, mechanics, etc. He had supplied himself also with sails and rigging for several small barks which he expected to launch on the lakes, that were to be of a larger size and more substantial than those which were then navigating those waters. A few Canadians, being informed of the favorable outlook of affairs, now joined the party, and the whole were sent under direction of Tonti to Fort Frontenac, La Salle remaining behind to complete his arrangements. Among those who went forward were several Recollect fathers, the most distinguished of whom were Zenobius Membré and Louis Hennepin, both destined soon to render their names illustrious in connection with the development of our western country and the literature of pioneer times.

The leader himself soon pushed on and joined his men at the fort, having narrowly escaped with his life in passing the rapids of the St. Lawrence. The labor of this trip,

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LA SALLE ARRANGES HIS FIRST GREAT EXPLORATION

together with his long voyages across the sea and the stirring activities and anxieties which he had endured for the past two years, had so reduced him that he appeared emaciated and somewhat enfeebled, but there was no diminution of the remarkable energy that always characterized him.

DIVISION XXV.

The First Ship on the Great Lakes.

It was a part of La Salle's plans to erect a fort above the falls of Niagara, and there construct a vessel of considerable proportions, with which he could command the waters of the upper lakes. But in order to accomplish this object it would be necessary to secure the consent and coöperation of the Iroquois, for otherwise those suspicious Indians might object to the invasion of their territory. He accordingly sent for their principal chiefs, who met him at Frontenac, and with his usual address presented the subject to them in such a light that they not only gave their consent freely, but offered to aid him in the execution of his designs by every means in their power. In order to still further satisfy them of his good intentions, and at the same time augment his financial resources, he despatched fleets of canoes into various parts of their country, laden with such articles of merchandise as they preferred, to be bartered for furs and This last stroke of policy fully convinced them of the good disposition of the white chief, and for some time nothing occurred to mar their friendly intercourse.

By the 18th of November, all his arrangements having

been completed, La Salle sent forward an advance party of sixteen men in a brigantine, under command of la Motte, with instructions to determine on the site for a fort and await his coming. Father Hennepin, ever restless for adventure, accompanied this party.

Winter had by this time set in with all its rigors, but the lakes and watercourses were still comparatively free of ice; and nothing could dampen the courage or hinder the enterprise of the indomitable La Salle. To build a fort and a ship in the midst of the American wilderness, in the dead of winter, without lumber or machinery, and with but a meager supply of tools, certainly required a degree of resolution that few men possess; but this remarkable young Frenchman of thirty-five proved himself equal to the task.

The brigantine containing La Motte and his party was one of the three small vessels with decks which La Salle had caused to be built at Frontenac the previous year, and having been constructed of green lumber, and poorly supplied with sails and ship tackle, it proved to be a very inferior sailor. In fact it was such a vessel as not many persons would care to trust themselves in far from shore, in smooth seas; what then must have been the sensation of La Motte and his men while sailing the rough waters of Lake Ontario in the month of November, in this craft of uncertain build? In order to secure protection from the winds that were sweeping down from the northwest, they hugged the north shore of the lake as closely as possible,

anchoring from time to time when the gale and the waves became too boisterous for their frail bark. Several times they ran aground while attempting to explore small rivers that emptied into the lake, but the lightness of the vessel enabled them to lift her off without serious inconvenience or danger. At length they reached an Indian village near the site of Toronto, where they were most cordially welcomed. The pipe of peace was smoked, and the impressive ceremonies usual on such occasions were performed; whereupon the principal chief made La Motte and Hennepin his special guests of honor, while the men were lodged and entertained by other members of the tribe.

Having obtained a supply of corn and fresh buffalo meat from these hospitable savages, the adventurers hoisted sail and boldly steered their little brigantine across the upper point of the lake, in the direction of Niagara river. But they were hindered by head-winds, and on one occasion the waves became so tempestuous that they were obliged to anchor at a distance of fifteen miles from land, where they lay and tossed for more than a day, expecting hourly that their crazy vessel would go to pieces. At length the gale ceased, and weighing anchor they had the good fortune on the 6th of December to make their way into the safe harbor at the mouth of the Niagara. Here they found a small Indian village, close to the margin of the lake, whose inhabitants displayed a commendable degree of hospitality. Conducting the travelers within their cabins they invited them

to warm themselves by their fires, and afterward treated them to a bountiful repast of broiled white-fish, which were caught in great abundance near that place.

The following day an exploring party ascended the river in a canoe as far as the present site of Queenstown, where finding the current too swift for their light craft, they concealed it in the woods and made their way on foot around the falls to Chippewa river. Here they encamped in snow a foot deep, and suffered so severely from the cold and other inconveniences incident to their situation, that they resolved to return to the brigantine. Although La Motte had been a brave soldier, he failed to display the intrepid qualities of a successful explorer, and it was not long before he abandoned the expedition and returned to Quebec. But he persisted for the time being in carrying out the orders of his superior.

On arriving at the Indian village near the mouth of the river, the brigantine was found to be in great danger from floating ice, and it was accordingly brought ashore and dragged up near the cliffs. This place was also selected as the site for a fort, and the men began to set up palisades and erect cabins for their protection and comfort, sleeping at night in the hold of the brigantine. While the work was in progress, La Motte and Hennepin, accompanied by seven well armed men, set out on a journey to the chief town of the Seneca tribe, which lay more than a hundred miles from that place. They were now within the territory controlled

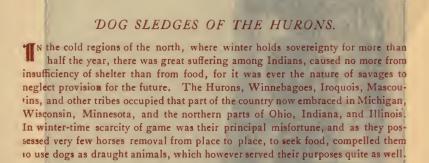
by those Indians, and it was necessary to secure their consent to the building of a fort in order to avoid a clash with them. This journey in the midst of winter, through a pathless wilderness covered with snow a foot or more in depth, entailed a vast amount of suffering; but La Motte had been instructed by his commander to undertake it, and with the instinctive obedience of a soldier he carried out his orders. When at length they arrived at the Indian town the men were on the point of exhaustion, and several of them had frozen their feet and hands on the way. But the warmth of their welcome soon made them forget their sufferings. The grand council-fire was kindled, around which the chiefs assembled with their customary dignity, and speeches were delivered by both sides. The Indians were surprised at the hardihood of the French in visiting them at such a time, and the admiration which their courage excited had much to do with the cordiality of their reception. After the speeches La Motte distributed a liberal supply of presents, which still further gratified the chiefs; but the point that finally won them over completely was a promise to establish a blacksmith at Niagara, who could mend their guns and sharpen their knives. This was sufficient, for the savages had but little mechanical ingenuity, and when a gun once got out of order it had to remain so until some white man could be induced to repair it. La Motte remained some days at the Indian town, he and his companions being treated all the while with the greatest consideration; and

when he departed he carried with him a signed agreement for the building of the fort. But this was the last errand that he performed for La Salle; immediately after his return to Niagara he severed his relations with the expedition, and making his way back to Quebec entered upon a life of ease and idleness.

On the 8th of January, 1679, late at night, La Salle and Tonti reached the encampment at the mouth of Niagara, having made their way thither by land from Frontenac. This overland journey the whole length of Lake Ontario, at the most unseasonable part of the year, gave abundant evidence of the extraordinary courage and resolution of the two men; qualities that were never afterward put to the test without renewed demonstrations of their high order. La Motte was still absent on his mission to the Senecas, but the very next day La Salle and Tonti climbed the heights and making their way around the falls, selected a place at the mouth of Cayuga creek as the site for their prospective shipyard. The mechanics and their tools were now brought up from the stockade at the mouth of the river, and work in the construction of the ship was pushed with such vigor that on the fourth day the keel of the vessel was laid. A fortification was at the same time begun for the protection of the workmen, for no one could tell how soon the suspicious jealousy of the savages might induce them to oppose the undertaking. Indeed, no sooner were the terms of La Salle's concessions from the government known,

than the traders at Montreal began a series of intrigues against him, by arousing suspicion in the minds of the Indians concerning the sincerity of his motives. They were exceedingly jealous of any encroachments on their territorial rights, especially in the way of fortifications or armed forces; and work on the stockade had scarcely begun when inquisitive Senecas appeared on the scene and manifested by unmistakable signs their opposition to the movement. They stood around sullenly, watching the erection of the pickets and the progress of the "great canoe," and finally their distrust became so manifest that work on the fort had to be discontinued. A mere house surrounded by palisades was all that the Indians would permit; and Tonti, who had been left in charge of the work, had to be satisfied with this.

A few days after deciding on the location of the fort and shipyard, La Salle set out on his return to Frontenac, where his presence was demanded by the state of his affairs. It must be borne in mind that by his contract with the government he was bound to pay the whole expense of the enterprise, and the jealous interference of his competitors had already hurt his trade to the extent of impairing his resources. His presence, therefore, was imperatively demanded at the headquarters of his operations, not only for the protection of his business interests, but to superintend the preparations and forwarding of supplies to the expedition. He made this journey back to Frontenac through the terri-



LOUISIAN'A TENHILLING

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In the cold regions of the north, where winter ho is sovereignly for more from half the year there was great suffering among Indians, caused no more from insufficiency of shelter than from food, for it was ever the n ture of saviages to neglect thiviside, for the future. The Hurbns, Winnebagoes, Irofnoigi Missourins, and other tribes occupied that part of the country now embraced in Michigan, Wisconsin, Minnesota, and the northern parts of Ohio, Indiana, and Illinois. In winter-time, are you game was their parts of Ohio, Indiana, and Illinois. In winter-time, are you game was their parts of one feet food, compelled them to use dogs as drucht animals, which however served their purposes quite as well.





tory of the Five Nations, south of Lake Ontario, with only two soldiers and a dog as companions, a sack of parched corn constituting their entire stock of provisions. But they relied for food mainly on the deer and wild turkeys that they killed on the way. Game was so abundant then, and remained so for more than a century afterward, that a traveler who was likewise a reasonably fair marksman might wander where he pleased through all that region, dependent entirely upon the trophies of his rifle, and never go hungry. Their extra ammunition and blankets were strapped to a small sledge and drawn over the smooth surface of the frozen snow by the dog, which had been trained to that kind of work. This animal also made a comfortable bedfellow at night by the warmth of his body, while his watchfulness made it unnecessary for the men to lose sleep by standing guard.

No sooner had the intrepid explorer reached Frontenac and arranged his affairs there, than he returned to Niagara by the same route he had come; and this passage to and fro was repeated several times during the winter. So great was his display of energy and activity that he seemed to be present everywhere and doing everything at the same time; and for a while this extraordinary faculty enabled him to overcome the intrigues of his enemies. As soon as the ice disappeared in the spring he opened navigation by water between Frontenac and his establishment on the Niagara, which enabled him to make his periodical trips with more

comfort and facility; but at the same time it gave his enemies the opportunity of doing him a greater amount of harm. They tampered with his pilots until one of them was persuaded to run a heavily laden bark on the sands, where she went to pieces and her entire cargo of provisions and supplies for the fort and ship was lost. This was the heaviest stroke of ill-fortune that had yet befallen La Salle, for in addition to the loss, which for a time seriously crippled his resources, the men at Niagara were left almost entirely without food. To make matters still worse, the suspicions of the Indians had been excited to such a degree that they would no longer sell the workmen corn or meat, and for some weeks they were threatened with starvation. Meanwhile clouds of savages had been hovering about the place, and individuals frequently forced their way into the enclosures with a lack of ceremony that indicated their hostile disposition. About this time an Indian woman who had been abused by her husband, brought word to Tonti that a plot had been formed to burn the "big canoe" while it lay on the stocks; and the plan being thus known its execution was frustrated by the prompt energy of the lieutenant. At this critical period, when the last of their provisions had been consumed, two Indians who were employed as hunters had the good fortune to kill several deer and wild turkeys, which removed the danger of famine until another cargo of provisions could be obtained. The sufferings that the men were obliged to endure, added to the constant dread of massacre by the

savages, provoked a good deal of complaint and some threats of mutiny; but these were allayed by the admonitions of Father Hennepin, who took occasion in the midst of his sermons to remind the workmen of the sanctity of an obligation voluntarily assumed, and the faithful service which they owed to their employer, who had neglected nothing in his efforts to care for them.

Work on the little vessel progressed so rapidly under the urgency of the ever-faithful Tonti, that by May it was ready to be launched; a ceremony which was celebrated by the firing of three guns and the triumphant shouts of the men. The ship was named The Griffin, as a compliment to Governor Frontenac; whose armorial bearings were adorned by two of those fabulous animals. The ornamental features of the ship were represented by a griffin carved in wood, with outspread wings and surmounted by an eagle, which was attached to the prow of the vessel. The men now joyfully removed their quarters to the floating fortification, and swung their hammocks where they could sleep without the dread of midnight assassination. The Indians also appeared to be better satisfied since the Frenchmen had betaken themselves to the element of water, and matters generally assumed a brighter aspect. So diligently had the work been pressed that within six months from the laying of the keel The Griffin was finished, rigged and equipped, and ready to start on her first voyage to the sources of the great lakes. This momentous event occurred

in May, 1679, a date that might be appropriately celebrated by the thousands of men now engaged in the enormous commerce that covers the face of those northern waterways with the splendid ships of modern times. While the little *Griffin* would seem like a veritable pigmy by the side of one of those monsters of the deep, yet she was the first of her kind to sail from Niagara to the western confines of Lake Michigan, and should be honored accordingly. She was a vessel of about ten tons burden, with an armament of three diminutive cannons, two of which were brass, and three coehorns, besides some small arms.

Owing to the swiftness of the current above the falls, the sailors dared not sever their connection entirely with the land, but *The Griffin* was towed by cables up the river to within three miles of Lake Erie, where she was anchored to await the first spreading of her sails.

Meanwhile, as soon as the ice had broken in the spring, La Salle had despatched fifteen of his men in canoes, with instructions to proceed as far westward as the Illinois country, at the extremity of Lake Michigan. They were supplied with goods suited to the Indian trade, and directed to barter these for furs; and they were likewise expected to form caches of corn and other food at various points on the way, for use of the expedition. On reaching the end of their journey they were to await the arrival of La Salle with the ship and the remainder of the company, and meanwhile establish friendly relations with the savages in that

region. How utterly these men failed to carry out their instructions will be noted in subsequent pages.

During the time that these measures were under way, La Salle's enemies at Montreal industriously circulated rumors that he was about to engage in a very hazardous enterprise, requiring the expenditure of an enormous amount of money which the state of his finances would not justify. These rumors being repeated from one to another, finally assumed such proportions as to alarm his creditors at Quebec and Montreal, from whom he had purchased his supplies; and seizing upon his goods which he had deposited at those places, they sacrificed them at forced sales, so that they did not bring enough to satisfy the obligations which he had incurred in their purchase. There was no remedy for these vexatious proceedings, for while they were entirely illegal and unjustified, he could not afford to rectify them by instituting suits and abiding the slow processes of the law; and the unfaithful merchants were no doubt encouraged in their arbitrary course by a knowledge of this fact. La Salle therefore endured his losses without any outward manifestation of chagrin, and replaced the goods so far as he could from his stocks at Frontenac.

Being at length informed that his ship at Niagara was ready to sail, he set out for that place in a canoe, skirting along the southern shore of Lake Ontario, where he met a number of the chiefs of the Five Nations with whom he cemented new treaties of friendship. These treaties em-

braced more extensive trade relations with the tribes of central New York, who annually collected vast stores of furs which they had previously sold or bartered to the Dutch and English along the Hudson. It was La Salle's purpose to turn the channels of this trade toward his establishment at Frontenac, in order that it might yield him an income sufficient to meet the expenses of his western explorations; and if he could have remained to superintend the details he would have succeeded perfectly, but his unfaithful agents soon destroyed the good effects of all he accomplished.

On reaching the vessel he was rejoiced to find everything in readiness, and the men in high spirits in anticipation of their approaching voyage into strange and distant lands. For several days, however, there was not wind enough to fill the sails of *The Griffin* while she lay in the confined space between the banks of the river, and this time was devoted to grubbing up a considerable space of ground and planting seeds to supply vegetables for the little garrison that was to be left in charge of the stockade. We are not informed what results came from this first effort at agriculture in that part of the country, but it may be inferred from the fertility of the soil that the yield was at least sixtyfold.

La Salle was now in full command of the whole company, Tonti having been sent forward on the 22d of July, accompanied by five men in a canoe, with instructions to proceed

as far as Mackinaw and direct the movements of the party of fifteen who had been despatched previously. So much unfaithfulness had been exhibited by his employes and agents, that by this time La Salle had almost lost confidence in them, excepting the brave Tonti who had shown himself to be the very soul of integrity; and he resolved therefore to leave his affairs as far as possible in the care of the Recollect fathers who had accompanied him to Niagara. Father Melithon was placed in charge of the house and goods at the mouth of the river, while Father Luke was installed as director of the fort and garrison above the falls. The venerable Gabriel Ribourde was named superior of the expedition, accompanied by Hennepin and Membré; and as Hennepin separated from the company in the Illinois country to explore the upper Mississippi, Membré became the historian of the expedition. It is to his journal, therefore, that all subsequent writers are mainly indebted for the results of the exploration. The two fathers who remained at the stations on the Niagara were to establish missions and extend the influences of civilization as widely as possible among the Iroquois tribes; and there are no intimations that they did not faithfully perform their charges. If all his agents and employes had been as faithful as those devoted missionaries were, La Salle's efforts would have been crowned with complete and glorious success.

At length, on the 7th of August, 1679, the final start on this memorable voyage was made. The Griffin, it will

be remembered, still lay in the Niagara river, three miles below the point where that stream leaves the lake; and the rapids for this distance were so violent, in consequence of the tremendous plunge which the river takes at the falls, that the men did not dare trust themselves to their sails alone. The vessel was therefore towed by twelve men along the eddies near the bank, while those on board aided them to the best of their ability by manipulating the sails to catch whatever breeze there might be. In this way they soon passed above the river into the broad expanse of the lake, when the land party came on board, all the sails were spread, and the little vessel began proudly to dash the waves from her sharp prows. The event was celebrated by a discharge of the cannons and coehorns and the glad shouts of the men, while the great company of savages who had followed them wonderingly along the banks of the river viewed their gradual disappearance in the blue waters of the lake with unfeigned astonishment.

Without deigning to hug the shore as they had previously done in their smaller vessels, the sailors pointed the prow of *The Griffin* toward the center of the lake, and sailed directly for the straits that unite Erie with Huron. In the course of a few hours they were beyond sight of land, and sailing rapidly with favorable winds they came on the third day into the midst of that beautiful cluster of islands lying north of the present city of Sandusky, near which, one hundred and thirty-four years afterward, the celebrated

Commodore Perry gained his great victory over the British fleet. The gentle father Membré, who had a wonderful eye for the beautiful, describes their surroundings in the following language: "All these lakes are full of fish; the country is most finely situated, the soil temperate, being north and south, bordered by vast prairies, which terminate in hills covered with vines, fruit-trees, groves, and tall woods, all scattered here and there, so that one would think that the ancient Romans, princes and nobles, would have made them as many villas. The soil is everywhere equally fertile."

The same day the voyagers entered the strait at the northwest extremity of the lake, having sailed a distance of more than three hundred miles in three days, which every one must admit was a very quick passage for such a vessel. The narrow channel which they were now threading, having never been navigated by any vessels larger than canoes, required the utmost caution to avoid grounding on sand-bars; but they passed through in safety, and soon spread their sails again on the smaller lake that intervenes between Erie and Huron. To this beautiful sheet of water they gave the name of Saint Clare, in memory of the foundress of the Franciscan Order of Poor Clares, this being the day in the calendar of the Roman Church devoted to her. The spelling of the name has since been changed to St. Clair, in honor of an American General. Having crossed the lake they passed into the river of the same name, and in due time reached the

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outlet of Lake Huron. Here they once more joyfully unfurled their sails and sped on their way northward; but they had scarcely reached the center of the lake when they were caught in the embrace of a terrific storm. The wind tore their sails into shreds and troubled the waters until they rose in immense billows, which threatened to engulf the ship. It was as violent a storm as any of the sailors had ever encountered in the open sea, and it raged until all on board, even the brave leader of the expedition himself, abandoned hope and expected every moment to be hurled into watery graves. In this extremity La Salle joined the sailors and the priests in fervent prayers to St. Anthony of Padua, taking upon himself at the same time a solemn vow that if he should be delivered from this peril he would dedicate the first chapel to be erected in his newly-discovered countries to that saint. In a short time the winds subsided and the waters grew calm, a miracle which the good Father Membré attributed to the forcefulness of their supplications. The pilot was the only man in all the company who refused to participate in the devotions, and he appears to have been too badly frightened to pray. Attributing their misfortunes to La Salle, he poured out maledictions on the head of his commander, lamenting the fate that doomed him to a grave in a fresh water lake after having braved the terrors of the seas in all climates and latitudes. It subsequently transpired that this pilot was a scoundrel of the first water, and if he had been washed overboard in the midst of the

storm it might have been better for all concerned. Even so insignificant an incident might have changed the destinies of our continent, by making it French instead of Anglo-American.

The storm having ceased, the sailors soon repaired their torn canvas, and crippled as the vessel was they succeeded in making a headway that brought them into a safe harbor in the island of Mackinac on the 27th of August. Thus the entire trip from the eastern extremity of Lake Erie to the northern limits of Lake Huron, had been accomplished in the short space of twenty days. The Indians who inhabited that island, having never seen such a vessel as The Griffin, gazed in wonder on the "great wooden canoe" lying at anchor in the bay; but when some of the chiefs came on board and the cannons were fired in honor of the event, their wonder changed into consternation. It was with difficulty that several of them could be restrained from jumping into the water, evidently impressed with the belief that the ship was about to be destroyed by thunder and lightning; but their fears were at length calmed, and La Salle gained their friendship by loading them with presents.

Immediately across the strait that separates the mainland from the island, was the mission of St. Ignace, where Marquette had established a considerable colony of Christian Hurons. These Indians had been supplied with guns by the French, and when they were informed of the arrival of La Salle the warriors drew themselves up along the shore

and fired a salute in his honor. But this was the extent of their friendly demonstrations. Surprised at the coldness of their reception, the explorer inquired the cause; and soon learned that his enemies in Canada had busied themselves during the summer in poisoning the minds of the Indians, through the medium of the traders who dealt with them, by representing that it was not only his purpose to monopolize all the trade of the lakes, but also to subdue the natives and subject them to his will. The coming of the great ship, which to these simple-minded people seemed endowed with all the terrors of a modern man-of-war, appeared to confirm the false and alarming reports that had been so industriously circulated; and on learning these facts La Salle no longer marveled at the lack of cordiality in the greeting of the Hurons. He learned also from Tonti, who arrived some days ahead of the ship, and who had come on board as soon as the vessel anchored, that his own men who were sent forward to trade with the Indians had been seduced from their allegiance. Instead of proceeding to the Illinois country as they were directed, they had wasted the time at Mackinaw and among the tribes in that vicinity, while several had deserted and others had squandered a portion of the goods entrusted to them. It was found on investigation that they had been tampered with by La Salle's enemies, and thereafter had rendered themselves very active in spreading distrust among the Indians. Those who were still at Mackinaw, on being taken in hand and remonstrated

THE FIRST SHIP ON THE GREAT LAKES

with, excused themselves for their unfaithfulness on the ground that the visionary character of La Salle's schemes had been represented to them in such strong colors that they were persuaded the ship would never reach the straits; and they had merely taken steps to protect themselves. Four of the deserters were arrested on the island, and on their reporting that two others were at Sault Ste. Marie, Tonti was despatched thither with a small party to search for them, and either persuade them to resume their duties or bring them back by force. As it was not the intention to await his return, La Salle instructed him, as soon as he had accomplished his mission, to proceed along the eastern shore of Lake Michigan to the river of the Miamis (St. Joseph's river), where he would meet him with the remainder of the expedition.

On the 2d of September, while the lieutenant was still absent, The Griffin weighed anchor, and passing through the straits into the western lake, sailed along the north coast of that fine body of water to the mouth of Green Bay, or Fetid Bay as it was then called, where, on an island inhabited by Pottawatomies, La Salle was so fortunate as to find several of his men who had remained faithful to their duty, and who had collected a large stock of very valuable furs. He decided at once to freight his ship with these and other peltries which might be obtained at Mackinaw and other places on the route, and send the whole consignment as a remittance to his creditors at Montreal and Que-

bec. It was a generous conclusion and highly creditable to his character, but it provel to be the most unfortunate incident of the expedition.

On the 18th of September, the ship, having been freighted with her rich consignment, was placed in charge of the pilot-to whom reference has already been made-a supercargo, and five sailors, with orders to proceed with all speed to Niagara; where, after exchanging her cargo of peltries for one of provisions and supplies, they were to return and meet the expedition at the river of the Miamis. La Salle anxiously watched the sails of the departing vessel until they disappeared beyond the horizon, seemingly impressed with a foreboding that all was not right; and that was the last that was ever seen or definitely heard concerning the ship. She disappeared utterly from the knowledge of civilized men. But there are evidences, aside from the doubtful character of the pilot, to support the belief that she was not lost. The value of her cargo could hardly fail to excite the avarice of a man whose previous career had been closely allied to piracy, and it is believed that after passing out of sight of land he changed the course of the ship and sailed to the southern point of Lake Michigan, instead of through the straits of Mackinac as he had been directed. At any rate, her sails were never sighted at the latter place, and it was subsequently learned from a Pawnee boy of fourteen, who had been a prisoner among some Indians in the Illinois country, that the pilot of The Griffin and four other white

THE FIRST SHIP ON THE GREAT LAKES

men had been seen there, and that they had ascended the Mississippi in two large canoes filled with goods stolen from the ship. Among these were furs, cloths, powder, hand-grenades, and other articles which the boy could not have imagined, and must have seen in order to be able to describe them. The youth stated that it was the intention of this party to join Du Lhut, who was then wandering through the country west of Lake Superior, as we shall see a little further on; and that on finding him they expected to push on to the English stations on Hudson's Bay. But they had hardly launched their canoes on the Great River when they were attacked by a large party of savages from the West, who killed all the Frenchmen except the pilot and one other, who were supposed to have been sold as slaves to a tribe whose country lay far up the Missouri, probably the Osages. This was the last rumor that ever came back concerning the ship and her crew, and as the story is entirely probable and bears internal evidence of truth in the information given by the Pawnee boy, it may be accepted as a solution of the mystery. In no particular is it any more romantic than hundreds of other incidents that occurred in the early history of our country; which if they could be collated would make a volume of interest so thrilling as to captivate the world.

DIVISION XXVI.

Founding of Fort Miami.

La Salle's party was now reduced to seventeen men, besides himself and the three fathers; and the departure of the ship obliged them to make the remainder of their journey in canoes, of which they had four, and which were likewise heavily freighted with a blacksmith's forge, a number of carpenters' tools, baggage, blankets, merchandise, and other articles entering into the outfit of an exploring party. The tempestuous season of the year was approaching, and danger was to be apprehended from wind and waves which such light craft would find much difficulty in supporting. Some of the men murmured and wanted to turn back, being appalled at the perils which they knew lay before them; but La Salle sternly put down the incipient mutiny and ordered the grumblers to their places. It was the first time that any of them had ever come in conflict with his will, and the lesson he gave them was sufficient for the remainder of the voyage.

The little fleet of canoes took their departure southward on the evening of the same day that *The Griffin* sailed, intending to cross the mouth of the bay to the mainland before nightfall; but they had scarcely made half the dis-

tance when thick darkness fell upon them, accompanied by a heavy gale of wind that threatened at every moment to swamp the canoes. But they managed to ride the storm, and the men by constantly calling to one another succeeded in keeping together until daylight revealed their position. They now found themselves near the extremity of that long point of land which extends northward from Sturgeon Bay, and is in fact an island; where, with considerable effort and no little danger they brought their frail barks to the shore. Here the tempest held them prisoners for four days. Meanwhile they had no meat with which to season their dried pumpkin and parched corn, except the carcass of a porcupine that La Salle's Indian hunter was so fortunate as to kill and bring into camp. The location of this dreary spot is commemorated by a hamlet called Hedge Hog, which stands on or very near its site; and one can but marvel that any civilized being would care to live in such a place.

In all his wanderings La Salle appears to have been accompanied by a faithful Indian, who served him in the double capacity of footman and hunter, and whose unselfish devotion saved his life on several occasions. Like most of his race, this savage was a skilful woodsman and very expert in the use of firearms. He could track and kill game, or detect the trail of hostile bands, when all others were at fault; and his marvelous intuition in this respect, together with his stoicism when in camp or at the forts, induced some of the more ignorant of the men to regard him

as a sort of familiar or demon in league with their commander. La Salle was careful not to disabuse their minds of this sentiment, because it was one of the strong factors which he exercised in retaining control over their turbulent dispositions.

The wind and the waves having subsided, they once more submitted themselves to the treacherous depths, but had proceeded only a short distance when the gale sprang up again, accompanied by blasts of sleet that cut their faces and hands like fine shot, compelling them once more to seek refuge on the shore. This time they were obliged to land on a barren rock, where they remained for two days without fire and with no shelter but their blankets. During this time their only food was a little parched corn, eaten cold and without salt; for owing to the heavily laden state of the canoes La Salle had resolved to depend for food on wild game or such supplies as he might obtain from the Indian tribes inhabiting the region through which he expected to travel. It will be seen therefore that they were in no condition to remain long in any place where neither game nor human beings were to be found; but they were under the absolute necessity of constantly pushing their way onward.

The next landing place of sufficient importance to be noted was at the mouth of a small stream, presumably the Milwaukee river, where on examining their food sacks they found that not another morsel was left. Everything had been consumed, and in future they must rely on the skill



INDIAN WEAPONS, CALUMETS, INSTRUMENTS, ETC.

THOUGH there are many marked characteristics by which the different tribes and nations of North American Indians may readily be distinguished, there is also much in common between them pointing strongly to sameness of origin. Association, and necessity of adaptation to conditions would account for much, but not for nearly all the similarities that are to be found. In the picture herewith is shown a collection of weapons, instruments and implements which belong alike to every Indian tribe however widely separated by distance, climate, or conditions, thus illustrating the contention advanced by many ethnologists that all Indians are probably indigenous to North America and sprang from a common source, but whence this source is a question unanswerable.



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of the hunter or go hungry. But they had observed some Indians lurking in the woods on the border of the lake, and supposing that their village was near, La Salle sent three men with the calumet and such goods as the savages valued, to search for corn. They soon came upon a deserted village, the inhabitants having concealed themselves in the woods in dread of the strangers. Here the men found an abundance of corn, to which they helped themselves, leaving in exchange a sufficient number of articles to pay for what they took. As night came on a number of warriors, fully armed, were observed hovering near the canoes, evidently with no friendly purpose; but when the calumet was presented they came to the camp, and amused the men with dances and songs. They were delighted with the discovery that the strangers meant them no harm, and on returning to the village they were so well pleased with the goods left in their cabins, that as soon as morning came they brought more corn and a liberal supply of venison, all of which they gave freely to the voyagers. These Indians being so hospitable, and possessed of such ample stores of corn and meat, La Salle resolved to rest his company there for several days: and thus it happened that he and his followers were the first white men to spend any time on the very ground where it is supposed the city of Milwaukee now stands.

But their trials were not yet over. During the whole period of their voyage down the western shore of the lake the wind prevailed from the northeast, which gave it a fair

sweep across the face of the water. This brought it to them saturated with snow and sleet, and kept the waves rolling at such a rate that navigation in canoes was extremely dangerous. They found another haven of rest, however, at the mouth of the Chicago river, where a friendly band of savages had established a village for the convenience of hunting and fishing. Here they were hospitably entertained for several days, the broiled white-fish and fat venison being especially relished by the weary travelers. These Indians belonged to the Illinois nation, which had long been on good terms with the French, and they remembered with pleasure the visits of the "Black Gown," as they called Father Marquette.

On leaving the Chicago river and coming to the eastward turn of the lake, the explorers noted a decided change in the climate. The weather became warmer and the waves were less boisterous. Game was more abundant, and so tame that deer and turkeys came down close to the water, where the men shot them as often as they were in need of food. Great clusters of ripe grapes hung on the trees, to which the men helped themselves in abundance, and there were persimmons and other fruits of which they did not know the names, but which they enjoyed immensely after their long abstinence. There were no longer any signs of discontent among the men, but all seemed delighted with their situation and prospects, and congratulated themselves on having adhered to their original purpose. They were now in a land

of plenty, where nature smiled on every hand, and every prospect was pleasing. They landed frequently to rest, and hunt and fish, for the denizens of the water were as plentiful as the game in the forest.

Finally they drew their barks ashore on a small peninsula, wooded and covered with a thick carpet of grass like a wellkept park, and so inviting that they resolved to rest there for several days. But some of the men on going into the woods to gather grapes, discovered footprints of Indians, and as they were now approaching the territory of the Iroquois, La Salle deemed it wise not to seek an acquaintance with the strangers; for however friendly they might be at home, no one could tell what their bands of young men would do when out on the war-path. He therefore gave strict orders for the men to make no noise, at the same time directing them to take the canoes to a secluded place and turn them upside down, with the goods hidden underneath, in order that they might not attract the cupidity of the In-But while engaged in this work the men saw a bear climbing a tree to feast on some grapes that hung a short distance above the ground, and unable to resist the temptation one of them leveled his gun and killed the beast. Profoundly vexed at this piece of indiscretion, La Salle ordered the arrest of the man, and also placed a sentinel near the canoes with injunctions to keep a close watch on them. These arrangements having been made, and the campfires extinguished, the men rolled themselves in their blankets

and sought such repose as they might obtain under the exciting circumstances.

The noise of the gun had been heard by the savages, who proved to be a band of Outagamies, or Fox Indians, from the banks of the river in Wisconsin which bears the name of their tribe. They were on a hunting expedition, and being near the territory of their natural enemies, the Iroquois, they were watchful and suspicious. On hearing the sound of the gun they supposed that they were in the vicinity of a party of that nation, but during the night they surrounded the camp and stealing close up to the sleeping men discovered their mistake. Having no desire to bring on a quarrel with the Frenchmen, with whom their nation was at peace, they crept away as stealthily as they had come; but in doing so some of the young men discovered the canoes, and their fancy being attracted by a brilliant red coat they stole it and some other articles of merchandise. As they were slipping away one of them stepped on a dry stick, which snapping with a loud noise alarmed the sentinel, who had fallen asleep. Instantly firing his gun the whole camp was aroused, whereupon the savages cried out that they were friends, and offered to smoke the calumet of peace. La-Salle having no desire to antagonize them, accepted their offer, and directed some of their old men to approach and explain their presence so near his camp. Thereupon four white-haired sachems came forward, and made the statement which has already been outlined; adding that after

discovering the strangers to be Frenchmen, and not caring to disturb them, they had endeavored to withdraw, when the breaking of the stick revealed their presence. They were very careful to say nothing about the stolen coat and goods, and as the theft had not yet been discovered, their explanation was accepted and the peace-pipe was smoked.

When daylight came the theft of the coat and goods was revealed, and knowing very well that if the affront were allowed to go unpunished it would be repeated, with perhaps added insult, La Salle decided to enforce satisfaction. Therefore, selecting a small party of armed men, he went out in the direction which the Indians had taken when they left the camp, and finding two of their hunters strolling One of them in the woods he brought them back with him. was despatched to the camp of the savages, with a threat that if the stolen goods were not returned he would shoot the remaining prisoner. This message threw the whole band into consternation, for the coat, as well as the other articles, had been cut in pieces, according to the custom of the savages, and distributed to the various individuals. It was therefore impossible to restore them to their owners, and after an anxious conference they resolved on liberating the prisoner by force. In order that the Frenchmen might have no time to prepare for the attack, they set off at once to carry their resolution into effect; but La Salle, suspecting treachery, had posted his men in a strong position, where they were abundantly able to take care of themselves. For

some time, however, it appeared that a conflict would be inevitable, for the Indians were greatly exasperated and made several demonstrations of a determined character. At length Father Hennepin, who had seen service in the Netherlands and was not to be intimidated by the parade of savage warfare, ventured boldly into the hostile lines and proposed a parley. Having respect both for his courage and his black gown, the Indians gladly acceded to his proposal, and two of their old men returned with him to arrange the preliminaries. They declared that the theft had been disapproved by all the chiefs, that it had been committed by some of the young men without their sanction; but that the coat and goods having been cut in pieces it was impossible to restore them. They offered, therefore, to return a few of the smaller articles, which were still intact, and pay for the rest. So reasonable a proposition could not be declined, and all show of hostilities instantly ceased. The two parties came together on the most amicable terms, the savages ratifying their part of the treaty by a present of beaver skins worth more than all the goods that La Salle had in stock. In order that he might appear no less generous than themselves, he gladdened their hearts with numerous presents of those brilliant but inexpensive gewgaws that are so highly prized by savages, after which the joyful event was celebrated by a grand feast and numerous stately speeches, in which the red orators brought out all their rhetoric in their efforts to emphasize their ardent attachment



known they inhabited the country east of Detroit and near the St. Lawrence River. But they were driven thence by the Iroquois to the vicinity of Green Bay. in Wiscowia, and about the middle of the seventeenth century they were again forced westward to the region beyond Fox River, eventually finding a resting place on the Upper Mississippi in Iowa. They were the Outagamies of the early Jesuit fathers, that name meaning fox in the Indian tongue. There was another branch of the same people who called themselves Musquakink, or "men of red clay," the origin of which is not known; but they are supposed to have been clay-eaters, and probably derived the name from that fact.

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for their new friends. It was one of those incidents in which both parties were glad to be relieved of the necessity of fighting, and to find an easy and honorable way out of the difficulty.

These gallant Foxes whose acquaintance La Salle had thus made, possessed a history interesting enough to be noted. They belonged to the great Algonquin family, and were celebrated in history as turbulent, warlike and daring. They were among the boldest, and at the same time the most chivalrous, of all the red men of America. Their tribe was composed of two stocks, or branches, one calling themselves Outagamies, meaning Foxes; and the other Musquakink, or men of red clay. This latter definition is not very clear, but it was probably due to some peculiarity in the soil of their territory; or they may have been clay eaters, as many of the savages were. The Foxes were related to the Sacs, and in early times both nations lived east of Detroit, some writers claiming that they dwelt as far toward the Atlantic as the St. Lawrence river. Their restless disposition brought them in conflict with the Iroquois, who drove them first to the vicinity of Saginaw Bay, in Michigan. There the Winnebagoes joined hands with the Five Nations and forced the foxes around Lake Michigan to Green Bay and the vicinity of Fox river, where they were found by the French missionaries as early as 1667. From this field their hunters penetrated far toward the west in quest of buffaloes, and thus came in conflict with the Sioux, with whom they

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afterward waged almost a perpetual war. Gradually the Foxes, and their cousins the Sacs, encroached upon the field claimed by the Sioux until they pushed their way to the Mississippi, where they settled around Rock Island and on the banks of Rock river. They also spread northward, along the eastern bank of the Mississippi, into the southern part of Wisconsin, where one of their celebrated chiefs named Dog gave title to the city of Prairie du Chien, meaning "Prairie of the Dog." It was fortunate for La Salle that his first brush with these savages resulted so favorably, for a conflict with them would doubtless have been fatal to his purposes.

At the conclusion of the grand feast with the Foxes, the Frenchmen reëmbarked in their canoes, and pursued their way around the southern coast of the lake until they came to the mouth of the Miamis river, now called the St. Joseph's. Here La Salle had decided to establish his general rendezvous, whence he expected to reach the Illinois by its eastern branch, called the Kankakee. This would require only a short portage for canoes at a point not far south of the present city of South Bend, Indiana; while the St. Joseph's river and its tributaries, extending more than half way to Lake Erie, afforded comparatively easy access to and from the east by that route.

The river of the Miamis was reached on the first of November, and there La Salle hoped to meet Tonti, as well as a detachment of twenty of his men whom he had sent by way

of the eastern shore for the purpose of trading with the Indians who lived there; but no one was present to greet him. This was a serious disappointment, for as the route he had pursued was much longer than the one by the eastern shore, he had expected the other parties to arrive ahead of him. He was especially disappointed at the absence of Tonti, who had always been the very soul of promptness; and no word having been received from *The Griffin* he began to feel apprehensive concerning her fate. However, the absence of the ship was not yet a cause for serious uneasiness, for even if she had not been delayed in her passage either way, she could hardly have made the round trip in so short a time. It was not long until La Salle learned the probable fate of the vessel.

But there were other matters to worry and annoy the leader. His party were now dependent entirely on the chase for their daily food, and they had scarcely landed when the men began a series of factious and irritating complaints. They urged their commander not to tarry at such a place, but to proceed at once to the Illinois country, where they might purchase corn and other food from the natives and avoid the danger of famine. They represented that the rivers would soon be closed with ice, rendering navigation impossible; in which event they would inevitably be confined to their present location, and fall victims to starvation or the savage tomahawk. Such complaints are always common among men under similar circumstances, and only the

strongest and most resolute of leaders have ever been able to overcome them. La Salle showed himself equal to the emergency. He declared that the Illinois were a powerful and warlike nation, who might be tempted by the presence in their country of so small a force to murder and rob them; while by waiting until reënforcements came they could make a showing that would command respect. while he hoped to fall in with some straggling party of their countrymen, from whom he could learn their language and obtain supplies; and that under all circumstances he was obliged to remain there until he received word from the other members of his party, for if they came and found no one they would be at a loss what to do, and might themselves perish. Finally he brought the matter to an issue by declaring that he would remain with his Indian hunter and the priests if all the rest deserted him; whereupon they submitted, though not without considerable murmuring and complaining, as might have been expected.

In order to divert their minds, as well as to establish a post for future operations, La Salle resolved to erect a fort. The place was well suited for that purpose. At the point of the peninsula between the river and the lake there was a hill of considerable elevation, triangular in form and protected on all sides except the rear by the water. At the rear there was a deep ravine, which could be utilized like a modern rifle-pit, and when fortified by palisades it would be practically unassailable by any force the savages might bring

against it. The top of the hill was level and covered with trees, which afforded all the facilities required for palisades and cabins. A space was marked out eighty feet in length by forty in width, and enclosed with strong pickets; and for a distance of two musket-shots beyond the ravine the trees and underbrush were cleared away, so as to leave no cover for an enemy. Within the enclosed space cabins were erected for the comfort of the garrison, and when the whole was completed it was called Fort Miami. This was the first fortification erected by white men west of Frontenac, and it remained for years a landmark on the southeastern shore of Lake Michigan.

DIVISION XXVII.

La Salle's Voyage down Illinois River.

WHILE this work was in progress, La Salle carefully sounded the channel leading into the harbor, and marked its windings by long stakes driven on either side, to which bear skins were attached. This was done for the safety of *The Griffin*, whose arrival was now daily expected. Two men had been despatched to Mackinaw by the shortest route, conveying instructions to the pilot to sail directly to the fort, and informing him of the signals which would enable him to steer the vessel safely into the harbor. Nothing was overlooked by the careful and far-seeing La Salle.

This work occupied the whole of November, during which time the men were confined to a diet of bear meat and a few roasted acorns which they gathered in the adjacent forest. Those who have been accustomed to it declare that nothing can be finer than the flesh of the bear, which is always juicy and tender and never palls on the appetite; while roasted acorns are not a bad substitute for bread. But the men were eager for some cause of complaint, and after living on this fare for a couple of weeks they announced that they could no longer endure it. Up

LA SALLE'S VOYAGE DOWN ILLINOIS RIVER

to this time the meat had been supplied by the Indian hunter, who found plenty of fat bears hibernating in the immediate vicinity of the fort; but the men declared that he was lazy and did not perform his duty; that if he would venture further into the forest he might find plenty of deer and wild turkeys, which would afford them a change of diet. They insisted therefore on being allowed to go hunting themselves, but this privilege was denied, for La Salle saw plainly that their real object was to desert and make their way back to the east. He therefore kept them rigidly within the limits of the fortifications, and required them to eat such food as he was able to supply. But their faultfinding did spur the hunter up to some extra effort, so that once or twice a week he treated them to roast turkey or venison, with occasionally a broiled fish out of the lake; and except for their unhappy dispositions they might have lived like kings. Certainly no one could desire better fare than they had, and it was brought to them in abundance.

The fathers in the meantime had built themselves a bark cabin, which they fitted up as a chapel; and here the services of the Church were held regularly. This had a mollifying influence on the conduct of the grumblers, for they were all Catholics and devotedly attached to their faith. The influence of religion over the minds of men was never more forcibly demonstrated than in this instance, and without the help of the priests it is not likely that La Salle would have been able to control the turbulent spirits of his men. A

number of Indians having discovered what was going on, came daily and sat around, solemnly watching the progress of the work. The fathers availed themselves of this opportunity to begin their missionary labors, and the red auditors heard their message with evident interest; though it is doubtful if any of them understood its meaning. But the services helped to entertain them and win their friendship, which was that much gained.

At length, after the middle of the month, the Chevalier de Tonti arrived, having been detained by the unwillingness of his men to exert themselves in hurrying forward. They had persisted in making a frolic of their journey, by wandering into the woods to kill game, and gather acorns and wild fruits which were now ripe and in good condition. They were perfectly satisfied with their fare, and seemed desirous of prolonging their journey to its utmost limits. In fact, some of them had apparently resolved to devote the remainder of their years to that mode of life, for it was with difficulty that Tonti restrained them from deserting. So infatuated were they with the wild freedom of the forest and the easy living which it afforded, that they were ready to exchange all the boasted comforts of civilization for the new form of existence.

Finding that he could not control them, Tonti with a few of the most faithful, came on in two canoes, well laden with fresh venison and other game, and soon arriving at the fort reported the conditions to his commander. There are inti-

LA SALLE'S VOYAGE DOWN ILLINOIS RIVER

mations that the gallant soldier had himself become infatuated with life in the wilderness, and to some extent neglected the enforcement of discipline; for he was so impressed with the evident displeasure of La Salle that he hastened back at once to bring the loiterers. On the way a violent gale upset his canoe and drove it ashore, but no misfortune could restrain his energy when once aroused; and in due course of time he found the men and brought them into camp, with the exception of two who had availed themselves of the opportunity to desert. Nothing more was ever heard of them, and it is probable that they joined some band of Indians and became themselves veritable savages.

Tonti brought the unwelcome intelligence that *The Griffin* had not been sighted at the straits, either going or returning; and as seventy days had now elapsed since she sailed, La Salle became convinced that some disaster had occurred. Some of the men who came by the eastern shore brought a rumor that she had been plundered and burnt by the savages; but the probable truth of her disappearance was learned at a later date from the Pawnee boy whose story has already been told.

Fortunately, this winter of 1679-80 proved to be a mild one. Near the end of November there was a cold spell which froze a thin coating of ice over the surface of the rivers, but the weather moderated in a day or two and the ice disappeared. On the 3d of December, therefore, La Salle resolved to set forward. Leaving a small garrison of four or

five men to take care of the fort, the remainder, to the number of thirty-three, embarked in eight canoes, with all their effects, and set out to paddle up the river of the Miamis to the portage. The distance, counting the windings of the stream, was less than sixty miles; but the exact location of the portage was not known, and several days were wasted in an unavailing search for it. Annoyed at the vain efforts of his men, La Salle himself went out alone with the hope of meeting better success. He remained so long that his companions became alarmed for his safety, especially when night arrived and still he did not return. The cause of his absence was not known till the following day, when he came into camp safe and well. He had in the meantime met with a most remarkable adventure. While passing through the woods between the St. Joseph's river and the head waters of the Kankakee, he came upon a strip of marshy ground, and in endeavoring to pass around it he lost his way. Wandering until night, he fired his gun hoping to attract the attention of the men in camp; but no reply came to the report. His steps had led him further into the wilderness than he supposed, and there now seemed no alternative but to spend the night alone in the woods. Presently he saw a light a short distance away, and on approaching it he observed a comfortable camp-fire and near by a large bed of leaves, which some person had evidently occupied only a short time before. La Salle concluded that it must be the camp of an Indian hunter who, frightened by the noise of his gun,

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had taken refuge in the woods; and it was reasonable to suppose that he was at that time not far distant in the darkness watching his camp for the approach of intruders. Without considering the danger he incurred, the intrepid explorer advanced to the fire and made himself at home, deciding to take the risk of spending the night there rather than in the black gloom of the forest. Fortunately, he was not disturbed; the owner of the camp had apparently been so badly frightened that he ran clear away, or perceiving by the light of the fire that the intruder was a white man, he thought best not to molest him. With his hatchet La Salle cut down a lot of bushes and spread them in a circle around the fire, so that no one could approach without making noise enough to awaken him, and then stretching himself in the bed of leaves, with his gun in hand, he slept undisturbed through the night. Early in the morning he resumed the search for his own camp, and was fortunate enough to find it during the day, bringing with him two fat opossums which he had killed with a club while they hung by their tails to the limb of a persimmon tree.

So much time had been wasted in their unavailing search for the portage that La Salle began to despair of finding it; but before the close of the day the faithful Indian hunter came in and reported its location. They had gone too far up the river and passed the bend that marked the place; but by the aid of the hunter it was soon reached, and in a little while the canoes and their cargoes were transported over

the space of four or five miles to the head waters of the Kankakee. Their progress from this time onward was easier and more certain, for they had nothing to do but paddle their light barks along the winding course of the placid The Kankakee for some distance below its source flows through a flat and marshy country, with but little current; and in one place it broadens out into a lake of considerable proportions. The banks were lined with tall rushes and alder bushes, and other growths peculiar to such places, where ducks, wild geese, and swans make their nests; but there was very little game of any other kind. Great flocks of ducks and geese were constantly flying overhead, or noisily playing in the waters of the river and marshes; and as they were exceedingly tame many of them were killed for food. Being fat and tender they furnished an agreeable change in the diet to which the men had been so long accustomed, and their spirits and good humor revived in proportion to the betterment of their surroundings. At night they camped on the banks of the river, where they built great fires to warm themselves and broil their meat, while the evenings were devoted to dancing, singing, and story-telling. Thus the days and the nights sped by in a continuous round of pleasure. Food of the best quality imaginable was abundant, the weather was mild, and all nature seemed to smile in serene enjoyment; as there was no occasion for complaint, so every one remained in the best of spirits, and the whole expedition seemed like one continuous



REMARKABLY picturesque scene is here presented, interest in which will be especially great to the younger generation, to whom buffaloes are as rare as lions. To those now living who crossed the plains forty years ago the picture will serve to recall scenes which they witnessed, when these animals roamed in almost countless herds over the plains of the vast west, and were the chief source of sustenance of Indian tribes of that region. In the time of Hennepin and LaSalle buffaloes were in almost infinite number on the plains of what is now Illinois, Indiana, Missouri, and Arkansas, the hunting of which was both sport and occupation for Indians, who used the flesh for food, and the hides for many domestic purposes.

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picnic. Now and then a deer or a bear was killed to increase the stock of provisions; but the buffalo, which during the summer ranged that country in large herds, had departed for more southern pastures. At length, however, one of these animals was found mired fast in a marsh, and several of the men went out to slaughter it; but when they drew near it presented so ferocious an aspect, and bellowed and lunged so frightfully, that their courage forsook them and they dared not approach. In this dilemma the Indian hunter came to their rescue, and with a single thrust of his long spear dispatched the beast, which floundered in its death agony among the reeds and marsh grasses like some monster of the deep. A plentiful supply of buffalo-hump and hindquarters was now added to their already well stocked larder, and the explorers continued their journey in quest of new adventures.

On coming out of the marshy district the river flowed through a more desirable country, consisting of rolling prairies stretching in every direction as far as the eye could reach, with an occasional patch of timber near some watercourse. The current was less sluggish, so that they progressed more rapidly and with greater ease, for they were not required to do any more paddling than was necessary to keep the canoes in the middle of the stream. At length, toward the end of December, after having floated down the Kankakee a distance of nearly one hundred miles by its winding course, they came to the Illinois which they were

glad to find still unobstructed by ice. Father Membré makes the length of their voyage on the Kankakee one hundred to one hundred and twenty leagues, and some other writers, without taking the trouble to measure the distance on the maps, have followed this erroneous statement. Any one can readily perceive, on examining a modern map, that the distance from the portage near South Bend to the junction of the Kankakee with the Illinois, after allowing for the windings of the former, cannot exceed one hundred miles. The father made the mistake because he had no means of measuring the route, and as they floated leisurely, enjoying themselves as they advanced, and consuming a great deal of time, he inferred that they had passed over a space of more than three hundred miles.

At the junction of the streams the Kankakee is the larger of the two, but the Illinois soon asserts its supremacy and becomes a river of noble proportions. Its more rapid flow carried the explorers forward at the rate of several miles per hour, through as beautiful a country as their eyes had ever beheld. For some distance, however, they saw no villages or other signs of inhabitants, conditions which they regarded with some degree of apprehension, for they knew that the Illinois were a populous nation. La Salle had been repeatedly warned on the way, by Indians whom he met on the shores of Lake Michigan, and especially by the Foxes who stole the scarlet coat, that the Illinois were greatly displeased with the French, and that he might expect a hos-

tile reception at their hands. The absence of inhabitants along the banks of the river was therefore a matter for anxious consideration, and he began to fear that the savages might have heard of his coming and were planning an ambuscade of his forces at some point below. His apprehensions were increased when they came at length to a large town on the right bank of the river, which they found to be entirely deserted. Although the place was composed of four or five hundred cabins, each capable of accommodating from five to six families, not a living soul was to be found in it. But the absence of the people was soon explained in the most reasonable manner. There was no disposition on the part of this nation to make war on the French; but it was their hunting season, and they had separated into bands and gone in various directions in quest of game. On such occasions it was their custom for all the inhabitants, including the women and children, to abandon their villages and live temporarily in camps near their hunting grounds; hence the deserted state of the country through which the explorers were now passing.

The village where they had arrived was not far below the present town of Ottawa. The houses were well built of poles covered with mats of rushes, and in some instances with the skins of buffaloes and bears. On landing, the men discovered an abundance of corn stored in granaries and *caches*, and as they had been for a long time without any food but wild game, La Salle resolved to take the risk of appro-

priating some of this grain, hoping to satisfy the Indians when he should meet them by stating his necessities and making them liberal presents. About fifty bushels of the corn were therefore transferred to the canoes before resuming the voyage.

The last night of December was spent in this town, and when morning ushered in the beginning of the new year of 1680, the occasion was celebrated by mutual salutations and good wishes, and the firing of guns. This first New Year celebration within the limits of the Mississippi Valley was an event worthy of note, and the fact that it took place so near the heart of the valley, and under such romantic circumstances, adds much to its interest.

DIVISION XXVIII.

The Founding of Fort Crevecœur and St. Louis.

THE travelers resumed their journey on the 1st of January, and sailed down the river for three days without observing any further signs of inhabitants. On the fourth day the river broadened out into the proportions of a lake, which they found to be about twenty miles long by an average width of three miles, and it is known in our times as Lake Peoria; but the Indians called it Pimiteoui, meaning that plenty of fat beasts were to be found on its borders. This was one of their most celebrated places for hunting and fishing; and on coming to the end of the lake where it narrowed down again to the width of the river, the voyagers beheld an immense encampment of savages, stretching along both banks for a considerable distance. These were the Indians who inhabited the town already mentioned, and they were now encamped at the lake on their annual fishing and hunting excursion. It was a spectacle calculated to inspire alarm, for there were several thousand warriors in the camp, who when the canoes came in sight gathered along the banks of the river with arms in their hands. However, they made no hostile demonstrations, but stood gazing curiously at the

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approaching fleet, evidently wondering what it could mean. Putting on as bold a front as possible, La Salle formed his flotilla abreast across the surface of the river, placing Tonti in command on the left and reserving the position on the right for himself. This formation brought the two canoes on the outer wings within half a pistol-shot of the banks, where they would have been easy marks for the arrows of the savages had the latter possessed any desire to bring on a conflict. Observing this warlike demonstration on the part of the strangers, the Indians made their formations to meet it, while the women and children fled with incredible confusion from the camp. La Salle had a calumet of peace, but he declined to show it lest they might construe the act as a sign of weakness. He therefore stood up boldly in his canoe, with his gun in hand, and awaited the issue. Slowly the canoes floated down with the current, until they came abreast of the warriors assembled on the banks, when one of their chiefs called out in a loud voice and demanded who they were. La Salle replied that they were Frenchmen, who had come to visit their country in peace, and that they had presents for them. This joyful announcement produced an immediate change in the aspect of affairs. venerable sachems came forward with as many calumets of peace, whereupon La Salle also presented the one that he bore, and the grim-visaged front of war instantly disappeared. The travelers were conducted to the cabins of the people, where they were treated to a thousand civilities, while



ANY tribes of the north and northwest indulged their passion for sport by dances of different kinds, which besides contributing to their pleasures also, upon occasion, served to stimulate their ambition and to fortify their courage. The Buffalo dance was usually a form of celebration, which was an expression, so to speak, of pleasure felt at the return of the hunting season, when buffaloes descended to the plains, at the expiration of winter, and afforded the Indians opportunity to replenish their exhausted stores of food. It was also performed, at times, as an act of propitiation, when the hunting had been disappointing, to conciliate adverse powers, and again as a thanksgiving for a very successful season.



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and are tribes of the north and northwest indulged their passion for sport by deaces of different kinds, which besides contributing to their pleasures also, upon occasion, served to stimulate their ambition and to fortily their courage. The Buffalo stanet mas usually a form of celebration, which was an expression, so to speak, of pleasure felt at the return of the hunting season, when buffaloes descended to the plains, at the expiration of winter, and afforded the Indians opportunity to repleases their expansised stores of food, it was also performed, at times, as an act of propitation, when the hunting had been disappointing, to couri are adverse powers, and again as a shankagiving for a very buckessful season.

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fleet-footed young men were sent to recall those who had sought refuge in the tall grass of the adjacent prairie.

All the remainder of the day was spent in feasting and rejoicing. La Salle informed the chiefs that he had come from Canada, at the request of the great Onontio (father) who ruled there, to bring them the true religion, and to give them guns and ammunition so they could defend themselves against their enemies. It was a singular combination to mention the religion of Christ in the same breath with bullets and powder, but it was one that appealed readily to the savage understanding. And indeed the same principle appears to hold fairly well throughout all nations. La Salle told them also about the corn he had appropriated at their village, which he explained was a case of necessity; for under ordinary circumstances he would not think of taking anything that belonged to them without their consent. But he was ready, he said, to pay them the full value of their corn, and they might themselves choose from his goods enough to satisfy their people. This proposition was hailed with delight, and after the chiefs had made their selections La Salle voluntarily doubled the amount. It seems, however, that his unexpected liberality instead of cementing the alliance more firmly, as he had intended, had the effect of exciting the cupidity of the savages; and that very night they entered into a conspiracy to kill his party and appropriate all his goods to themselves. So uncertain and precarious is the friendship of savages.

When night came the Frenchmen were assigned comfortable quarters in the camp, where they slept without any suspicion of harm; but scarcely had the shades of evening spread over the valley when a scene of an entirely different character was enacted. A chief of the Mascoutins, named Monsoela, came to the camp accompanied by several young men of the Miami tribe, bearing kettles, knives, axes, and other goods, which he presented with a great display of pomp and show to his friends the Illinois. The presents came really from the Miamis, but Monsoela was chosen as their ambassador both on account of his great eloquence and fine reputation as a warrior; and also because his tribe had never been at war with the Illinois, like the Miamis on a former occasion. After his presents had been distributed he harangued the assembled chiefs during the remainder of the night, accusing La Salle of being an intriguer and a friend of the Iroquois, who had come into their country to open the way to their enemies, who he said were gathering on all sides, with the French, to destroy them. In order to convince them of the truth of his assertions, he referred to certain Frenchmen whom they all knew, stating that they would verify what he had said; and having thus led up to the main object of his visit—the robbery and murder of La Salle and his men—he pointed to the richly laden canoes lying at the bank of the river, and asked why they should not help themselves to the goods of the strangers, who had come to rob their people of their hunting grounds and to

murder their women and children. Such an appeal to savages was almost irresistible, and for a time it seemed destined to have the intended effect.

The ambassador, however, made a mistake in leaving before his mission was fulfilled. Evidently dreading the conflict which he expected his advice to precipitate, he and his young men took their departure before the rising of the sun, leaving the Illinois to take care of themselves. When La Salle appeared among his ardent friends of the previous evening, he was surprised to observe their changed de-Now they were cold, haughty, and suspicious, seeming anxious only to avoid him; whereas a few hours before they had been exuberant in their expressions of de-Finding that he could get no explanation from the chiefs in general, and perceiving by their conduct that treachery was meditated, he took one of their number aside to whom he had made several handsome presents, and who had professed special attachment to his person. From this chief he soon drew out the whole story of Monsoela's intrigue, whereupon he repaired to the council house and proclaimed the Mascoutin a liar and a rogue. The boldness of the declaration struck the assembled chiefs dumb with amazement; but it had the effect which he intended, for they reasoned that he would not dare make such a declaration if it were not true. All thought of an uprising against his party was abandoned; but subsequent events disclosed the fact that their minds were not quite clear of prejudice

against the advent of the Frenchmen into their territory. The considerable force of armed men excited their suspicions and fears, and when La Salle broached the subject of building a large boat at their camp in which to explore the Great River, they gave him misleading information, with the evident purpose of discouraging the further prosecution of his enterprise.

In a few days a celebrated chief named Nikanape, who had been absent hunting on the occasion of the previous feast, returned to the camp; and being informed of the presence of the strangers and their intention to explore the Mississippi, he made a special feast of his own and invited La Salle and Tonti as guests of honor. Nikanape had been well named, for he was a shrewd politician and schemer. He was, moreover, brother to the head chief of the tribe, and a man of great influence among the Illinois. Before sit-. ting down to the feast he made a long speech, beginning with an exordium of flattery intended to win the good graces of his guests. He paid them the compliment of asserting that they were "great braves" to come so far with so small a party, and he declared that he admired them more than any other Frenchmen he had ever seen. His people also, he said, were very fond of the French, and they did not want to see them rush heedlessly into danger. Having thus skilfully led up to the main line of his argument, he declared that the passage down the Great River was extremely hazardous; that many red men had perished in attempting

to make it; that the banks were inhabited by a strong and terrible race of men, who slew and ate every foreigner who came among them; that the waters swarmed with crocodiles, immense serpents that breathed poison from their nostrils, and frightful monsters that swallowed a whole canoeful of men at a single effort; and that, even if a boat could be built large and strong enough to withstand these perils, it would inevitably be dashed to pieces in the rapids and falls, or be drawn into the dreadful whirlpool at the mouth of the river, where the whole river itself plunged down a frightful abyss whose bottom no man had ever seen.

We smile now at the highly colored language of the speech, and the dreadful pictures of monsters and horrible things painted by the florid imagination of the savage chief; but it was not any more unreasonable or overdrawn than many statements of learned men of civilized countries of that period, who peopled certain parts of the world with demons and uncanny creatures. In fact Nikanape's speech seems quite tame in comparison with some of the solemn statements made by standard historians of that and later eras; and we must give him the credit of lying intentionally for a purpose, while his rival story-tellers believed what they wrote. However, Chief Nikanape deserves a monument as the most accomplished liar of his nation.

The speech had an ill effect on several of La Salle's ignorant followers, who apparently believed every word of it; he therefore framed his reply with a view to counteracting

its influence on their minds, as well as to show the savage orator that he understood his motive.

He said that the dangers which had been painted in such glowing colors by the eloquent speaker bore on their face so clearly the stamp of exaggeration and improbability that he felt assured his friend Nikanape himself would excuse him for regarding them with incredulity; but even if they were as formidable as represented, his brave Frenchmen would only be the more eager to encounter them for the added glory that would accrue to their achievement. As to the concern which his friend had expressed about their welfare, he would not doubt its sincerity; but he believed there was something at the bottom of his heart which his sense of propriety did not permit him to utter at this time. He felt constrained to say that he saw the seeds of jealousy hidden under the fair words of the speech, which touched him sensibly, since his own words had been open and frank, and he had confided fully in the generous disposition of the great nation of the Illinois. If there were causes for uneasiness, let them not be concealed under the garb of suspicion and innuendo, but let them be brought out in the light of day, where they might be explained and removed. He was surprised that they should listen to such idle and malicious reports as those repeated by Monsoela, who had proved himself a man unworthy of belief, creeping into their camp at night and sneaking away in the darkness, before he could be confronted by those whom he had wronged.

The speech had a very happy effect, its boldness especially captivating the assembled warriors; and none appeared to be more highly pleased than the shrewd and politic Nikanape himself. He frankly admitted having overdrawn the horrors that infested the Great River, but he had done it out of consideration for the welfare of his friends, the Frenchmen, whom he esteemed so highly that he could not willingly see them rush into unnecessary dangers. He could not fail to observe that La Salle had outgeneraled him and defeated his purpose, but he was too shrewd a politician to manifest any chagrin or to show the least disappointment. Gracefully yielding to the inevitable, he announced that the feast was ready, and it thereupon proceeded with the utmost harmony. La Salle gained such power over these people that he not only effected an alliance with the Illinois, but also with the Miamis and the Mascoutins, which was faithfully observed during all the remainder of his career.

But he failed to remove the depressing effects of the chief's speech from the minds of his men, and that very night six of them disappeared, including the two sawyers whose services were so necessary to the success of the enterprise. It was rumored that these men had formed a plot to poison their commander, and then securing control of the expedition to carry it back to Quebec; but the prompt and fearless manner in which he disposed of the difficulties surrounding him disconcerted them and spoiled their plans. What became of the deserters was never known; they probably

either perished in the wilderness or joined some savage tribe, like so many other Frenchmen of that period, and spent the remainder of their lives among that people.

By this time La Salle had learned the probable truth of the loss of The Griffin, and despairing of ever recovering the ship or any part of her cargo, he resolved to defer the continuation of his voyage until other arrangements could be made. Realizing that it would be necessary for him to return to Frontenac to readjust his affairs there, and obtain additional supplies, he decided to erect a fort near the Indian camp, not only as a protection for his men and to remove them from contact with the savages, but mainly for the purpose of giving them employment. He therefore selected a site on the right bank of the river not quite two miles below the camp, where there was a considerable eminence suitable for a fortification; and thither, on the 14th of January, he removed his entire force and began the work of building a stockade. The hill was protected on the upper and the lower sides by two deep ravines that ran almost at right angles from the river, so that by connecting them with a line of palisades at the back of the hill, and digging away some parts of the ascent on the other three sides, so as to render it more difficult, he produced a natural fortification of considerable strength. Within the enclosure he erected cabins and workshops for the convenience and comfort of the men, and the whole matter was pushed with such energy that by the last of February it was practically finished.

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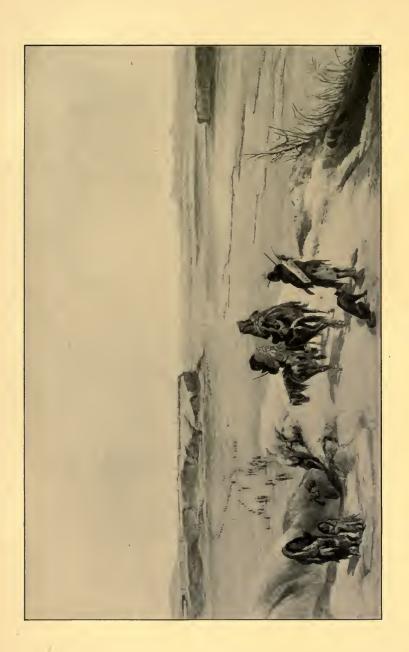
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Yielding to that sentiment which best suited his feelings at the time, La Salle called the place "Fort Crevecœur," "Broken Heart," and until recent years the spot was marked on our maps by that name. It must not be presumed, however, that in consequence of his numerous disappointments and heavy losses, he had any thought of abandoning his great enterprise; on the contrary, he was resolved as much as ever to carry it through, and the sequel will show that no misfortune could dampen his ardor.

While work on the fort was in progress, La Salle planned and laid the keel of a vessel large enough to carry his entire company down the Mississippi, in order that they might dispense with their frail and uncertain canoes. The brigantine was to be forty-two feet in length by twelve in width, and so protected around the sides with thick oaken boards as to constitute a floating fortress against any arms in use by the savages whom he expected to encounter. During all this time the camp was a scene of busy activity. It will be remembered that the two sawyers of the expedition had deserted, but others were trained to take their places, who in a little while sawed boards enough out of the trees which stood on the ground to construct the boat. The boards were seasoned by spreading them on scaffolds and keeping fires burning under them, until within a short time they were ready for use. Meanwhile others had burnt a pit of charcoal, and the forge was set up, so that by the time the boards were seasoned the blacksmiths had hammered out all the

nails that might be required. Within six weeks from the time the keel was laid the hull of the little brigantine stood in the stocks almost completed and ready for her masts and rigging.

These industries had produced a great change in the dispositions of the men. They no longer fretted and complained, but went about their daily tasks with cheerfulness and good humor. The Indian hunter kept them supplied with an abundance of fat game and fish, while corn, beans, dried pumpkins and squashes were obtained from the camp of the Illinois, who manifested great interest in the progress of the work—especially in the "big canoe" that the Frenchmen were building. Not a day passed without a large delegation of curious visitors, who never failed to bring presents of corn or other food, which generosity La Salle was careful to reciprocate by giving them numerous articles of savage finery from his stock of goods. In this way the best of feeling was maintained between the two races.

During the winter a party of Indians came up from the South on a visit to the Illinois, who entirely refuted the wild stories which Chief Nikanape had told about the frightful monsters and other dangers which he claimed infested the Great River. As their tribe lived on the banks of the Mississippi they were familiar with all its peculiarities, and they declared that it was a wide, beautiful river, easily navigated in canoes, and nowhere obstructed by falls, rapids, or whirlpools. In fact they said it was as beautiful and

gentle-flowing a stream as the Illinois, abounding with many kinds of fish, while in the woods and on the prairies along its banks were vast herds of buaffalo, deer, elk, and other kinds of game, besides flocks of wild turkeys, geese, and ducks which made their country almost a paradise for hunters. There were also many kinds of fruits and melons which would not grow in the cold soil of the North, and the climate was so mild that only those who traveled to distant parts like themselves had ever seen snow or ice. Indeed, these Indians gave such glowing accounts of their country and the many excellent things which it produced, that La Salle's men seemed to forget all about their hardships and to long only for the time when they should resume their voyage. Yet a number of them being characterless adventurers. without any sense of duty or obligation, they soon returned to their old habits of fault-finding and insubordination.

While the men were busily engaged on the fort and the brigantine, the Catholic fathers availed themselves of the opportunity to spread the gospel among the savages. They first built a cabin within the enclosure of the fort, which they transformed into a chapel, where services for the men were held regularly every day. Meanwhile Father Membré spent the whole of each day in the camp of the Illinois, studying their language, so that within a few weeks he could speak it sufficiently well to explain his meaning to them. When spring came and the Indians began to prepare to leave their hunting camp, Father Ribourde, who it will be

remembered had been chosen to superintend the work of the missionaries, appointed Membré to accompany them to their town and remain with them. He was accordingly adopted as the son of Oumahouha, one of their principal chiefs, who gave him a home in his own cabin and treated him in every respect as if he were really his son.

On the other hand, Father Hennepin, who was possessed of a restless and roving disposition, who had no fear of anything, and had learned to speak several of the Indian dialects with ease, spent the winter in traveling over a wide district of country, where he became acquainted with several other tribes, and made friends for the Frenchmen wherever he went. He possessed in some degree the same remarkable faculty as La Salle, which enabled him to roam with safety among all kinds of people, and especially fitted him for the dangerous work of an explorer. Father Gabriel, being of a more sedate disposition, remained at the fort, and assisted the aged Father Ribourde in conducting the services there.

Thus the winter passed away, until the end of February, when La Salle resolved to send Father Hennepin on an exploring expedition to the head waters of the Mississippi, while he returned eastward to secure the supplies that were needed to finish their voyage to its mouth. Hennepin was well qualified by nature and experience for this hazardous undertaking, but there are intimations that he at first shrank from the dangers which he must of necessity encounter on such a journey, and La Salle had to threaten to report him

for disobedience to the superior of his Order before he would consent to go. At length, on the 29th of February, 1680—that being a leap year—he set out on his perilous trip, in a canoe, accompanied by two Frenchmen named Anthony Augelle, called the Picard, and Michael Accault (sometimes spelled Ako), both of whom were well armed and supplied with plenty of ammunition. Hennepin, in his clerical capacity, of course went unarmed, but La Salle furnished him liberally with goods to barter with the savages for food and to conciliate them with presents in case of trouble. The value of the goods amounted, in our money, to about \$230. But we must defer the account of Hennepin's discoveries, as well as his remarkable adventures, to a later division.

The second day after the departure of the father and his two companions on their perilous journey to the northwest, La Salle set out on his no less hazardous trip back to Fort Frontenac, accompanied by three Frenchmen and his Indian hunter. It was his purpose to make the journey by land, traveling along the southern shores of Lakes Erie and Ontario, a distance of more than eight hundred miles, through a wilderness country infested by wild beasts and roving bands of savages who might be easily induced to rob and murder them for the possession of the few articles which they were able to carry. It was likewise the most dangerous and unpleasant season of the year, when the rivers were flooded with melting snow and ice, and the travelers, after tramping through the mud and water during the day,

would be compelled to sleep at night on the wet soil with no bedding but their blankets. But so great was this hero's resolution that nothing could deter him from his purpose, and shouldering his musket, with a few pounds of parched corn in his knapsack to serve as food when game might be scarce, he set off with a light heart to accomplish a journey that seems incredible when we consider what he had to overcome.

The brave Chevalier de Tonti, the man of the iron hand and inflexible will, was left in charge of Fort Crevecœur, with a garrison that was now reduced to sixteen men, besides the two missionaries; but his commander had already learned to depend upon his superior judgment and neverfailing resolution, and he left him to care for his interests at this far-western post with no misgivings as to the results.

Following an Indian path along the bank of the river, La Salle and his companions came, on the 11th of March, to the Indian town where he had taken the corn on his way down the river. A number of the inhabitants had already returned from their hunting camp, and were now occupying their comfortable homes and preparing to plant their spring crops of corn and vegetables. Among them was the good Father Membré, installed in his little chapel of bark, and seemingly happy in his work of civilizing these wild people. The scene and its surroundings were so homelike and comfortable that La Salle lingered there two days, enjoying the hospitality of the friendly savages and planning for the

future. Near the village he discovered a spot which charmed him by its natural beauty and the strength of its position, and there he resolved to build another fort. It was a high, rocky eminence, rising abruptly from the water's edge to a level plateau from whose summit could be obtained a distant view of the river and the rolling prairies through which it wound its course. The bluff was so precipitous that the summit could be reached only from one side, and this with a little labor could be so fortified as to make the place almost impregnable. Therefore securing the consent of the chiefs who were in the town, he sent a request by an Indian youth to Tonti to bring some of his men to this place and erect a fort there during his absence. The request was no sooner made than complied with, and to the primitive fortification which he established on the summit of this picturesque rock Tonti gave the name of St. Louis, in honor of the King of France. The place afterwards became noted during the French occupancy of the Mississippi Valley, and frequent references will be made to it in the progress of this history. It stood on the north bank of the Illinois river not far from the present town of Ottawa.

La Salle continued his journey the following day, and having traveled some distance along the bank of the river, he met the two men whom he had sent from Fort Miami to Mackinaw the previous fall, to get news of *The Griffin*. They had no information to impart, a fact with which their commander was already familiar; but he had no idea of the

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extent to which these men had been tampered with by his enemies. Had he known this, and the evil dispositions of the men themselves, he could have saved a vast amount of trouble and loss of time by compelling them to accompany him. But not being informed concerning these matters, he directed them to proceed on their journey and report to the Chevalier de Tonti at Fort Crevecœur; which they did, with results that will be noted hereafter.

None of the incidents of La Salle's remarkable journey on foot from the central part of Illinois to the eastern extremity of Lake Ontario have been preserved, except those already related. They were no doubt numerous and highly interesting, but his mind was so filled with his great undertaking to explore the Mississippi that he seems to have thought of but little else, and consequently made no notes of his trip. He reached Fort Frontenac in safety, where he found that his agents had taken advantage of his absence to rob him of his profits in the valuable trade which he had established, by means of boats and canoes, on Lake Ontario and its tributary waters; several of his canoes had been dashed to pieces in the rapids of the St. Lawrence, and their cargoes lost; a vessel on its way from France, with a large consignment of goods on board for him, had been wrecked in the Bay of St. Lawrence; some of his men, seduced by the machinations of his enemies, had stolen a large portion of his goods at Montreal and sold them to the Dutch at New York; while to crown all, his creditors, hearing the rumors

so persistently circulated, that he and his entire party had been shipwrecked and lost on their voyage up the lakes, had seized upon the little remainder of his effects and wasted them at forced sales. Very few men have ever been subjected to such a series of outrageous misfortunes, and not many would have had the spirit or the energy to rise above them, as La Salle did. Finding himself now without the means of continuing his explorations on the scale that he had planned, he gave up the idea of sailing down the Mississippi in the brigantine, and resolved to adopt the cheaper method of transportation in canoes.

During all his trials he had one staunch friend who never deserted or lost faith in him; this was the brave old Count de Frontenac, to whom he now applied for advice and assistance. It was mainly through the Count's suggestion that he abandoned the idea of finishing the brigantine, which would have entailed considerable expense, and decided to confine himself to the cheaper and perhaps more expeditious plan of descending the river in canoes. Frontenac represented that the principal object was to determine the course of the river, and where it emptied; and as soon as this was done funds could be raised through the influence of the government at home to develop the country, especially if it was found to be rich in the possibilities of trade. This course was accordingly decided upon. It is probable also that La Salle received financial aid from Frontenac at this time, for his resources were so reduced that it is difficult to

conceive how he could otherwise have made his arrangements, even on the modest basis which he finally adopted.

Through the Count's influence he succeeded in engaging a few more men, together with an officer named La Forest; and on the 23d of July, 168o, he again sailed from Fort Frontenac in one of his remaining vessels. No account has been given of this voyage until he reached the straits of Mackinaw, but as he arrived there in a small brigantine it is to be presumed that another had been built by his men above the falls of Niagara, and that a transfer from one vessel to the other was made at that point.

He reached the straits in the beginning of September, where three weeks were consumed in vain efforts to purchase corn. The minds of the Indians had been so prejudiced that they refused to trade with him; they were also informed that he had a considerable quantity of brandy on board his vessel, and this seems to have influenced them to a considerable extent; for finding that he could not obtain corn in exchange for goods, he offered the brandy, which produced an almost magical effect. In a single day sixty sacks of corn were delivered on board his little bark, and on the 4th of October he was enabled to sail for his destination at the mouth of the river of the Miamis. The voyage up the lake was so long and tedious that he did not reach the point of debarkation until the 28th of November, and there he found another disappointment awaiting him. The fort was dismantled and deserted; not a sign was left to indicate the

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cause of the disaster. With a sorrowing heart La Salle landed and viewed the ruins, pondering over what could have become of Tonti and the men who had been left with him in the country of the Illinois. A dread of some greater disaster than any that had yet befallen him oppressed his buoyant nature.

During his absence in Canada events of tremendous significance had taken place in the Illinois country, and far up on the head waters of the Mississippi, of which the great explorer was as yet in profound ignorance; and in order that these may be placed in proper sequence it will be necessary to leave La Salle temporarily at the ruins of Fort Miami, and consider other matters that had a direct bearing on his future career.

DIVISION XXIX.

Romantic Excursions of the Coureurs de Bois.

Before proceeding with the discoveries of Father Hennepin, it will be necessary to give a brief history of a remarkable class of men with whom he came in contact, and of a few of their most daring and successful leaders. Reference is made to the famous Coureurs de Bois, who in their occupation as rangers of the woods produced some of the most picturesque characters that the world has ever seen. They were the predecessors of the later Voyageurs, though a much higher order of men; and there was a certain degree of romance attached to their history which renders it intensely interesting. At the beginning they came almost exclusively from among the lesser French nobles, who from time to time during the intervals of peace in Europe drifted to New France in quest of fortune and adventure. They usually left their native shores with barely enough money in their pockets to pay their way over, and the means necessary to their coming were generally obtained by loans from friends or relatives who were glad to be so cheaply rid of them. Being young men of courage and good family, trained as a rule in the French armies, inured to the hardships of war

in the numerous campaigns of their country, they were ready for any adventure which might arise, however desperate in character. Reared under the influence of that false pride which proclaimed it a disgrace for any one calling himself a gentleman to work or engage in trade, they were forced by necessity to find some occupation that would comport with their station in life, and at the same time afford that degree of excitement and adventure which previous habits rendered necessary to their existence.

On landing in the New World they naturally drifted into the wilderness, where they roamed with the savages; or joining others of their class became outlaws of the forest, unrestrained by any of the rules of society and manifesting an open contempt for the numerous royal edicts that were launched against them. They were free and reckless roysters, such as no other country has produced; and readily casting aside the restraints of civilization, they fell naturally into the customs of the wild people with whom they associated, and over whom they ruled with the imperious sway of despots. The Indians admired them more than they did any other Frenchmen, because their recklessness exactly suited the savage conception of the heroic. The influence of the Coureurs de Bois over the red men was greater than that of any other class of Europeans, with the possible exception of the Catholic fathers. The latter it is true stood at the opposite extreme of the social calendar, yet in spite of their meekness they laid so fast a hold on the imagina-

tions of the savages, by their firmness and contempt of death, that their power and influence over the tribes was necessarily very great.

It has been stated that at one time in the colonial history of New France the entire male population was associated directly or indirectly with the Coureur de Bois element; wives, children, farms, everything, being abandoned for the free and fascinating life of the forest. We have seen what an infatuation that manner of living had for men employed by La Salle and others, and we shall see more of it as we proceed with this narrative; but to say that the whole male population was thus engaged might perhaps be an exaggeration. Yet in some respect or other it is doubtless true that not only the male population of Canada, but all the inhabitants of the province were dependent upon or influenced by the Coureurs de Bois in the various ramifications which they had established. These reckless foresters bought exemption from the penalties of lawlessness by aiding in the protection of the border; and they laughed at the law through the influence which they exercised over the governors. The latter as a rule were in league with them, bound together by the profits which they mutually shared in illicit trade, an intimation of which has been seen in the sharp rebuke administered by the king to Frontenac. But for years nothing could curb their power or lessen their influence over the affairs of the province. They regarded the edicts of the king when directed against themselves as of no more value

BEAVER HOUSES ON THE MISSISSIPPI.

America, from the latitude of the Ohio and Cumberland rivers indefinitely northward. They were greatly prized by the Indians, not only on account of the thickness and elegance of their fur, which was indispensable as a winter garment, but also for their flesh, which was prized more highly than that of almost any other animal. The flesh of the dog and the beaver was reserved as the choicest offering at all their great feasts, especially those of a religious character. This animal is now almost extinct within the limits of the United States, though it existed by the millions in the Mississippi valley at the time of the purchase of Louisiana Territory from France, and was regarded then as one of the principal acquisitions of value.

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than waste paper; for no one cares for a king when he is out of reach.

During the early history of Canada everybody of any prominence in that colony was engaged in the fur trade, an occupation which naturally carried its devotees into the distant wilderness. Companies of considerable financial responsibility were organized both at Quebec and Montreal to handle the trade and encourage those on whose efforts its success depended. Many of the Coureurs de Bois were shareholders in these companies, and they were made to believe that they might become partners in the business; a promise that was held out as a prospective reward for courage and faithfulness, under whose inspiration they displayed more activity than ever. They not only pushed the extension of the fur trade, but they established settlements among the Indians and sought mines of copper and lead; and some of the more ambitious hoped to discover deposits of gold and silver as rich as any that had fallen to the lot of the Spaniards in the south-countries.

Meanwhile there was a high zest for them in the wild adventure of life in the forest and converse with novel scenes and picturesque companionship. It was an existence which they would not have exchanged for all the pomp and splendor of the courts of Europe, with their vanities and disappointments. Indian maidens were not loth to cast their lot with these free-hearted rovers, even assuming the risks of grass-widowhood at the first change of fortune. They pre-

ferred a white husband under any circumstances to one of their own race; for however uncertain the pale-faced men might be, they did not as a rule beat and abuse them. The Indian wife of a Frenchman was his equal, and her wants and comforts were looked after as carefully as his own. She became the mother of his children, the queen of his cabin, and equal owner with him in all he acquired. How could any dusky maiden decline such a state for the degradation and slavery that awaited all her sex among her own people?

Such unions were generally permanent, for when children came the husband and father was prone to remain at home and cease his wanderings, or at most confine them to occasional trips into the forest. This begot the home habit and established bonds of affection that were not easily broken. The little clearing around the cabin grew in size, the patches of corn, fruit and vegetables became larger, and these were followed at length by a cow and some pigs; so that gradually independence and love of home were permanently established.

These men never had any serious trouble with the Indians, except those whose ungovernable passions made them a worry and a care to their own people as well as to others; and the *Coureurs de Bois* who inhabited each particular village were regarded as the natural correctors and executioners of this class. They had no use for a bad Indian, whom they considered much safer in the happy hunting-grounds than he could ever be in this uncertain sphere, where any

extraordinary ebullition of passion might induce him to tomahawk a Frenchman as readily as he would an enemy of his own race.

In the course of nature and within the space of a generation or two, there came into the wilderness a numerous progeny of half-breeds, with French fathers and Indian mothers, whose advantages at home, together with the admixture of the blood of a superior race, made them natural leaders among their savage relatives. They possessed the boldness, the vivacity, and sang froid of the French, combined with the hardihood and cunning of the Indian. They likewise imbibed the superior intelligence of their fathers, and were thus qualified to direct and control the tribes with whom they came in contact.

In course of time a sort of common language, half-French and half-Indian, came to be spoken by all the nations that traded with the men from Quebec and Montreal, so that a Coureur de Bois could travel from the St. Lawrence to the northwestern sources of the great lakes and make himself understood by all the people with whom he came in contact. These free-hearted half-Frenchmen were not averse to labor when necessity required it, and the results were seen in the numerous comforts and conveniences that distinguished their homes from the wretched hovels of their savage kinsfolk. They made long voyages into the wilderness, along the shores of the lakes and up and down the rivers, with as little thought or concern as a farmer's boy would pursue

his tranquil way to mill. They paddled their canoes, threaded dim paths through dense and dangerous marshes, guided their frail barks down cascades and rapids that would have appalled an ordinary savage, crossed portages bearing loads beneath whose weight their full-blooded relatives would have sunk, made a frolic of camping in the snow, and bore with equanimity the hardships of wintering in the woods; ready on their return to the primitive settlements which they and their fathers had established to engage in wild carousals and savage dances; parting with a year's profits for a little finery and fun, and afterward getting an easy shrift from the priest for all their sins. It was a life to attract the young, the hardy, the half-wild; free from restraint, with no thought or care as to what the future might bring forth, and at liberty to come and go at pleasure.

The fur trade of Canada, with its correlative relations between the white and the red races, produced a class of men unique in all their characteristics. In fact, so distinct were they in every respect from any other people that have been seen in the world that they might with justice be classed as a distinct race. Dark of feature, bronzed by exposure to the rays of the summer sun and the freezing blasts of winter, they might have passed for Moors or Spaniards of the southern peninsula, yet they manifested none of the sedate and saturnine qualities of those races. They were more like the French in their light-hearted love of fun, while the free-handed generosity with which they bestowed all

they possessed for the mere asking showed their relationship to the better class of Indians. But light and effervescent as were their natures, they neglected no duty or obligation when engaged in the serious work of their calling. Arising from their bed of leaves in the morning while it was yet dark, slaking their thirst from some neighboring spring or brook, and satisfying their hunger with a little dried venison and parched corn, they glided away in their birchbark canoes like the moving shadows of a cloud on the plain. Thus the day was spent in visiting the haunts of the bear, the beaver, and the buffalo; until the shades of night warned them that it was time to return again to the merry campfires and the bed of leaves, to seek that repose which was necessary to the continuation of their labors with the rising of the next day's sun.

DIVISION XXX.

Explorations of the Coureurs de Bois in the Mississippi Valley.

ONE of the earliest and most enterprising of these French adventurers was a man named Stephen Brulé, a companion of Champlain, who it is said was the first white man to visit the regions west of Lake Superior. But the stories of his adventures are so shadowy and uncertain that full reliance cannot be placed in them; yet there are reasons for believing that he did accomplish the explorations which have been attributed to him. He spent three years alone in the wilderness searching, as he claimed, for the rich mines of copper whence the Indians obtained the specimens that he and Champlain had seen among them. These he averred lay along the west and northwest shores of the most distant of all the great lakes; and later facts having proved his statements to be in the main true, it can hardly be doubted that he actually traversed a considerable portion of the country near the sources of the Mississippi, and not far from the region visited by Hennepin more than fifty years afterward. But while Brulé heard of the Great River from the Indians who were familiar with its waters, he did not visit it or any

of its tributaries. When he returned from his three years' absence he told Champlain that he had seen a river which he followed to the sea; but this is generally supposed to have been the Susquehanna, and the sea the Bay of the Chesapeake. But during the period of his wanderings he had acquired other and more important information regarding the valley of the Mississippi and its resources. On a certain occasion he had observed an Algonquin chief, who had just returned from a hunt in the distant West, take from his corn-sack a piece of copper a foot in length, and of a very fine and pure quality. This Indian said the metal came from the banks of a tributary of the great lake, the father of all the lakes, and that it was the custom of the Indians who dwelt there to melt the lumps of copper which they found along the banks of the watercourses and hammer them into sheets with stones. So plentiful was this metal in the region to which he referred that the natives wrought it into various kinds of vessels, besides ornaments for their hair and persons; and it constituted a medium of exchange in the trade which they carried on with other tribes, even as far toward the southwest as the river of the Osages, meaning the Missouri. Another report mentioned a "lingot" of copper, of great weight and fineness, which some Indian had carried in his sack from the Lake Superior country. These incidents, repeated and verified from different sources, led Brulé onward until he lost himself in the western wilds; but at length returning to his old associates, the Hurons of

Georgian Bay, he was there treacherously murdered by them in 1632. Such were the explorations of Stephen Brulé in the territory of the Louisiana Purchase; but his chief adventures were in the country of the Hurons and the Iroquois, who spoke a similar language and had formerly been allies. They were at war, however, when the French first knew them, and the contest ended finally in the destruction of the Hurons as a tribe.

In this war with the Iroquois both Brulé and Champlain took a prominent part on the side of the Hurons, a circumstance which came near costing the former his life. While traversing the country about the head waters of the Susquehanna, in company with a band of Hurons, they were suddenly attacked by an army of three hundred Iroquois, who scattered them like a flock of quail before the hunters. Having no other recourse, Brulé fled with the others, and in the haste and disorder of his retreat he lost his harquebuse. For three days he wandered in the woods without food, except a few nuts and wild berries which he found on the way. At the end of that time he observed three young braves of the Iroquois party, pursuing their way along a path with a fine lot of fish which they had just caught in a neighboring stream. Driven by hunger to reveal his presence, the Frenchman called to them in the Huron language, which they understood, and at the same time made signs to indicate that he was a friend. Pretending to accept his overtures, they approached and talked with him and smoked the pipe

of peace, but on arriving at their village the scene changed. Here, treated as an enemy, he was tied to a stake to be tortured. While some applied firebrands to his naked person, others pulled out his hair and whiskers by tufts, and tortured him by the various methods familiar to that savage people. At length when one offered to tear away the Agnus Dei which hung by a chain around his neck, he told them that if they touched it they would surely die. While they hesitated with superstitious dread over the import of this threat, an old chief came forward and interceded for the prisoner; but this only excited the fury of the younger men, who now tore the emblem from his breast and renewed the tortures. The day had been exceedingly hot and sultry, and at this instant a storm which had been threatening burst overhead with flashes of lightning and loud peals of thunder. Terrified by what they regarded as the anger of the Great Spirit, the savages unbound the prisoner and released him from his peril; and thereafter so long as he remained with them he was treated as a respected guest. No dance or feast was complete without the presence of the Frenchman, and when at length by his request he was permitted to return to the Hurons, they sent a bodyguard of warriors to insure his safe passage.

But this friendly act on the part of the Iroquois seems to have aroused the suspicions of the Hurons concerning the sincerity of Brulé's friendship for them, and his assassination followed soon after. They had cause, however, to re-

gret their treachery; for a few years later, when a pestilence began to depopulate their towns, they imagined that the sickness had been caused by the French in retaliation for the murder of their countryman; and one of their chiefs declared that in a vision he had seen the sister of the dead man flying over their country breathing pestilence and death.

The foregoing comprises about all the information obtainable concerning the life and adventures of the first white man who traversed the country immediately west of Lake Superior, and within the limits of the Louisiana Purchase; but Brulé never came as far south as the waters of the Mississippi, and consequently did not see the Great River.

There was another Frenchman belonging to the order of the Coureurs de Bois who had much to do with the discovery of the Mississippi, though but little has been written about his adventures. The person referred to was Jean Nicollet, a native of Cherbourg, France, the son of poor and uninfluential parents, a circumstance to which he doubtless owed his obscurity.

In 1618, the year after Stephen Brulé's return from his wanderings in the distant West, Jean Nicollet landed at Quebec, and immediately engaged in the fur trade. For several years he lived among the Algonquin tribes, whose territory lay in the valley of the Ottawa river, the principal tributary of the St. Lawrence toward the north. He also formed the acquaintance of the Hurons, and learning the language of all these nations he became interpreter for the

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fur company known as the "Hundred Associates." After having followed this mode of life for a number of years, he set out on the 4th day of July, 1634, from Three Rivers on the St. Lawrence, to undertake what proved to be a very important voyage. Making his way by canoe and over portages to Georgian Bay, he threaded the islands that confine that body of water on the southwest, until he reached the straits of Mackinac, passing through which he discovered Lake Michigan. This it must be admitted was the prime cause of the subsequent discovery of the Mississippi, for it made the French familiar with the waters flowing westward and thus stimulated the efforts which finally brought them to the Father of Waters.

Following the northwestern shore of the new lake, Nicollet came in due time to Green Bay, where he found the Winnebagoes, who having come from the salt or "bad smelling" water, were given a name by the other tribes to indicate that fact. Nicollet, in conformity with the idea, called them Puants, or "Stinking Indians," a title which clung to them during the remainder of their existence.

On his arrival among these innocent savages Nicollet made a display of himself which lingered in their memories ever afterward. In expectation of finding a new and shorter route to China, the adventurer had brought with him a rich robe of the damask of that country, profusely ornamented with birds and flowers of varied colors, which he had hoped to wear in the presence of the Emperor of the Celestials.

Having called a grand council of the chiefs and the people, Nicollet arrayed himself in his resplendent garment, and advancing to the center of the throng with a pistol in each hand he raised them suddenly and fired into the air. The result may be imagined! This was the first introduction to these savages of firearms, and the unexpected explosion of the pistols, coupled with the extraordinary appearance of the man, so astonished and frightened them that the women and children, as well as a number of the warriors themselves, fled in terror; and they would not be persuaded to return until the Frenchman guaranteed them immunity from harm. To the Indians he appeared like a messenger from the spirit world, and ever afterward he was known among them as "the man who carried thunder in his hands."

Having quieted their fears and restored confidence, Nicollet announced that he was a man of peace, and that he desired nothing so much as to have them settle all their quarrels and be friendly with the French. His words were well received, and at the conclusion of the conference a chief invited him to a grand feast, at which a hundred beavers and a number of roast dogs were served. Nicollet thereafter remained on the best of terms with the Puants, a fact which he attributed to the forcefulness of his first introduction to them. He subsequently discovered the Wisconsin, as already related, and on his return to Three Rivers announced that he had floated his canoe on a river which in three days would have carried him to the sea. He could indeed have reached

the Mississippi in that short space of time had he made the effort.

After Nicollet came two adventurous Frenchmen, also of the Coureurs de Bois element, named Medard Chouart and Pierre Radisson, who in 1659 traveled further westward than any other white men had gone at that date. They were brothers-in-law, and sympathizers with the Huguenots, and for the latter reason they found it both safe and congenial to betake themselves temporarily beyond the limits of civilization. Proceeding in a canoe to the western extremity of Lake Superior, they landed on the site of the modern city of Duluth, whence they traveled by land in a southwestwardly direction for six days, when they found a tribe of Indians called Tionnotantes. These Indians were related to the Hurons and spoke their language, and as the Frenchmen were familiar with that tongue they found themselves comparatively at home in this distant country. The Tionnotantes, who had been wanderers for several years, had learned the art of raising tobacco in their former home on Lake Huron, and having brought some of the seeds of the plant with them they had propagated it in the rich soil beyond the Mississippi; hence the Frenchmen called them Petuns, or tobacco Indians, as some of the eastern Hurons had been named for a similar reason.

The story of the exile of these savages forms a very interesting incident in the early history of our country. Driven from their homes on Georgian Bay by those common

enemies of all the other tribes, the Iroquois, they found a temporary lodgment among the islands at the entrance to Green Bay. Here they remained for some time with the Ottawas, who were distinguished among the French for their cowardice and the extraordinary care which they bestowed upon the dressing of their hair. But the Tionnotantes, learning that the Iroquois had discovered their retreat, embarked with their families and worldly effects in canoes and proceeded by way of the Fox and Wisconsin rivers to the Mississippi, which they ascended until they came to a river that they called the Ayoes, recognizable as the Iowa. Following this stream to its source, they wandered thence aimlessly toward the north until they reached and crossed the head waters of the Mississippi, stopping finally near the "Mille Lacs" in Minnesota. Here they were found by Chouart and Radisson, a circumstance which enables us to trace the limit of the explorations of the two Frenchmen. Although the Tionnotantes found buffaloes there in abundance, they were not pleased with the prairie country of the northwest, because they had been accustomed all their lives to a land of timber. Preferring the savory smell of the pine woods, longing for the wild fruits which they had gathered in their childhood, a portion of the tribe, retracing their steps to the Mississippi, floated down that stream to an island between Lake Pepin and the mouth of the St. Croix river, where they established themselves. At this place they were joined by some of the fugitive Ot-

tawas, and in course of time the united people were visited by the Sioux, whose country lay still further toward the west. It appears that the latter came with friendly intentions to welcome their new neighbors, but the Tionnotantes and the Ottawas, suspicious of all other peoples save their own, and believing they could whip the strangers and take their country for themselves, treacherously murdered a party of their visitors. This brought the whole nation of the Sioux in arms against them; but for some time the contest remained in doubt, because the allied tribes possessed a few old guns whose noise they employed to frighten their enemies away. But the western warriors in time learned to despise the smoke and crash of the "fire sticks," which they found to be less deadly than their ancient bows and arrows; and the island Indians were obliged to seek another residence. They accordingly made their way down the Mississippi to Black river, a short distance above the modern city of La Crosse, and paddling their canoes northward to the head waters of that stream, they settled in the country between the Black and Chippewa rivers, where they were living in 1661 when Father Menard attempted to visit them with fatal results to himself. The Ottawas, however, kept on toward the north, and located their village on that point of land which projects out from the southern shore of Lake Superior, like an enormous needle. So much for these red wanderers.

Chouart and Radisson spent the winter of 1659-60 near

the "Mille Lacs," as guests of the Tionnotantes who had remained there, and also of the Sioux who lived in the same region, and whom they found at that time to be very friendly. But while these western Indians treated strangers well enough, they were very severe in their domestic discipline; for the Frenchmen saw many of their women whose noses had been cut off as a penalty for the crime of adultery.

On leaving the "Mille Lacs" in the spring of 1660, the Frenchmen journeyed northward toward Rainy river, which empties into Lake of the Woods, and on the way they met a band of Sioux who called themselves Poualak. Living on the prairies where there was no wood, these savages had learned to use coal for fuel, which was probably the first instance of bituminous coal being employed for that purpose on the American continent. Most of the Poualaks lived in skin lodges, made on the wigwam pattern; but some of the more industrious had learned the art of constructing conical mud-houses of turf and plaster, like the swallows. Such houses were very much warmer than those built of poles and skins, and were better adapted to the cold, dry region where those Indians dwelt.

On the 19th of August, 1660, Chouart and Radisson returned to Montreal, accompanied by three hundred savages whom they had picked up on the way, and sixty canoes laden with a "wealth of skins." The inhabitants listened with amazement to the stories they told of the wonderful

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countries they had traversed, and the remarkable people they had met in the distant regions of the West, some of whom were present to verify their statements. The astonishment of the Canadians almost equaled that of the Spaniards, when Columbus returned from his first voyage with specimens of the inhabitants and productions of the New World. It was now believed that the discovery of the passage to China was near at hand, for how could such wonders exist elsewhere than on the borders of that remarkable country? So great was the eagerness to still further penetrate the secrets of the new land, that on the ninth day after reaching Montreal Chouart and Radisson started on a second voyage to the Lake Superior region, accompanied by most of the Indians whom they had brought with them, and by Father René Menard, his servant and six other Frenchmen. On the 15th of October they arrived at the village of the Ottawas, on the shores of Keweenaw Bay, and there most of the company remained during the winter. Father Menard's experiences among the savages at that place have already been told, but some of the incidents of his trip into the wilds of Wisconsin, and his death, are yet to be related. Becoming discouraged towards spring by the indifference of the Ottawas regarding the instructions which he had given them, he resolved to visit the Tionnotantes, or Hurons, as they are generally called, whose village lay in the central part of the present State of Wisconsin, as related in the preceding pages. In order that they might be informed

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of his intended visit, he sent three Frenchmen to announce his coming, but they were appalled by the bogs and long portages which they encountered, and soon returned. During the early summer a number of Hurons came north to visit the Ottawas, and finding the missionary there, they invited him to return with them to their villages. This invitation he gladly accepted, and on the 13th of June he set out with them, accompanied by his servant, Jean Guerin, who was by trade a gunsmith and therefore a man of importance among all the tribes who possessed firearms. But the Indians, in spite of the cordial invitation which they had extended to the father, deserted him in the woods after having traveled together for several days. The two white men were now dependent upon their own resources, and without knowing the exact direction of the Huron towns, they wandered aimlessly in the wilderness by which they were surrounded. At length they came to the banks of a considerable lake, and finding a canoe hidden in the rushes they embarked in it with their packs. For several days they pursued their course, making occasional portages from one stream or body of water to another, until at length they reached the end of this system of waterways; when abandoning their canoe they betook themselves again to the woods. Thus they wandered through the heat of midsummer, often going for several days without other food than the parched corn which they carried in their sacks, with bruised feet and limbs, and clothing torn by the thorns

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and brambles which they encountered on the way. Pressing on with no thought of returning, they came at length to the head waters of Black river, where they were fortunate enough to find another canoe. Embarking in the light craft, they floated southward, ignorant of where their journey might end, until the 7th of August, when Menard was lost in the woods while Guerin was carrying the canoe around some rapids. After waiting some minutes for the father's return, Guerin became alarmed, and called aloud several times without receiving any response. He then fired his gun five times at intervals of a few minutes, but still there was no answer. Now thoroughly alarmed and night coming on, he built a fire on the bank of the river, hoping that its light might attract the father to the spot; but the faithful attendant waited in vain until the dawn of the following day, having in the meantime shouted at intervals throughout the night. He feared to fire his gun in the darkness lest he might be attacked by savages or wild animals while it was empty; and thus the long night dragged its weary length through. With the coming of day Guerin set off down the river, and within forty-eight hours reached a village of the Hurons. Here he endeavored to persuade or hire some of the warriors to accompany him in his search for the priest, but they would not listen to his appeal. then set out alone, and after wandering for some days in the forest he met a Sauk Indian carrying Menard's little copper kettle, which the priest had used for cooking his

The savage explained that he had found the vessel in the woods, near some footprints going in the direction of the Sioux country. At a later period Menard's breviary and cassock were said to have been found among that people, and it was supposed he had either been killed by them, or dying of hunger and exposure in the woods they had subsequently appropriated his effects. The mystery of his disappearance has never been satisfactorily explained; though by some it is claimed that instead of perishing in the wilderness Menard and his attendant, Guerin, accompanied a party of Ottawas, to the vicinity of Green Bay, and afterwards returned with them to the head waters of Black river by way of the Wisconsin and the Mississippi. In that event they would have discovered the Great River nearly twelve years before Joliet and Marquette sailed upon its waters; but the statement rests upon doubtful authority. Yet it is within the limits of probability and may have been true.

The explorations of Chouart and Radisson resulted in the sending of a commissioner named Pierre Boucher to Paris, with instructions to lay the whole matter before the king. This was done in the form of a printed memorial, but nothing ever came of it. Boucher stated in his memorial that in "Lake Superior there is a great island which is fifty leagues in circumference, in which there is a very beautiful mine of copper." He also claimed that the explorers had seen an "ingot" of copper which they sup-

posed weighed more than eight hundred pounds, and it was so pure that the Indians after making a fire on its surface cut off pieces with their axes.

Chouart and Radisson were not satisfied with the results of their second expedition, of which no records have been preserved; and finding their Huguenot faith still a detriment to any advancement in the French possessions, they set out on the 2d of May, 1662, with a party of ten men, to explore the North Sea, as Hudson's Bay was then called. hoped by this route to find the long-lost passage to China; but after several months' absence they returned disappointed in their chief purpose, although they brought back with them a rich cargo of furs, which they had conveyed in their canoes by water all the way from Hudson's Bay to Quebec. This remarkable voyage was accomplished by paddling up the Albany river from its mouth in James Bay, and through its connecting lakes and tributaries finally reaching Lake of the Woods, whence they floated down Rainy river into Lake Superior, and by way of the great lakes and their connecting rivers finally reached Quebec. The hardy explorers thus demonstrated the possibility of water communication between the St. Lawrence and Hudson's Bay, but the French merchants regarded their scheme as chimerical and declined to lend it any encouragement.

Chouart thereupon repaired to Boston, where his plan of inland navigation to the North Sea was received with a warmth equal to the wonder that his adventures excited.

But he was savagely denounced by the French for carrying his mercantile enterprises to the English, in spite of their refusal to extend the reasonable encouragement which he had asked at their hands. "As he had not been successful in making a fortune," wrote the Mother Superior of the Ursulines at Quebec, "he was seized with a fancy to go to New England to better his condition. He excited a hope among the English that he had found a passage to the Sea of the North." He not only excited that hope, but he demonstrated the feasibility of his plans by showing how he had made the voyage with his fleet of canoes.

Having been warmly received by the New Englanders, Chouart sailed for Paris, bearing letters of endorsement to the English minister at that capital. This official in turn gave him letters to the celebrated Prince Rupert, then residing in London and in high favor with the government since the restoration of Charles II. At that particular time this distinguished man was profoundly absorbed in his recent invention known in the history of philosophical chemistry as "Rupert's Drops," which though a mere toy is worthy of more explicit notice. It is well known that glass in a melted state, when shaped into various forms and allowed to cool in the air, becomes so brittle as to be unfit for use. This arises from the exterior cooling first and forming a contracted crust, while the interior particles remain in a semi-fluid state and are prevented from expanding and forming a homogeneous mass. The inner parts having a ten-

dency to constantly expand produce the brittle character of the glass. On the contrary, if the molten mass is placed in a hot oven and allowed to cool slowly, the particles assume a condition of equilibrium and cohesive force without tension, which makes articles so formed tough and elastic. Being an educated chemist, Prince Rupert was aware of these natural laws, and he set about producing the curious toy which has ever since borne his name. It is made by dropping red-hot glass into ice-cold water, whereby little pear-shaped lumps with slender glass stems are formed. Many of the particles burst in the process, owing to the sudden cooling of the surface, but enough are preserved to render the experiment highly interesting. When taken out of the water the tiny glass pears will bear a smart blow without breaking, but if a little piece is broken off the end of the stem they fly into fragments with a slight explosion.

This was the toy that Chouart found the great cavalry leader of Charles I. playing with when he presented his letters of introduction; but Rupert showed himself ready to endorse the project for extending his country's trade in furs, and seeking a northwest passage to Asia. His approval brought the plan into instant popular favor, and in June, 1668, the ship "Nonsuch" having been fitted out and placed under command of Captain Zachary Gillam, a son of one of the early settlers of Boston, Chouart and Radison sailed out of the Thames with high hopes of making their way to China through a passage north of the American con-

tinent. In September they entered Hudson's Bay, where after exploring that great inland sea and observing the possibilities that its waters and the surrounding country afforded for an enormous and permanent trade in furs, they decided to return to England with that subject uppermost in their minds, and leave the discovery of the passage to China to other navigators. They came back the following year, by way of Boston, where great interest was manifested in their scheme; and on reaching England their representations made so favorable an impression that the Hudson's Bay Company was chartered by Charles II. in 1670. This charter was issued to Prince Rupert and fourteen others, including the two Huguenot Frenchmen, and it entitled them to the "sole trade and commerce of all those seas, straits, bays, rivers, creeks, and sounds, that lie within the entrance of the straits commonly called Hudson's Straits, together with all the lands and territories upon the countries, coasts and confines of the seas, bays, lakes, rivers, creeks, and sounds aforesaid." The Company was invested with the ownership of the soil and the right to extend governmental control over the whole of the region indicated, to which the name of "Rupert's Land" was given. Thus, in consequence of the religious prejudices of the times, the gallant Frenchmen who had explored a new continent were compelled to surrender its advantages to their country's rival in order to secure their own rights.

DIVISION XXXI.

Du Lhut, the Greatest of the Coureurs de Bois.

THE most daring and at the same time the most famous among the leaders of the Coureurs de Bois was Daniel Greysolon Du Lhut, or Duluth as the name is now written, in whose honor the city of Duluth, Minnesota, was christened. He was born in Lyons, France, and belonged to that numerous class of lesser nobles from which were drawn nearly all the leaders of the element with which his career is associated. So great did his influence become that at one period of the colonial history of Canada it is said that he induced all the young men of the province to enlist under his standard for a period of four years, so that out of a total population of ten thousand souls he commanded an army of eight hundred of the bravest and most spirited youths. The chief inducements that he had to offer were the enormous profits to be derived from the trade in furs, together with freedom from priestly and secular control in the pathless forests through which he and his men ranged. Du Lhut had served in the army at home as squire to the Marquis de Lassay, and participated in the battle of Seneffe where Father Hennepin acted as regimental chaplain. He was therefore 609 12

acquainted with the father before he rescued him from the hands of the bloody-minded Sioux in the upper Mississippi country. Du Lhut had preceded Hennepin into the country west of Lake Superior by more than a year, and came very near discovering the Mississippi in advance of the priest, as the following incidents in his romantic career will show.

On the first of September, 1678, Du Lhut left Montreal for the Lake Superior country, having for his companions three Frenchmen and the same number of Indians. He wintered somewhere in the vicinity of Lake Huron, and on the fifth day of the following April he sent this characteristic epistle, written in the third person, to his friend and patron, Governor Frontenac: "He will not stir from the Nadoussioux until further orders; and peace being concluded he will set up the king's arms, lest the English and other Europeans settled toward California take possession of the country." This letter was written within nine miles of Sault Ste. Marie, but by the 2d of July, 1679, the writer had planted the standard of France on the "Mille Lacs" west of Lake Superior, having made the trip in less than three months. He was now among the Sioux, within the limits of the present State of Minnesota, and in a region which had been visited nineteen years previously by Chouart and Radisson. Scorning to limit himself to a country which others had traversed, Du Lhut pushed his investigations nearly two hundred miles still further westward, until he came almost to the head waters of the Missouri. During

the summer of 1679 one of his Frenchmen returned to Quebec, where he boasted of having in two days obtained nine hundred beaver skins from the Ottawas who lived on the southwestern shores of Lake Superior. In consequence of this statement he was arrested for illicit trading, but escaped the penalties of the law by exhibiting a permit from the governor! So great was the Count's indignation over the arrest of the man, that while he was still in prison a file of soldiers appeared at the door with orders to break it down unless the prisoner was immediately set at liberty. This incident reveals Frontenac's close relations with the *Coureurs de Bois*, and his interest in the trade which they carried on.

De Lhut in the meantime had assembled a grand council of the Assiniboins and other northern tribes, and by his persuasive powers induced them to be at peace and intermarry with the Sioux; but his good influence prevailed only so long as he remained in their country. He had no sooner departed than the hatchet was resurrected and the war-whoop was heard again in the land.

During the winter of 1679-80 this intrepid explorer remained near the northern boundary of Minnesota, passing the time in the comfortable mud-houses of the Indians who inhabited that region; but the following June he resolved to examine more closely a portion of country to the south of Lake Superior, over which he had already traveled to some extent. Accompanied by an Indian interpreter and four Frenchmen he proceeded around the western point of

the lake, until they came to Brulé river, where, launching two canoes, they paddled against the swift current of that stream, overcoming numerous obstructions in the way of fallen trees and beaver-dams, until they reached its head waters, whence they passed by portage into Lake St. Croix, near the center of the present County of Douglas, Wisconsin. From this lake they found an outlet which, with a short portage, brought them into the St. Croix river, and thence down that stream to the Mississippi.

Du Lhut now supposed himself to be the discoverer of the Great River, but finding some cabins of the Sioux on its banks, he learned from them that a party of their people were hunting a short distance below the junction of the St. Croix, and that with them were three Frenchmen who were treated as prisoners or slaves. Surprised at this intelligence, he left two of his men to guard his goods and set off with the others and the Indian interpreter in search of the party to the south. In this way he became the rescuer of Hennepin and his companions, as will be more fully described in the history of the father's explorations. Du Lhut was extremely indignant at the treatment to which his countrymen had been subjected, and while visiting France not long afterwards he wrote this account of the incident by request of the French Secretary:

"The want of respect which they showed to the Reverend Father," he said, "provoked me, and this I showed them, telling them he was my brother. And I placed him

in my canoe to come with me into the villages of the said Nadoussioux (Sioux), whither I took him; and a week after our arrival I caused a council to be convened, exposing the ill treatment which they had been guilty of, both to the said Reverend Father and the other two Frenchmen who were with him, having robbed them and carried them off as slaves, and even taken the priestly vestments of said Reverend Father." He then proceeds to relate what took place, and in the course of his remarks gives some highly interesting information concerning certain matters in the distant West. "I had two calumets, which they had danced to, returned," he writes, "on account of the insults which they had offered, being what they hold most in esteem to appease matters, telling them that I did not take calumets from people who, after they had seen me and received my peace presents, and had been for a year always with the Frenchmen, robbed them when they went to visit them. Each one in the council endeavored to throw the blame from himself, but their excuses did not prevent my telling the Reverend Father Louis that he would have to come with me toward the Outagamys (Foxes), as he did; showing him that it would strike a blow at the French nation, in a new discovery, to suffer an insult of this nature without manifesting resentment, although my design was to push on to the sea in a west-northwesterly direction, which is that which is believed to be the Red Sea, whence the Indians who had gone to war on that side gave salt to three French-

men whom I had sent exploring, and who brought me said salt, having reported to me that the Indians had told them that it was only twenty days' journey from where they were to find the great lake, whose waters were worthless to drink. They had made me believe that it would not be absolutely difficult to find it, if permission were given to go there."

This is the first reference we find to the great Salt Lake of Utah, and it is so clear and precise as to leave no room for doubt. Du Lhut, as he explains, had seen and tasted salt which some Indians had brought from the lake and given to his men; and he had resolved to go in search of this remarkable body of water, when the necessity of rescuing Hennepin and his companions turned him aside from his purpose.

By May, 1681, Du Lhut was back in Montreal, where, though he protested that his journey had been made wholly in the interests of discovery and peace-making, the Intendant caused him to be arrested and thrown into prison for violating the king's orders against trading with the savages. A bitter contest was in progress at this time between the Intendant and Frontenac, and while the latter felt constrained to see that the order for the imprisonment of the gallant Coureur de Bois was carried out, he made it as mild as possible, by retaining him in the castle at Quebec more as a friend and guest than as a prisoner. In a little while an order of amnesty came from the king for all Coureurs de Bois who had

violated his ordinances, with instructions to Frontenac to issue annually twenty-five licenses to that number of canoes, each canoe to have three men, with full authority to trade with all the tribes in the French dominions. Still the Intendant complained to the government at Paris that the foresters maintained an illicit trade with the English, and conducted themselves generally in a way that showed they had but little respect for the king.

"But not content with the profits to be derived within the countries under the king's dominion," he wrote to the Secretary, "the desire of making money everywhere has led the Governor, Sieurs Perrot, Boisseau, Du Lhut, and Patron, his uncle, to send canoes loaded with peltries to the English. It is said that sixty thousand livres' worth has been sent thither; and though proof of this assertion cannot be adduced, it is a notorious report. . . . Trade with the English is justified every day, and all those who have pursued it agree that beaver carried to them sells for double what it does here, for that worth fifty-two sous, six deniers the pound, duty paid, brings eight livres there, and the beaver for Russia sells at ten livres the pound in goods."

Soon after the incidents just recorded, Frontenac was recalled and the weak and vacillating De la Barre appointed in his stead. In October, 1682, the latter sought an interview with Du Lhut, which resulted in the explorer proceeding at once to France, where he obtained greater concessions than any which had ever previously been given to

men of his class. During his absence the Iroquois, finding that they could trade to better advantage with the English at Albany than they could with the French, resolved to make war on the tribes of the North who were in alliance with the latter. This brought on the general Indian war which so affected the plans of La Salle, as will be noted in succeeding pages. The Pottawatomies of the Green Bay region joined the Iroquois in their hostilities, whereupon La Barre sent a force to punish the former for their unfaithfulness; but like most of his undertakings nothing was accomplished by the movement.

The Pottawatomies continued their depredations until the return of Du Lhut, who quickly brought them to terms. About the first of August, 1683, he appeared at Mackinaw with a small force of men and canoes laden with goods to trade in the Sioux country, but before proceeding westward he decided to humble the Pottawatomies. Accordingly, on the 8th of August he left Mackinaw with thirty men, and after depositing their goods at the extremity of Green Bay, they proceeded, fully armed, to the villages of the offending tribe. On approaching the principal town Du Lhut sent out five Huron scouts to reconnoiter the position, but they were captured by a party of Iroquois who happened to be ranging the woods in that vicinity. The French at once fortified themselves and awaited developments, whereupon the Iroquois and Pottawatomies advanced to the attack, but finding the position too strong for their force they with-

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drew, and abandoned the country. Du Lhut now laid waste several of the villages, and then proceeded northward with a view to stopping the intrigues of the English with the tribes in that direction. These tribes, learning of his design, sent him word to hasten and they would aid him in his purpose by preventing any more Indians from going to the English posts to trade. Making his way directly northward from the Green Bay country to Lake Superior, he there embarked his force in canoes, and coasting westward among the picturesque islands of that great body of water, he finally reached a river on the north shore which brought him into Lake Nipigon, in the modern province of Ontario. Passing to the northeastern extremity of this lake he there established a fort on a river connecting with Hudson's Bay; but his restless disposition did not permit him to remain long at that place. Having effected satisfactory arrangements with the tribes of the Hudson's Bay region, he left a small garrison in the fort and returned to Mackinaw, where he arrived the latter part of October. In less than three months, with a force of thirty men, he had driven the Pottawatomies from their villages, laid their country waste, made a complete circuit of Lake Superior, built two forts, formed treaties with the Northern tribes, and returned to his original starting point! A mere statement of the facts is sufficient to demonstrate the extraordinary energy of the man.

During the summer two Frenchmen named Berthot and 617

le Maire had been surprised near Mackinaw by a band of Pottawatomies, and robbed and murdered. Du Lhut resolved that the criminals should be arrested and punished, as a warning to their countrymen. While he was considering what course to pursue he learned that an accomplice named Folle Avoine had just arrived at Sault Ste. Marie with fifteen Ojibway families, who had fled to the French post for protection from the Iroquois. There were only twelve Frenchmen at the Sault at the time, and Du Lhut, fearing it would not do to depend upon them to make the arrest, left Mackinaw with six men the following morning, resolved on making the arrest himself. He was accompanied also by a young Jesuit priest named Engelran, eager to participate in the excitement of the arrest, although the peaceful character of his calling did not permit him to take an active part in the operations. On coming within three miles of the Sault Du Lhut left his canoe, and accompanied by Engelran and one of his men proceeded through the woods to the mission house. Immediately on arriving he made the arrest of Avoine, and placing him under guard called a council of all the chiefs at the place, and told them that the murderers must be punished. They declared, however, that the prisoner was innocent, and charged the crime to an Indian named Achiganaga and his sons, who were then at Keweenaw on the southern shore of Lake Superior. Du Lhut immediately despatched a party to arrest them, and on being apprehended they confessed their guilt and told where the stolen articles were concealed. The goods were found at the places indicated, but the powder and tobacco were so damaged by water as to be unfit for use. The bodies of the murdered men were likewise found near the same spot, concealed in marshy holes and weighted down with branches of trees to prevent them from floating.

On the 24th of November the prisoners were brought to Sault Ste. Marie for trial, and two days later a council was assembled for that purpose. As there were neither courts nor lawyers to conduct the proceedings, each of the accused was allowed to select two of his relatives to defend him, and in this manner the trials proceeded. Avoine was treated in the same manner as the others. He was first interrogated and his answers taken down in writing, after which they were read to him and he acknowledged that they were true. Achiganaga and his sons were then introduced, one at a time, and questioned in the same manner, the attending chiefs meanwhile watching the proceedings with intense interest. At length they exclaimed to the prisoners, "It is enough! You accuse yourselves; the French are masters of your bodies." It was perhaps the most unique trial in the annals of crime, but its absolute fairness so completely won the approval of the savages that they made no opposition to the execution of the sentences, although they were enforced against their people by a race whose interests were opposed to their own.

On the 20th all the Frenchmen were called together to consider the evidence, and after the interrogatories and answers of the prisoners had been read they decided by a unanimous voice that the accused were guilty and ought to suffer death. But when the announcement was made public, the traders both at Sault Ste. Marie and Keweenaw begged that leniency might be shown the condemned men, pleading that it would greatly prejudice the interests of the French population and probably imperil their lives if the sentence were carried out in full. It was therefore suggested that as only two men had been killed, justice ought to be satisfied with the execution of two of the prisoners, man for man. This opinion was supported by the superior of the Jesuit missions at that place, and it prevailed. Thereupon Folle Avoine and the eldest of Achiganaga's sons were selected to suffer for the crime of which all were equally guilty, and Du Lhut notified the assembled chiefs of the decision, stating to them at the same time that "the death they had caused the French to suffer they must also suffer." The priests then baptized the prisoners in the Catholic faith, in order that "by the external application of water they might become citizens of the kingdom of heaven." One hour later the two men were conducted to the summit of an adjacent hill by a procession of forty armed Frenchmen with Du Lhut at their head, and there in the presence of four hundred Indian warriors they were publicly shot. It has been said that this was the first

exhibition of the majesty of the law in the region west of Montreal, and it undoubtedly produced a good effect on the minds and future actions of the Indians who witnessed the incident, as well as upon the tribes they represented.

The following March, Fort St. Louis, which La Salle had caused to be established on the Illinois river, was besieged by a large body of Iroquois and their allies, and defended by the gallant Chevalier de Tonti and his little band of heroes, as will be explained in the proper connection. This led to a resolution on the part of La Barre to carry the war into the heart of the enemy's country, by attacking the Iroquois towns in the central part of New York; and orders were sent to the commandants of all the posts on the upper lakes to bring down detachments to Niagara for that purpose. Du Lhut of course was among the number, and he took occasion on the way to write La Barre that he had "made all the presents necessary to prevent the Indians from carrying their beavers to the English." "It remains for me to assure you," he continued, "that all the savages of the north have great confidence in me, and this makes me promise you that before two years have passed not a single savage will visit the English at Hudson's Bay. This they have all promised, and have bound themselves thereto by the presents which I have given or caused to be given." He then stated that he had promised the following year to be at the fort which he had established at the head of Lake Nipigon, and to build another fortification in the territory

of the tribe of the Klistinos, nearer to the British posts, which would serve as effectual barriers to any violation of his treaties. He kept his word, and from that time until the end of the French dominion in America the tribes north of the lakes remained faithful to that nation.

Du Lhut carried with him from Mackinaw an army of one hundred and fifty Frenchmen and about five hundred Indians as a reënforcement for La Barre's command at Niagara. He was accompanied by several Frenchmen of the Coureur de Bois clan who had become distinguished on the border, among the number being Nicholas Perrot who stood next to Du Lhut himself in that respect. reached Niagara in canoes on the 6th of September, 1684, to be notified the same day that their services would not be needed, as the French troops were suffering greatly from sickness, and a truce had been made with the enemy. This was in keeping with the weak and irregular policy of La Barre, and it greatly irritated the fiery Du Lhut and other leaders who had expected by a single bold stroke to put an end to the outrages which had so long prevailed. The exasperated Frenchmen sullenly made their way back to their western posts, and in due course of time the war-whoop resounded again in the land.

Following this ill-advised truce, the Iroquois became more insolent than ever, while the French on the upper lakes were profoundly discontented in consequence of their long and fruitless trip to Niagara and the early renewal

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of hostilities which they had all along expected. The governor therefore found it necessary to at least make a pretense of curing the wrong he had done, by a show of vigorous action; and he announced that as soon as he could gather a sufficient force he would march into the heart of the Iroquois country "and not chastise them by halves, but if possible annihilate them." Again orders were sent to the posts at Mackinaw and Green Bay to repeat the former folly and prepare to march against the Senecas, this tribe being at the time the most turbulent of the Five Nations. But before La Barre could carry out his policy of annihilation he was removed and Denonville appointed as his successor. The latter, though a brave soldier, knew nothing about Indian warfare, and in consequence of his irritating policy the French colonies in America were soon threatened with extinction. One of his first acts was the sending of forty-one Iroquois prisoners in chains across the ocean to serve in the living death of the galleys at Marsailles. This, however, was in compliance with a suggestion of Louis XIV., who at heart was as savage as the Iroquois themselves. Most of the prisoners died on the passage over, and the remainder perished one by one, like caged beasts, within a few weeks after having been chained to the oars. This piece of brutal folly was succeeded by a weak and unprovoked invasion of the Seneca country, which failed utterly of accomplishing its purpose. In turn, the warriors of the Five Nations swooped down upon the

island of Montreal, carrying their ravages to the very walls of the town, which for a time was threatened with destruction. Blood and havoc spread everywhere; the whole province of Canada seemed about to be desolated by the tomahawk and the scalping knife, and the Iroquois war-shout was heard even within the gates of Quebec. At this moment of terror and despair came the announcement of war between England and France; whereupon Denonville, not knowing what else to do, advised his government to buy the province of New York as the surest means of protecting the frontiers of Canada. He might with equal promise of success have counseled the purchase of the city of London, for England was never known to willingly release her grasp on territory after having once acquired it.

But in the midst of their despair a deliverer came to the rescue of the French. Since his return home Frontenac had lived in obscurity, neglected by the court, poor and half-forgotten. Now he was recognized as the man of the hour, and proclaimed as the only leader who could save New France from destruction. Once more he was summoned from his seclusion to the presence of the king, who without any apologies for previous injustice offered to reinstate him as Governor of Canada with materially enlarged powers. The old hero was then in his 70th year, but regardless of age and its infirmities, he cheerfully, if not gladly, accepted the charge. When he landed at Quebec he found the whole colony plunged in the depths of despair.

The insolent Iroquois had been seen on the Heights of Abraham, the rich trade of the upper country was cut off, and many of the merchants and traders were contemplating a return to France. The first step, therefore, was to infuse the colonists with courage and confidence in themselves, and this was accomplished by several bold and successful invasions of the English colonies in New York and New England.

The French were naturally elated over their great and unexpected achievements, which had the effect of bringing to their support all the Northern tribes except the Iroquois and those who were in close alliance with them. Frontenac having called a grand council of the friendly tribes at Quebec, brandished a hatchet, danced the war-dance, and sang the war-songs of the red nations, his officers emulating his example to the intense delight of the assembled chiefs. All the Christian Indians of the neighboring missions, together with the Algonquin chiefs, the Hurons, and representatives from distant tribes north and west of Lake Superior, who had come in answer to the summons of the Onontio, joined the procession, screeching like a troop of demons; while the old Count led the dance, leaping and whooping as vigorously as any of the rest. No other white man had ever been able to enter into the spirit of savagery like Frontenac, and the Indians, roused to a martial frenzy by his example, flourished their tomahawks and shouted their devotion to the cause of the French.

A war of several years' duration ensued. The English, aided by the Iroquois and their allies, cut off the fur trade from the west and northwest and not only brought the merchants and traders of Montreal and Quebec to the verge of ruin, but so crippled the resources of the government that Frontenac was barely able to maintain his position. After three years of destitution and misery, with the smoke of battle rising from every part of his domains, he at length succeeded in breaking the blockade of the great rivers, and the accumulated treasures came safely to their destination. It was like the sudden opening of some great deposit of wealth, and its diffusion over a great extent of country. Poverty fled away, to be succeeded by prosperity and abundance. The colonists forgot their past sufferings and hailed the old Count as their father and deliverer.

Frontenac now resolved to carry the war into the heart of the Indian country, and assembling the choicest spirits of the Coureurs de Bois and his Indian allies at the fort that bore his name, he embarked them in vessels on the 29th of July, 1696, and conveyed them across the point of the lake to Oswego. The old veteran was then in his seventy-seventh year, and so feeble that his soldiers had to carry him in an arm-chair as they marched through the woods, but he led his savage followers with all the ardor and spirit of youth. Reaching the portage of Oswego river in the night, the boats were carried around the obstruction by the light of pine torches, and the army continued its advance



ANY Indian tribes, of the north especially, as LaSalle, Hennepin, and Marquette found them, employed a system of picture-writing which enabled anyone, at a glance, to interpret, or at least to approximate the meaning intended to be communicated. Picture, or objective, writing is the earliest and also the most natural mode of transmitting messages, or recording events, an example of which is here shown. The two figures represent opposing forces, and hence a battle, in which the contending tribes are distinguished both by costumes and the weapons used. The full series, to relate the details of the fight, would show one of the Indians killing the other, or fleeing, or surrendering, or perhaps one side being reinforced, etc., so that it was comparatively easy to learn the incidents and results by following the pictures.

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toward the great town of the Onondagas. On their way they found a bundle of reeds numbering fourteen hundred and thirty-four separate pieces, which the chivalrous enemy had left to notify them that they would soon encounter that many warriors in deadly combat. Frontenac had issued orders that all prisoners should be killed, and news of this command reaching the enemy so frightened them that on the approach of the dreaded fighters of the French army they set fire to their capital and fled into the woods. Thus perished the great Indian town of Onondaga, whose streets had never before been defiled by the tread of a hostile footstep.

Frontenac now advanced to the salt springs near the city of Syracuse, where he intrenched his camp and sent out parties to ravage the country of the Oneidas. They burnt the principal town of that tribe, and brought back to the camp six prominent chiefs to be held as hostages. No questions were asked as to what had become of the rest of their prisoners, for it was a war of extermination in which the common dictates of humanity had no part. In this respect the Indians proved themselves more merciful than the French, for they refused to slay the prisoners who fell into their hands. While the army lay encamped at the salt springs, an aged Onondaga chief, who had proudly refused to fly when the rest of his countrymen abandoned their town, was consigned to the torture. More than four hundred savages participated in the brutal ceremonies, and during their infliction the old chief smiled in proud disdain, reviling his tormentors with the contemptuous epithet of "women."

When at last the death wound was inflicted, and he felt his soul ascending to the happy hunting-grounds, he reminded them that they "should have taken more time, so as to learn how to meet death manfully. I die contented; I have no cause for self-reproach." And so he closed his eyes and met the common foe with a stoic heroism that commanded the respect of his enemies.

Throughout these exciting times Du Lhut acted his part well, being the recognized leader of the wild and hardy sons of the forest, and the friend and associate of Frontenac. Whenever any peculiarly dangerous or hazardous adventure was on hand, Du Lhut was selected to give it attention. At one time he was in command at Fort Frontenac, then the most distant and dangerous of the French posts; and after the invasion of Montreal by the Five Nations in 1689, he led a small scouting party in pursuit of their retreating army of fifteen hundred warriors. With twenty-eight of his Coureurs de Bois in a canoe, he overtook twenty-two Iroquois in a similar vessel, and joined battle with them. The Indians fired as the Frenchmen approached, wounding several; but Du Lhut directed his men to make no movement until he gave the word. Bearing down to within a few feet of the hostile canoe, he shouted the order to fire, when eighteen of the Indians fell dead into the water. Three of the remaining four were captured, while only one of the entire party succeeded in getting away. In this single skirmish the enemy lost more in killed and captured than they did during their entire campaign against Montreal.

DIVISION XXXII.

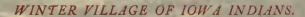
Operations of Nicholas Perrot on The Upper Mississippi.

Among other members of the Coureurs de Bois who acquired a great reputation and lent material assistance in the development of the Northwest, was Nicholas Perrot. He received a good education in his native France, and on coming to Canada his fondness for study induced him to learn nearly all the languages and dialects of the Algonquin tribes; he also became familiar enough with the Iroquois to communicate freely with that people. His facility as a linguist caused him to be employed by the government as interpreter for the various tribes in the French provinces, and it was likewise of incalculable benefit to him in his travels and explorations, which were extensive. He penetrated beyond the Mississippi, discovered lead mines on the Des Moines river, and built a fort on Lake Pepin. Though he did not see the Great River until after Hennepin made his voyage, and cannot therefore be classed as a discoverer, yet his preceding operations in Wisconsin and Illinois made Hennepin's achievements possible; and Perrot is therefore entitled to mention among that group of daring explorers

who lifted the veil of secrecy from the Mississippi Valley. It would perhaps be in better sequence to place his exploits after the return of Hennepin, but we prefer to introduce them here, where they will have their proper connection with the deeds of other *Coureurs de Bois*.

In the spring of 1685, during the progress of the great Iroquois war outlined in the preceding sketches, Perrot was commissioned by Governor Denonville to take command of the post at Green Bay, "and of any countries he might discover." The latter clause gave him the right to proceed as far westward as he chose, even to and beyond the Mississippi. He was selected for this important post because of his familiarity with the region bordering on Lake Superior and his well known daring as a leader.

Perrot left Montreal with twenty men, and on arriving at Green Bay he met some Indians wearing peculiar ornaments of blue and green stones in their ears and noses. Never having seen anything of the kind before, his curiosity was excited, and on conversing with the savages he learned that they had but recently returned from a country far distant toward the setting sun, as they expressed it, where such stones were abundant. They also stated that they had seen horses and men like Frenchmen riding them, this being a reference to the Spaniards who had formed one or two settlements in New Mexico, and were constantly riding over the country trading with the Indians. Other savages exhibited hatchets of a superior quality, which



THE Iowa tribe or nation occupied the country along the Iowa river and extending northward into the southern part of Minnesota. They lived in grass huts, such as those represented in the illustration, but did not possess horses until some time in the early part of the seventeenth century. Joliet and Marquette were the first white men to visit them, the event occurring during the summer of 1673. Nicholas Perrot traveled extensively through their country in 1685, and it is to him that we are mainly indebted for descriptions of their customs and manner of living. At that time they were called Aiouez.

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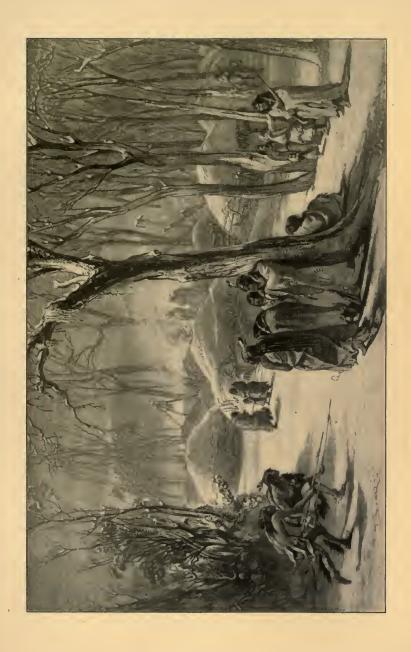
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they said had been sold to them by men who lived in "a house that walked on the water" in the Assiniboin country, meaning the English who had come there to trade from the Hudson's Bay territory.

Perrot's curiosity was so excited by these stories that he resolved to exercise the limit of his commission and proceed to the regions west of the Mississippi. He set out on his memorable trip a short time afterward, by way of the Fox and Wisconsin rivers, and in due time arrived at the Great River. There he sent some Winnebagoes to notify the Aiouez (Iowas) who inhabited the prairies beyond, that the French had come and that they would light a fire to show where their camp was. This he knew would be accepted as an invitation for them to visit his camp and trade. Eleven days afterward he received notice that a band of Iowas were on the Mississippi about twenty miles above his camp, waiting for him to come to them, and he set out at once in his canoe. As he drew near their village, the women, having never seen a white man, ran up the sides of the bluff and hid themselves in the brush at its summit; but a delegation of twenty braves came down to the water to meet him, and taking him on their shoulders bore him to the lodge of their chief. As soon as he was seated and certain ceremonies of welcome had been performed, the chief bent over him and began to weep, allowing his tears to fall copiously on the clothing of his guest. His own fountains having at length been exhausted, other promi-

nent men of the tribe came forward and repeated the process, until it became very annoying to the Frenchman. This was one of their modes of greeting a stranger and extending him a welcome to their country; they seemed to possess the peculiar faculty of weeping at will.

After the various floods of tears had been exhausted, buffalo tongues were boiled, and these being cut into small pieces the head chief placed some of the morsels in Perrot's mouth as a mark of respect, at the same time inviting him to eat all he wished. Having thus established friendly relations with these Indians, he traveled with them beyond the central part of the present State of Iowa, visiting their towns, trading with them, and having an eye constantly to the resources and products of the country. It was during this trip that he discovered the lead mines previously mentioned. Before the end of the summer he directed his march northward, and spent the winter of 1685-6 on the banks of Lake Pepin, where he built a fort, to which he gave the name of Fort St. Antoine.

During the summer of 1686 Perrot visited a band of Miamis who had located themselves about one hundred miles to the eastward, in the present State of Wisconsin; but they gave him a reception whose warmth he did not appreciate. They proposed in fact to burn him at the stake, and had completed their arrangements for that ceremony, so interesting to savages, when he was saved by the intercession of some friendly Foxes who happened to be visiting

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the Miamis, and who felt kindly disposed toward him on account of some presents he had made to them. Warned by this incident, he resolved not to protract his visit among the Miamis, but returned soon afterward to Fort St. Antoine.

On coming within sight of the post he observed smoke ascending near it, and supposed it came from the camp of some war party going against the Sioux. But soon afterward meeting a friendly Mascoutin, who had been to the post to visit him, he was told that a portion of that tribe, together with the Foxes and Kickapoos, having discovered that there were only six men in the station, and supposing that it contained a rich stock of goods, had resolved to murder the garrison, plunder and burn the fort, and then go on a raid into the country of the Sioux. The next day two spies appeared at the post, but anticipating their coming, Perrot had made his arrangements to entertain them. He caused two loaded guns to be placed at the door of each cabin, and directed his men while the Indians were present to frequently change their clothes and positions, so as to make it appear that a large force was within. The ruse succeeded admirably. "How many French are here?" inquired the spies. "Forty," replied Perrot; "and more are expected daily who have been on a buffalo hunt; and all the guns are loaded and the knives well sharpened." The spies were then told to return to their camp and bring a

chief of each of their clans; but if the Indians approached in large numbers they would be fired on.

In accordance with the message, six chiefs soon made their appearance, and when their bows and arrows had been taken from them they were invited into the captain's cabin, where he gave them buffalo meat to eat and tobacco to smoke. As they smoked they gravely surveyed the interior of the apartment, and observing the loaded guns, inquired, "Is our father afraid of his children?" "No," he answered. For some moments they sat in silence, then the head chief asked, "Are you displeased?"

Perrot now informed them that he had good reason to be displeased, because the spirit had warned him of their designs. "You will take my things away and put me in the kettle," he said, "and then proceed against the Nadoussioux." This was so complete a revelation of their purposes that they were astounded, and believed that he had certainly conversed with "the spirit." It was by means of such supernatural pretenses that the French gained their hold on the savage mind, and insured their control of the policy of the tribes with whom they came in contact. That night the chiefs were required to sleep within the stockade, and Perrot's force having been increased to fifteen by the return of several who had been out hunting, he made such a display by changing the men about from place to place as to create the impression on the minds of the savages that there were forty or fifty present. Early

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in the morning the entire body of warriors appeared at the gate and asked to be admitted, as they wished to trade. But observing by their manner that their purposes were sinister, he notified the chiefs whom he was holding as hostages, that if they did not send their people away he would break their heads. One of the chiefs thereupon took his station in the outlook over the gate, and calling to the assembled warriors said, "Do not advance, young men, the spirit has warned Metaminens of your designs." The advice was quickly followed, the assembled warriors melted away, and Perrot, giving the chiefs some presents, told them to depart also, and if they ever returned he would shoot them.

Soon after this incident Perrot received a summons to repair to Oswego to join the expedition against the Iroquois, and to bring with him all the friendly Indians he could induce to join his standard. As he passed through the country of the Foxes he invited their warriors to accompany him, but they refused, and seemed disposed to aid the other side. On his return the following year, he was met at Green Bay by a deputation of that tribe, who professed great friendship and invited him and his people to visit them. When the Frenchmen came to their town Perrot was honored by having broiled venison set before him, but his men were served with raw meat. As a resentment of the insult he refused to eat, saying that the meat "gave him no spirit, but he would take some when they were more reasonable." He then lectured them for not going

with him to fight the Iroquois, and told them that unless they behaved better the French would not come to trade with them. This threat brought about a temporary reconciliation, for the Indians were all keen traders, and having become accustomed to the numerous articles which they obtained from the French in exchange for peltries, they did not feel that they could afford to risk their loss and be reduced to their former condition of helpless savagery. Perrot knew these people well, for he had visited them twenty-one years before in company with Father Allouez, and had passed through their territory since then on several occasions. They listened to him, therefore, and heeded his advice more readily than they would that of a stranger; but it seems they had already committed themselves fully to the Iroquois, and the peace which Perrot established proved to be only a truce. For more than fifty years war prevailed between the Foxes and the French, with occasional intervals; until finally they were driven back to the Mississippi, where, after the purchase of Louisiana by the United States, they transferred their hostility from the French to the Americans.

Having concluded a temporary peace with the Foxes, Perrot launched his canoes on the Wisconsin and made his way by that river and the Mississippi to his former station on the banks of Lake Pepin. As soon as the Sioux learned of his arrival they sent a delegation to invite him to one of their villages, where he was received with a great display of enthusiasm. Placing him upon a handsomely dressed

beaver robe they carried him in state around the village, followed by a long line of chiefs and warriors, each carrying a pipe and singing. He was then conveyed to the head chief's lodge, where several old men came and wept over him, as the Iowas had done on a former occasion. The usual feast of roast beaver and dog followed, with other ceremonies appropriate to the occasion. Perrot had already been informed that during his absence one of their chiefs, learning that his fort was garrisoned by only a few men, had come with a hundred warriors and attempted to capture and pillage it. He now made complaint of this unfriendly act, and the guilty chief having been discovered his countrymen manifested their resentment so strenuously that he barely escaped with his life. But this was only a pretense, made with a view to securing trade with the French; for the entire tribe knew that a box of goods had been stolen from the fort, concerning which they were careful to say Before leaving the village one of the Frenchmen nothing. informed his leader of the fact, whereupon Perrot, procuring a cup of water, poured a little brandy on top of it, and told the assembled Indians that unless the stolen goods were returned he would burn up the river and the marshes and kill all the fish in them. Seeing that they hesitated, he set the brandy on fire, which burning with a blue blaze, so astounded the savages that they supposed he possessed supernatural powers, and in a little while both the goods and the thief were delivered to him.

Perrot took possession of all that region of country now embraced in the central portions of Minnesota and Wisconsin in the name of the King of France, and explored the larger part of it while he remained in the West. But the Sioux were both treacherous and intractable, and joining the Foxes in their wars on the French, they prevented the latter from making any settlements in their country. Fort St. Antoine on Lake Pepin was probably the only instance of anything in the nature of a permanent French establishment on the upper Mississippi; and no advances toward civilization were made in that region until some years after the country had been acquired by the United States.

DIVISION XXXIII.

Discoveries of Father Hennepin on the Upper Mississippi.

In a former division we left Hennepin and his two companions at the point of starting from Fort Crevecœur on their memorable voyage to the head waters of the Mississippi. This distinguished father has been described as one of that amiable class who tell the truth by accident and fiction by design, yet he occupies so large a place in the history of Louisiana that he can neither be ignored nor treated with indifference. It is no doubt true that he possessed many faults, but these were exaggerated by his enemies; while his virtues, which were greatly in excess of his weaknesses, were lessened by his own indiscretions. That he was a man of superior qualities cannot be denied, and as he was greater in every respect than many who occupy prominent places in history, we are disposed to give him the full measure of credit to which he is entitled. At any rate, we shall endeavor to truthfully relate what he accomplished, and let others estimate his character to suit themselves.

Louis Hennepin was born at Ath, in Belgium, about 1640, and he was consequently in his forty-first year when,

in 1680, he made the ascent of the Great River of America. We have no account whatever of his youth, but it is stated that at an early age he manifested a retiring disposition, a defect which he appears subsequently to have overcome; and in order that he might find seclusion from the world he joined the Order of the Franciscans. But he was soon seized with a desire to ramble, and while studying Dutch in the University of Ghent conceived the idea of going to the East Indies as a missionary. He appeased this desire, however, by a tour through the Franciscan convents of Italy and Germany, returning at length to Hainault, where for a year he was required by the superior of his Order to discharge the duties of the ministry. He next rambled to Artois, where, moved by his romantic love of adventure. he set out on a begging tour to Calais. Thence he traveled by way of Dunkirk to Dies, and after sauntering through several of the principal Dutch towns, we find him during a period of eight months in charge of a hospital at Mæstricht. Here it seems that while listening to the stories of wounded soldiers who were brought to the institution for treatment, he acquired an ardor for military life, and securing a position as chaplain in one of the regiments under the Prince of Condé, he was present in that capacity at the battle of Seneffe, in 1674. Soon afterward, in compliance with a request from Frontenac for an assignment of Reccollect fathers to assist in missionary work in Canada, Hennepin was ordered to that province.

During his service in the convents and hospitals of France, he had acquired, according to his own account, a great fondness for travel and adventure, by listening to the stories of seamen and soldiers who had served in various parts of the world. "I used often to skulk behind the doors of victualing houses," he afterward admitted, "to hear the seamen give an account of their adventures. . . . This occupation was so agreeable to me that, despite the nausea caused by their smoking, I spent whole days and nights at it without eating." It seems indeed that love of adventure became a passion with him, for he indulged it to a very large extent after his arrival in Canada. He was employed for some time in preaching to the hospital nuns at Ouebec, wandering meanwhile about the suburbs of the town and along the banks of the St. Lawrence and St. Charles rivers. But this was too tame a life to suit his romantic disposition, and finally leaving the capital, it seems that he went of his own accord to Three Rivers, located on the St. Lawrence about half-way between Quebec and Montreal. In the meantime he had occupied himself in studying the languages of the Indian tribes with whom he came in touch, and being an accomplished linguist he soon mastered the dialects to such an extent that he could express himself in them with fluency. His facility in this respect was now the cause of his being transferred to Fort Frontenac, which being the frontier post of the French possessions, was constantly visited by delegations and representatives of all the nations

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east of the Mississippi, and occasionally by the Sioux, the Iowas, and other tribes west of that stream.

But he soon transformed Frontenac into a mere center of new travels, embracing the towns and villages of the Five Nations, where the roving priest found another world of adventure. Possessing in a remarkable degree that extraordinary faculty of universal fellowship, Hennepin was warmly welcomed by his new friends, and raised to the position of an honored guest wherever he went. While visiting the chief town of the Mohawks he was entertained by the Jesuit missionary who lived among those Indians, and availing himself of the opportunity he copied the dictionary of the Iroquois language which the father had prepared, and soon became expert in the use of that dialect.

Not satisfied, however, with his wanderings among the savages, Hennepin left that country and visited the Dutch at Albany, where, being a native of the Netherlands, he was received with open arms as a fellow-countryman. While his religion did not set well with the Protestant Dutchmen, he was careful not to make that a cause of disagreement, for his sentiments on all subjects were broad enough to fit every occasion. The citizens of Albany were so infatuated with the brilliant priest that they entreated him to remain with them permanently, but he had become so thoroughly addicted to his habit of rambling that he found it impossible to remain long in any one place. Tearing himself away from his new-found friends, he returned,

the latter part of 1678, to Frontenac, and went soon afterward to Quebec, where he received an assignment to accompany La Salle. He entered upon this new undertaking with all the enthusiasm of his versatile character, fondly believing that the journey would carry him to China, where boundless adventures opened out to his enchanted fancy. But the hardships that he endured while making the trip to the Illinois country seem to have dampened his ardor, for when La Salle directed him to proceed northward he begged to be excused. Their conference was a stormy one, and Hennepin's account of it is so characteristic that we quote his own language:

"He begged me to take the trouble to go and discover in advance the route he would have to take as far as the river Colbert (Mississippi) on his return from Canada, but as I had an abscess in my mouth which had suppurated constantly for a year and a half, I showed my repugnance, and told him that I needed to go back to Canada for treatment. He replied, that if I refused this voyage, he would write to my superiors that I would be the cause of the failure of our new missions; the reverend father Gabriel de la Ribourde, who had been my novice master, begged me to go, telling me that if I died of that infirmity, God would one day be glorified by my apostolic labors. 'True, my son,' said that venerable man, whose head was whitened with more than forty years' austere penance, 'you will have monsters to overcome, and precipices to pass, in this

enterprise which requires the strength of the most robust; you do not know a word of the language of these tribes whom you are going to endeavor to gain to God, but take courage, you will gain as many victories as you have combats.'"

Yielding to this appeal, and fearing at the same time an adverse report to his superiors, Hennepin submitted to the inevitable and started on his journey, as already stated, on the 29th of February, 1680. While he was nominally in charge of the expedition, Michel Accault was the real leader to whom La Salle entrusted his interests. Merchandise to be used in making presents and trading with the Indians was placed in his charge, as Hennepin states, to the value of ten or twelve thousand livres (the equivalent of the livre in U. S. money is about 19 1-2 cents), while the father received only "ten knives, twelve awls, a little roll of tobacco to give to the Indians, about two pounds of white and black beads, and a little package of needles." La Salle assured the father, however, that he would have given him more if he could have spared it.

Toward evening of the first day, as they were descending the Illinois—which Hennepin calls the Seignelay, in honor of the son of the French Secretary—they met several parties of Indians belonging to that tribe, returning with their canoes filled with meat. These savages being opposed to the expedition, used every art at their command to induce the Frenchmen to return; and Hennepin asserts that his companions would have done so except for their fear of arrest in attempting to pass Fort Crevecœur. They camped with the Indians over night, and continued their journey the next morning.

Hennepin is almost as picturesque and entertaining a writer as Father Marquette, and it might be interesting to copy some of his descriptions of scenery along the Illinois river at that time; but lest we become tedious the reader is referred to the original.

On the 7th of March, when near the mouth of the Illinois, they came to an Indian village called Tamaroa, composed of about two hundred families. But the principal town of these Indians lay west of the Mississippi, about seven or eight leagues below the mouth of the Illinois, which would place it in the low alluvial lands forming the peninsula near the confluence of the Missouri. This appears to have been the location of a town of considerable importance, where the natives lived for the convenience of fishing in either or both of the great rivers of the West. Observing that the Frenchmen had iron and arms in their canoe, the savages manifested a hostile spirit; but in order to avoid any trouble with them they set out and paddled down the stream as rapidly as they could. The Indians tried to overtake them, but being hampered by their heavy wooden dugouts they could not maintain the speed of the light bark canoe, which spun along on the surface of the water like an aquatic bird. Finding that they were being left behind, the

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savages landed some of their fleetest young men with the purpose of crossing a neck of land and forming an ambuscade some distance below. But night coming by the time they reached the place, they were so thoughtless as to kindle a fire on the bank of the river, and the explorers observing the light and divining its meaning, crossed to the opposite side of the river and encamped on an island. Here they lay all night, with their canoe close at hand, relying on their little dog to give the alarm if the savages attempted to surprise them by swimming across. But the latter, evidently dreading the firearms of the white men, molested them no further.

Early the following day they came to the mouth of the Illinois, and turned their bark northward. Here Hennepin made come calculations and estimated that they were about one hundred and twenty to one hundred and thirty leagues from the Gulf of Mexico, a fact which shows that he was not very good at figures. He also observed a flat rock, with precipitous sides, near the mouth of the Illinois, which he thought would make a good site for a fort; but none was ever erected there. The rich black soil of the bottom lands on the opposite side of the Mississippi attracted his special attention, and he noted the location as being suitable for a colony. It is to be inferred from an expression which he uses that this land was then all prairie, for he states that it was "all ready for cultivation." Elsewhere he asserts that the land lying between the river and the bluffs on both

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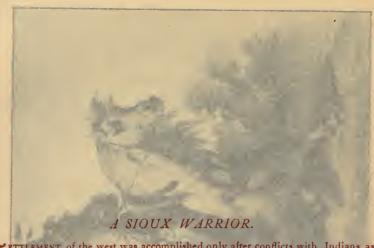
sides was composed of large prairies, where herds of "wild cattle were seen browsing." Great forests of hardwood timber sprang up there in after-years, and settlers who came more than a century later had to clear the land before it could be cultivated.

Hennepin says very little about the river, or the land and scenery along its banks, except to remark that it was everywhere a short league in width, while in some places it expanded to the extent of two or three leagues. This of course is a very inaccurate description, unless it was then at floodtide, which is not probable. He observes that the channel was divided by many islands, covered with trees so interlaced with vines as to be almost impassable. On reaching the mouth of the Wisconsin he shows his familiarity with that stream by referring to it as the Wisconsin, evidently having gained his information from the reports of Joliet and Marquette, who came to the Mississippi by way of that river. Other streams emptying into the Great River were mentioned in order as they were approached, but by names that are no longer intelligible, and as no special interest attaches to the subject it might be tedious to mention them. Hennepin refers to the large number of wild turkeys that they found along the banks of the river, of which they killed as many each day as they needed for food; adding that "we wanted neither buffalo nor deer, nor beaver, nor fish, nor bear-meat, for we killed those animals as they swam across the river."

DIVISION XXXIV.

Hennepin's Experiences in Captivity Among the Indians.

THE explorers said their prayers morning and evening on embarking and landing, and the Angelus at noon, begging God that if they were destined to meet any Indians they might do so during the day, because it was the custom of those people to kill any whom they might capture at night, and to rob them of knives and axes, which they valued more than gold. They even slew their own allies when the bodies could be concealed, in order that they might afterward boast of having killed men, and so pass for brave soldiers. At length, about two o'clock in the afternoon of April 11th, they felt that their prayers had been heard, when they perceived thirty-three bark canoes, manned by one hundred and twenty armed savages, approaching them rapidly from above. As the hostile fleet came on with incredible swiftness, they ran their canoe ashore, preferring to meet the Indians on land rather than on the water. now thoroughly alarmed Frenchmen were almost immediately surrounded, and as the savages drew near some of the younger warriors discharged arrows at them, in spite



fierce as were waged by the pioneers of Kentucky. The bravest and most formidable nation with which the western settlers were compelled to contend was the Sioux, powerful alike in numbers and in courage, who never ceased their depredations until the death of their great Chief Sitting Bull, at Wounded Knee, in 1886, ten years after they had destroyed Custer and his heroic band on the Little Big Horn. The illustration herewith is a typical representation of a Sioux warrior equipped for fighting and acting in the capacity of a Scout.

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THE explorers said their practice management embarking and landing, and the Angula God that if they were destined to mea we have the reople to kill any whom the ringht coping a ght, FITLEMENT Of the west was accomplished only after conflicts with Indians as fierce as were waged by the pioneers of Kentucky. The bravest and most so formidable hatlon with which the western strilers were compelled to coppend was the Sioux, mowerful alike in numbers and in courage, who never ceased their depredations until the death of their great Chief String Eint, a Wounded Kinee, in al 1836, ten y ars eer they had destroye A uster and his heroid band mushe Little , Big Horn. The illustration because is a typical representation of a Sioux warrior equipped for highling and acting in the capacity of a Scout, A 2131bl April 11th, they red the beauty of the beauty and when they perceived the the themselve one buildred and events the search again, agree ening them ravidly from above. As the invite fleet came on with nered he wiittnes, hey rin their cance ashore, preferring the indians on land rather than on the water. the coughly alarmed Frenchmen were almost into a chine arrounded, and as the savages drew near and as the prover warrio discharged arrow at the mit

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of the fact that Accault displayed the calumet and shouted that they were friends. But the old men, observing the emblem of peace, prevented the others from slaying them outright; though the whole party, leaping from their canoes, some on land and others into the water, rushed upon them with frightful cries and demonstrations. The calumet was wrenched out of Accault's hands, and some of the Indians began helping themselves to the contents of the canoe; when their wrath was finally appeased by a present of French tobacco, which they found superior to their own. The whole party now began to smoke, and some of the older ones uttered the words, "Miamiha, Miamiha," meaning to inquire if the travelers had seen their enemies, the Miami Indians, on the way up. It transpired that these savages were a war-party of the Sioux nation, on their way to surprise the Miamis; and as Hennepin did not understand their language, he took a stick and made signs in the sand to indicate that the Miamis had fled across the river and joined the Illinois. Learning from this that their enemies had escaped and that it would be impossible to take them by surprise, several old men came and laid their hands on the priest's head and wept copiously, their tears running down on his person until his clothing was wet. He tried to wipe the flood away with his handkerchief, but the more he wiped the more demonstrative became their grief, until he finally gave up in despair. Yet in spite of all their weeping the Indians refused to smoke the pipe of peace.

At length the prisoners were ordered into their canoes and told to row across the river, being followed by the entire company of savages, all weeping bitterly and shouting at the top of their voices. It was a strange, unearthly scene. differing from anything the Frenchmen had ever witnessed; and they were naturally apprehensive concerning the fate that was in store for them. On landing they were told to kindle a fire and cook their suppers, and having complied with the order they presented the Indians with two fine turkeys they had killed during the day. But this did not appear to change the situation for the better, for at the approach of night the two head chiefs came to where they were sitting and indicated by signs that it was the determination of the Council to tomahawk them. Hennepin now directed Accault to follow him, and going directly to the assembled warriors he threw into their midst half a dozen axes, some knives, and six fathoms of tobacco; and then taking up a hatchet he indicated by signs that they might kill him if they wished. The present, however, had a mollifying influence, and the prisoners were now treated to a feast of beaver-meat. The first three morsels were thrust into their mouths by the fingers of their attendants, who afterward cooled the meat in the bark dishes by blowing their breath upon it; then it was presented to them with the intimation that they might eat as much as they pleased.

The night that followed was an anxious one for the three prisoners. On retiring the Indians had returned

their peace calumet, and they did not know whether to construe this as an unfriendly act or otherwise. Accault and Augelle therefore slept with their arms in hand, determined to sell their lives as dearly as possible in case of an attack; but Hennepin resolved that he would allow himself to be killed without resistance, in order that he might impress the example of the Saviour on the minds of his executioners. They watched in turn all night, so as not to be taken by surprise; but no attempt was made to disturb them. The Indians themselves slept as soundly as if they were in their own country.

Early in the morning one of the head chiefs came and asked for their calumet, and having filled it with tobacco he took several whiffs and required all the members of his band to imitate his example. This he announced was the sign that peace should prevail between them; but he told them that they must accompany him and his people to their towns, which lay some distance up the river. Hennepin rejoiced at the happy turn of affairs, which would enable him to continue his explorations under more favorable circumstances: and he and his companions resumed their voyage in company with their captors. But he experienced great difficulty in performing the offices of his religion in the presence of the Indians, for whenever they saw him moving his lips in prayer they cried out so fiercely that the other two Frenchmen, supposing they were about to be killed, demanded that he cease his devotions except when they were

alone. To oblige them, he endeavored each morning and evening to conceal himself in the woods long enough to offer up a short prayer, but the Indians imagined that he was either trying to escape or to hide some valuable article of merchandise, and they would not allow him to get out of their sight. In this dilemma his life became a burden. He did not feel that he could afford to neglect his devotions, yet he shrank from endangering the lives of his companions. It does not seem to have occurred to him that he might pray without moving his lips, or if he had such a thought he dismissed it as incompatible with the dignity of his office. At length he made a happy discovery which ended all his trouble and enabled him to pray in safety as often as he pleased. In fact, after this incident the Indians insisted that he should pray for them nearly all the time. He found that when he read his prayers from his breviary the savages imagined the book was a spirit and that he was asking it to give him power over them, hence their exclamations of anger; but he explained to them that it told him how to sing for their pleasure. He then chanted his prayers, to their intense delight, for the Indians were always very fond of music, especially singing. They now importuned him constantly to "make the spirit sing to them," while they listened with the eager delight of children.

Thus they continued their voyage up the river, going sometimes at the incredible speed of ninety or a hundred miles a day against the current, as the father claims; and





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HENNEPIN DISCOVERING THE FALLS OF SAINT ANTHONY.

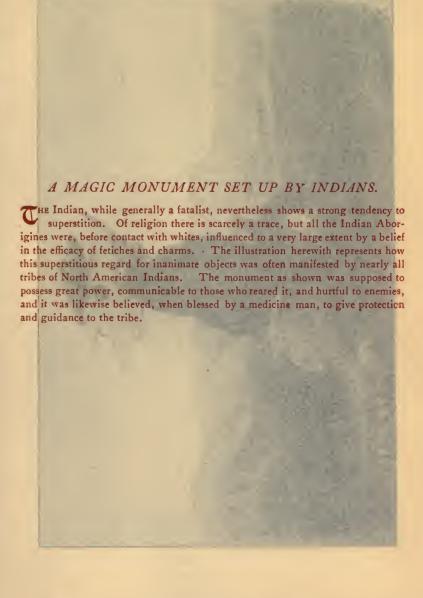
Recollets of Saint Francis. He came to America with LaSalle in 1673 and three years later founded a convent at Fort Frontenac. He accompanied LaSalle in an expedition to the west in 1678 and established Fort Creve Cœur, near where Peoria now stands, in that year. Hennepin with four others descended the Illinois River and arriving at the Mississippi canoed up that stream to the head of navigation, discovering the Falls, to which he gave the name Saint Anthony, in 1680. Immediately after he was surprised and taken captive by a party of Sioux Indians, but he was treated kindly and in a few months was released, whereupon he returned to Europe.

the Indians, seeing that the white men could not keep up with them, sent some of their own warriors to assist in paddling their heavily-laden canoe. Every night the Frenchmen camped near the young chief who had befriended them by making his people smoke their calumet, placing themselves constantly under his protection; but this caused a jealousy to arise among the other Indians, and one of the chiefs, whose son had been killed by the Miamis, seeing that he could not avenge his death on that people, turned all his resentment against the prisoners. This chief wept every night, bewailing the loss of his son and begging his people to kill the white men in order that they might secure their guns, and with them defeat their enemies. He became all the more insistent, and wept longer and louder than ever, one day when he saw one of the Frenchmen kill three or four turkeys at a single shot; while it was with the greatest difficulty that the Indians could kill a single bird with their bows and arrows. After this exhibition of the deadly character of firearms the weeping chief seemed to think that if he could get a gun he would have no trouble in securing all the vengeance his sanguinary soul might desire. But he could not prevail on his warriors to murder the prisoners, for they had taken a great fancy to the "iron that has understanding," as they called the muskets of the French; and they wanted white men to come and trade with them in order that they might get that kind of iron and make themselves invincible in battle.

At length they came to a place where the river expands into a lake of considerable proportions, with several bays and prominent points that add greatly to the beauty of its scenery. They camped on its banks, and the lachrymose chief wept all night in the agony of his desire to kill the Frenchmen; from which circumstance Hennepin named the sheet of water Lake Pepin, meaning "the lake of tears."

A short distance below the lake they had entered a stream flowing from the northeast, which the Indians called Buffalo river on account of the large numbers of those animals which were found there; and Hennepin notes that the river was filled with myriads of turtles. They ascended this stream for upwards of thirty miles, finding it free from rapids and skirted in the distance with mountains and prairies.

Returning to the Mississippi, they pursued their course until they came to a stream called by the Indians, Tombriver (the St.-Croix), because one of their warriors who had died of the bite of a rattlesnake was buried there. In honor of the customs of this strange people Hennepin placed a blanket on the grave, and by this act of humanity won for himself so much gratitude from the dead man's relatives that they made him a grand feast, which was attended by more than one hundred persons. The bears had despoiled the grave of the dead chief, tearing up the poles which the Indians had planted as a monument, and stripping the bones of flesh. A war calumet was found near the place, and an



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earthen pot in which the Indians had left some buffalo meat to assist the departed on his journey to the land of shadows.

The travelers ascended the St. Croix river some distance, lost in admiration of the wonderful beauty of its scenery, which in later years has made it a famous resort for tourists.

Returning again to the Mississippi, they soon came to some picturesque falls, which Hennepin describes as being forty to fifty feet in height, separated in the middle by a rocky island pyramidal in form. He bestowed upon these falls the name of St. Anthony of Padua, "in gratitude for the favors done me by the Almighty through the intercession of that great saint," whom he had chosen as his protector in all his enterprises. The name of the falls in the Sioux language is "Owahmenah," meaning "falling water," a designation suited to the poetic fancy of the children of the wilderness and the woodland.

Notwithstanding the excessive labor of rowing their canoes against the current of the river all day, which the Indians imposed on themselves, it was the custom for several of the younger warriors to dance the war calumet to a group of four or five of their chiefs every evening until midnight, after which the head chief sent a warrior from his family, with numerous stately ceremonies, bearing his calumet to those who had sung, in order that they might smoke the pipe of peace with him before retiring to sleep. The last ceremony at night consisted in two of the youngest warriors,

who had lost relatives in battle, carrying each a bunch of arrows to the principal chief of the party, which they presented to him with the points crossed for him to kiss, weeping all the while.

Yet in spite of these nightly proceedings they were always up before daylight the following morning, in order to avoid a surprise by their enemies; for it was the universal custom of all the tribes to make their attacks just before the break of day. This party usually camped on the point of some island, where they could not be approached except by water, and the one who first awoke announced the coming of day by a loud yell, which was responded to by a chorus of shouts from all the others. They then separated into two parties, one going in quest of game for their morning meal, while the other carefully examined all the surrounding country for signs of enemies. In this way nineteen days were spent in ascending the river.

One day about noon the "weeping chief," whose name was Aquipaguetin, having killed a fat bear, called a halt in the midst of a large prairie and announced a feast to the warriors whom he commanded. At the appointed hour the guests appeared with their faces and bodies painted in various colors and figures, representing different animals, according to the taste or fancy of the individual. Some having cut their hair short, filled it with bear's oil and ornamented their heads with the feathers of birds, while others sprinkled their hair with down of varied colors, which adhering to

the oil, gave them a very ludicrous appearance. When the ceremonies began all danced in a circle, with their arms akimbo, striking their feet on the ground with such force as to leave the imprint of their moccasins in the soft earth of the prairie. After the dance the war-calumet was passed around to each member of the party, all weeping copiously while they smoked. Meanwhile Aquipaguetin, who had given the feast in honor of his much lamented son, addressed the warriors with broken sighs and sobs, his whole body bathed in tears, appealing to them to avenge the death of the youth. Then approaching the three Frenchmen and placing his hands on their heads, he raised his eyes towards the sun and complained to that luminary because it had not come to his aid in his affliction. Hennepin understood from what took place that it was the chief's purpose to rouse the passions of his followers to a pitch that would induce them to kill the prisoners, but the other chiefs would not permit it. Finding himself foiled in his renewed effort at murder, he tried to frighten the boatmen into surrendering their goods to him; but again failure attended his efforts. He could easily have taken the goods by force, but that would have subjected him to the charge of cowardice by his own people.

This old fellow, an arrant hypocrite, seemed to have an unlimited supply of dead relations, of whom he made use on all occasions. He had cleaned the bones of one of his departed relatives and carried them about with him in a leathern sack, ornamented with several rows of red and black

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porcupine quills. From time to time he assembled his warriors to give the funeral sack a smoke, always following the ceremony with a demand on the prisoners for goods enough to cover the bones. This he explained was necessary to assuage his grief; so they dared not refuse, and as the demand was repeated every time the chief had a crying spell, they eventually gave away almost everything they possessed. Yet the old scoundrel continued to weep, until, having exhausted his own powers, he employed some of his friends to continue the operation in his stead. Nothing could assuage his grief except the death of his enemies, and as he could not encompass their slaughter it may be presumed that he went down to his grave weeping.

On one occasion after a hard day's travel it appeared as if Aquipaguetin had at last gained his point, for many of the warriors seemed murderously disposed. The prisoners were forbidden to sleep near the cabin of their protector, but gruffly ordered to betake themselves to the extreme limit of the camp. Here they were surrounded by a mob of savages and told that they must die. Greatly angered at this new outrage, Hennepin threw a number of presents at their feet, and drawing near one of the chiefs and bowing his head he presented him with an ax as an intimation that he had no fear of death. The chief accepted the weapon, but hesitated to perform the act; and the others observing his embarrassment ceased their wrangling and became silent. At this instant the young chief who had been their preserver

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during the whole trip, forced his way into the midst, and angrily pushing the crowd aside led the prisoners to his cabin. There one of his brothers took a bundle of arrows and breaking them in the middle, signified that the white men would be protected even to the extent of war among themselves.

Nothing further occurred that night, but the next day the Frenchmen were required to row their canoe in front of the others, without any assistance from the Indians. This new arrangement had a sinister aspect; but after proceeding several leagues they were told to land, whereupon another chief came, and having directed them to sit on the ground, he took a piece of cedar wood perforated with a number of small holes, and placing a stick in one of them he whirled it between his palms until the friction produced fire. Then lighting the tobacco in his calumet he handed it to them, at the same time placing his hands on their heads and weeping. He informed them that they had been assigned to him and that in six days they would arrive in his country. This chief thereafter became their guardian, until they left the river and started overland to the Indian towns.

Having at length reached the landing place, all the remaining goods were taken from the Frenchmen, and their canoe was broken in pieces to prevent their escape. They were then assigned to three heads of families in place of the same number of children who had been killed in war; and the savages having hidden their canoes in a thick growth of alders, all set out overland to make the journey to the

principal town of the tribe. Hennepin asserts that they traveled about sixty leagues, but it could hardly have been more than half that distance, considering the point where they left the river and their final destination. It was their custom to start early in the morning, before break of day, and march until two hours after nightfall, wading streams and swimming rivers, most of which were covered with a thin coating of ice. The Indians, being of extraordinary height, were able to wade in many instances where the water was beyond the depth of the white men; and in such cases the two canoemen, being unable to swim, were carried on the shoulders of the most robust of the savages, while Hennepin swam by their side. Such experiences were exceedingly painful, as may be inferred; their bodies were nearly frozen by the icy water, while the small amount of food doled out to them by the Indians kept them constantly in a half-famished state. They were allowed to eat but once a day, and then only a few mouthfuls of dried buffalo meat. On several occasions Hennepin lay down on the grass resolved to die rather than submit any longer to such tortures; but each time his sense of duty urged him on to renewed efforts. Several times when the white men showed a disposition to lag behind, the Indians set fire to the prairie grass and forced them to hurry on or perish in the flames. Finally, when the journey came to an end, their clothing was torn into shreds and their feet and legs were lacerated by the thorns and brambles which they had encountered on the way.

As they drew near the town, the prisoners learned for the first time that their captors were composed of two parties from different tribes, though of the same nation; and in the division of the goods they almost came to blows. The rival factions contended especially over the tobacco, which they seemed to prize above everything else. The more distant band, fearing that the others would endeavor to keep the goods, insisted on an immediate division; but the others declared that they would not divide until they came into the village. While they were contending over the matter, a long procession of women and children came out to meet them, which put an end to their differences for the time being. As the procession drew near they all joined in singing, dancing and shouting, and thus the prisoners were conducted into the town. As they came near the cabins they were alarmed by the sight of a number of posts to which bundles of straw were attached, in readiness for the execution of prisoners. It seemed indeed that torture by fire was to be their fate, for a number of ceremonies were enacted such as this people always perform before executing any whom they have condemned to death by that means. Augelle appeared to be specially marked as a victim, for they placed in his hand a gourd filled with round pebbles which he was required to keep constantly shaking and rattling, while his head and face were painted in varied colors and a tuft of white feathers was stuck in his hair. But it soon transpired that he had by some means excited the mirth of the Indians, and they

took this method of making him appear ludicrous to their women and children. After enjoying themselves for some time at his expense, one of the principal chiefs gave the prisoners the peace calumet to smoke, at the same time presenting them with bark dishes of wild rice which the Indian women had boiled with whortleberries. The mixture formed a sort of pudding, which they found extremely palatable after their long march and fasting.

DIVISION XXXV.

Hennepin is Adopted into the Family of the "Weeping Chief."

When the feast was over the prisoners were separated and delivered to the three families with whom they were to live as adopted sons, in place of those who had been killed by the Miamis. Hennepin was so unfortunate as to be assigned to Aquipaguetin, the weeping chief, who lived in another village some distance away. In going thither they were obliged to wade through a marsh covered knee-deep with water for about three miles, when the chief took the priest in his canoe and conveyed him across a body of water a little more than a mile in width to an island, where his village was situated. Here he was kindly treated both by the chief and his family. Now that he was at home Aquipaguetin's manner changed until he seemed like another man. Observing the father's weakened condition, he reached down his hands and lifted him from the canoe, and then directed two of his sons, one on either side, to assist him to his own cabin. There they laid him gently on a large bear skin, before a comfortable fire, and rubbed his body with wild-cat oil. No civilized people could have been kinder or more compassionate than

they were; yet in several respects they manifested their natural disposition of savagery. One of the young Indians having appropriated the priest's chasuble, rolled the bones of a dead man in it, and strapping the bundle on his back, paraded up and down for some time with great pomp; after which the garment, which he designated as "the robe of him who is called the sun," was given as a charm to some Indians who were there on a visit from a distant region in the West. As a recompense for the loss of the chasuble, Aquipaguetin brought a large robe made of ten dressed beaver skins embroidered with porcupine quills, and folding it around the father gave him to understand that it should be his to wear on all occasions. It proved a very desirable garment in that cold region, where furs are necessary to the comfort of the inhabitants. While Hennepin does not give the location of this Indian town, it is known to have been on or near the "Mille Lacs" in central Minnesota, where it is not an uncommon thing for the thermometer to register thirty degrees or more below zero in the winter time; so that without this elegant robe of furs he would probably have perished · of cold.

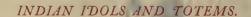
The chief had a very large family, with five or six wives, to whom he introduced the father with the admonition that they should in future regard him as one of their children; they were likewise directed to address him by a name that would indicate his near relationship to them, in order that strangers might understand his position in the family. Fol-

lowing these ceremonies he was subjected to the "sweating process" to relieve him of the extreme weakness from which he suffered. This was a popular remedy with the Indians for all complaints, and it was administered in the following manner, as described by Hennepin: "Seeing that I could not rise from the ground but by the help of others, he had a sweating cabin made, in which he made me enter naked with four Indians. This cabin he covered with buffalo-skins, and inside he put stones red to the middle. He made me a sign to do as the others before beginning to sweat, but I merely concealed my nakedness with a handkerchief. As soon as these Indians had several times breathed out quite violently, he began to sing in a thundering voice, the others seconded him, all putting their hands on me and rubbing me, while they wept bitterly. I began to faint, but I came out and could scarcely take my habit to put on. When he had made me sweat thus three times a week I felt strong as ever."

In spite of their evident desire to be kind, and their ability to weep on all occasions, these Indians could not overcome their savage nature sufficiently to treat their new relative with genuine humanity. They gave him nothing to eat during the winter except a little wild rice and smoked fish five or six times a week. These articles were boiled together in large earthen pots—for the Sioux understood the art of making pottery—without salt or seasoning of any kind, and in addition to being very unpalatable they contained but few of the strengthening elements. As a result he suffered con-

stantly from the pangs of hunger. In order to divert his mind he made friends with the children, by whose aid he began the compilation of a dictionary of the Sioux language. In this way he managed to survive the winter.

Early in the spring, the chief took the priest and his wives and children to a neighboring island, where their fields lay, in order that they might plant some seeds of tobacco and vegetables which Hennepin had brought with him. Several weeks were spent in this occupation, and as the weather was now warm and pleasant, and food more plentiful, the condition of the unfortunate prisoner became less painful. meantime the chief manifested a great deal of interest in a small compass that the father carried in his sleeve, which he regarded as a spirit that directed white men how to travel wherever they pleased in all parts of the world. One day he called a council of his principal men, who marveled greatly when they saw the movements of the wonderful spirit needle, which appeared to be under perfect control of the father as it followed a steel key back and forth around the face of the compass. Aquipaguetin made an eloquent speech, begging him to present this wonderful spirit to them; and at the close of the address the old men came and wept over him to express their admiration of a mystery which they could not understand. In spite of all his losses, Hennepin had contrived to preserve a small iron pot with three lionpaw feet, which the Indians never dared touch without first covering their hands with a piece of skin or cloth, so their



that mighty power which they saw manifested in violent elemental displays, it is doubtful if they entertained what may be called reverential feelings, at least until they were taught by missionaries. They had their totems, which was usually some small animal, adopted as a symbol of the tribe, and to this symbol they sometimes attributed magic powers. Occasionally also Indians have been known to set up idols, in the shape of poles, upon which such articles as skins and the bodies of their totems were affixed, and to these some slight form of reverence was probably paid, but the chief purpose seems to have been petitionary, an idea which presupposes belief in the presence and power of a spirit residing in the objects thus appealed to.

LOUISIAN A TEMPTORY

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HENNEPIN IS ADOPTED BY AQUIPAGUETIN

skin would not come in contact with the spirit. The women refused to enter the cabin where this vessel was, but hung it on the branch of a tree to prevent it from exercising a charm over them.

When the chiefs saw that the father had written some words of their language on a piece of paper, they manifested an eager interest in the subject, and begged him to name various parts of the human body to them. When he refused to put down or repeat certain indelicate words, they laughed immoderately, for they had no sense of modesty about such things. They imagined that the paper which he always consulted before answering their questions was a spirit that told him what to say, and they grew very suspicious of it in the belief that it repeated their conversations to him. They would neither touch nor come near the mysterious "white thing," and were very guarded in their remarks when in its presence, lest it should tell the father all they said about him. They finally concluded that he himself was a powerful spirit who could do almost anything he wished, and while they respected his imaginary influence over occult things they dreaded the disasters which his anger might bring upon them. His condition was therefore uncomfortable and precarious in the extreme, for their fears might at any moment prompt them to kill him in order to get him out of the way. Yet they made all sorts of requests, begging him when it was too wet to speak to the clouds and stop the rain; or when it did not rain enough they im-

portuned him to have the clouds send water to moisten their parched fields. They were like children, whose wants can never be satisfied.

Everything concerning their prisoner seemed to possess an extraordinary interest for the Indians. They inquired frequently how old he was, how many wives he had, and seemed incredulous when he told them he had none, and that men of his profession never married. He tried to explain to them that he had promised the Great Spirit never to take a wife, in order that he might come and teach them how to be like the French; and that if they continued to live in their wicked ways fire would fall down from the clouds and destroy them and their towns. But they laughed at his warning and turned all his teachings into ridicule.

The Indians had no respect for Hennepin's companions, who were brought at length to live in the same village with him, because they had hair on their faces, while he shaved every week and had a smooth face. "How," said they, "would you have those two men with thee have wives? Ours would not live with them, for they have hair all over their face, and we have none there or elsewhere." The negligence of the men in not shaving made them very unpopular with the savages, who seemed to feel a natural repugnance to hair on the face or body.

As time went on they became more attached each day to the father, having apparently overcome their dread of his spiritual powers; and when he begged them to let him re-

HENNEPIN IS ADOPTED BY AQUIPAGUETIN

turn to his own country, they brought him a large bundle of beaver skins as a present to induce him to remain. They were especially anxious that he should stay with them until some visitors they were expecting arrived, in order that they might make a display of his wonderful powers; just as civilized nations take pride in exhibiting any curious freaks they may happen to possess. He would have been satisfied, he says, if they had fed him as much as they did their children, but they gave him so little to eat that he was hungry all the time. The women fed their children secretly at night, when they thought he did not see them; a display of mother-love which he commended, although the sight and smell of the food only added to his own cravings. Several old men came frequently to sigh and weep over his head, uttering dolefully the words, "Son, we feel sorry to see thee without eating, and to learn how badly our warriors treated thee on the way; they are young braves without sense, who would have killed thee and robbed thee of all thou hast. Hadst thou wanted buffalo or beaver robes, we would wipe away thy tears, but thou wilt have nothing of what we offer thee." One of the chiefs, whose name was Pierced-Pine, a title derived from a pine tree which had been struck by lightning while he was standing under it, became very indignant at those who had maltreated the prisoners, denouncing them in open council as hungry curs who steal a morsel of meat from the dish and run away. He said they deserved to be regarded as dogs, be-

cause they had insulted the men who brought them iron and merchandise, and he announced his purpose to find a way to punish them. Thereafter this chief manifested a steadfast friendship for the prisoners, and made their lot more endurable than it had been.

Hennepin endeavored repeatedly to reach the understanding of these people with the truths of Christianity, but without apparent success. On one occasion he baptized a sick child under conditions which we will allow him to describe in his own language: "Having poured natural water on the head of this Indian child, I uttered these words: 'Creature of God, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.' I took half an altar cloth which I had wrested from the hands of an Indian who had stolen it from me, and put it on the body of the baptized child; for as I could not say mass for want of wine and vestments, this piece of linen could not be put to a better use than to enshroud the first Christian child among these tribes. I do not know whether the softness of the linen had refreshed her, but she was the next day smiling in her mother's arms, who believed that I had cured her child, but she died soon after to my great consolation."

During the summer of 1681 a large delegation of Western Indians came on a visit to the village where Aquipaguetin lived, and when they returned the chief and about two hundred families of his tribe decided to accompany them on a grand buffalo hunt. He urged the father to go with

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them, but Hennepin having resolved to make his way back to the French settlements if possible, told him that he expected some spirits (Frenchmen) at the mouth of the Wisconsin river with goods, which they were bringing to trade with the Sioux; and he invited the chief to travel with him in that direction. This was a mere ruse on Hennepin's part to get rid of the Indians, for he did not expect any men of his own nation; nor had he yet learned that Du Lhut and his party were at that time in the country of the northern Sioux, near Lake Superior. The chief manifested a great desire to go with the father, hoping to get some portion of the promised goods; but his people would not consent, and he was obliged to follow them toward the west. At least he set off in that direction, but it seems that his avarice soon prevailed, for Hennepin encountered him not long afterward far down the Mississippi, whither he had gone in expectation of meeting the Frenchmen.

DIVISION XXXVI.

Rescue of Hennepin and His Companions.

On the departure of Aquipaguetin, Hennepin was assigned to the family of Pierced-Pine, and in July, 1681, that chief descended the Mississippi on a hunting excursion with a large company of his people, consisting of more than two hundred and fifty warriors besides a great many women and children. The father was extremely anxious to accompany this party, but for some time he could not find any Indians who would admit him to their canoes, all claiming that they had no room for him. Accault and Augelle had secured an old canoe for themselves, but they selfishly refused their companion a place with them, excusing themselves on the ground that the vessel was so old and leaky that it would sink with his additional weight. Thus abandoned by his own men he was about to give up in despair, when two young Indians came along and admitted him to their canoe. This was a frail affair and so leaky that the father was kept busily employed from morning till night bailing it out. In spite of his efforts, the water on several occasions came near getting the better of him; so that the voyage proved to be dangerous as well as laborious. For

the first few days they found but little game, and each one was obliged to satisfy his hunger with a little broth once every twenty-four hours. The Indians endured the hardship well enough, but the father was so reduced by long suffering and the coarse and light diet to which he had been confined, that it was with the greatest difficulty he bore up under his present trials.

On reaching the falls of St. Anthony, and while they were making the portage, they observed an Indian who had gone in advance ensconced among the branches of a large oak tree, opposite the main cataract, making an offering of a richly dressed beaver robe to the spirit of the falls. His supplication, which he uttered in a loud voice, freely shedding tears at the same time, was in the following form: "Thou who art a spirit, grant that our nation may pass here quietly without accident, may kill buffaloes in abundance, and bring in slaves, some of whom we will put to death before thee; the Outagamies have killed our kindred, grant that we may avenge them." It will be observed that this prayer was not very different from many that are offered up by civilized nations in time of war; and at that very period it was a common practise among the most enlightened races to pledge themselves to perform certain religious offices if the saints would favor them in their enterprises or save them from peril. The beaver robe served a good purpose, however, for on the return of the expedition

one of the Frenchmen, observing his opportunity, appropriated it to his own use.

Some distance below the falls they came to a place where a portion of their company, having killed a number of buffaloes, had encamped by the river bank and were cooking and devouring the meat. In a few moments everything was thrown into confusion, by another party of the same company rushing into the camp with their tomahawks in hand and manifesting the greatest displeasure. Addressing their countrymen in angry tones, they overthrew the cabins and took all the meat and bear's-grease they could find, smearing themselves with the latter from head to foot. Being unaware of the cause of this outbreak, the white men were at first greatly alarmed; but they were informed that no harm was intended them. It was a maxim with these people that when a party went on a hunt, none of them should kill any buffaloes until all were ready to participate in the chase; and this rule having been violated in the present instance the offending parties were punished for the wrong they had done.

The morning after this incident Michel Accault, moved by a sudden burst of generosity, gave up his place in the canoe with Augelle to Hennepin, and the two traveled together for some time. During the first two days they had nothing to eat, but at the end of that time they were fortunate enough to kill a buffalo out of a herd of more than sixty which they encountered while the beasts were swimming the



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SCENE IN THE ANTELOPE COUNTRY.

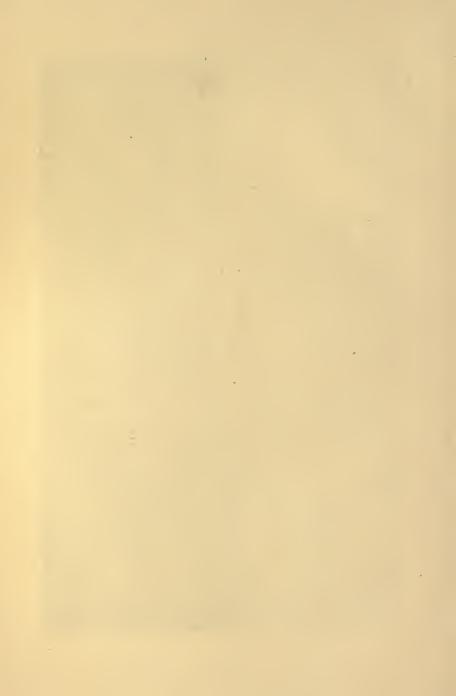
SCENE IN THE ANTELOPE COUNTRY.

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RESCUE OF HENNEPIN AND HIS COMPANIONS

river. They were now separated from the Indians, and their strength was so reduced that they could not drag the carcass out of the water; but cutting off some portions while it lay at the bank they cooked and ate so much in their ravenous hunger that they were both sick for twenty-four hours afterward, and were obliged to lay by on an island until they recovered. On pursuing their course they were again without food, until an eagle flying overhead dropped a fish from its claws, which they immediately appropriated. The father regarded this as a special miracle performed in answer to his prayers; as Elijah was fed by the ravens in the wilderness, so were he and his companion supplied with food by the eagle while drifting down the Mississippi.

On the 11th of July, having descended nearly to the mouth of the Wisconsin, they were suddenly confronted by our old friend, the "weeping chief," with ten of his warriors. He had abandoned his western trip and hurried down the Mississippi to intercept the expected Frenchmen; and Hennepin now feared the consequences of the deception he had practised upon him. But the chief manifested no resentment. He gave them some wild rice and a slice of buffalo meat, and having waited patiently until they had eaten, he inquired if they had seen the Frenchmen. Receiving an unsatisfactory reply, he set off again, he and his warriors furiously paddling their canoes down the river in hopes of reaching the Wisconsin before the rest of their tribe. Hennepin and his companion decided not to follow

them, but building a cabin of bark they settled themselves down to rest. The third day, while Augelle was out hunting and Hennepin lay in the cabin alone, he was alarmed on seeing the chief approach once more, this time in a threatening manner. He carried his tomahawk in hand and his manner indicated the annoyance he felt. Hennepin seized a couple of pocket-pistols which Augelle had left with him, not, as he says, with any intention of shooting the chief, but merely to frighten him and protect his own life. Aquipaguetin, however, meant him no harm; he was merely worried and thoughtful over the failure of his trip southward. Seating himself at the cabin door, without paying the least attention to the pistols which the father now shamefully attempted to conceal, he remained silent for some moments, according to the custom of his people; then chiding his adopted son for exposing himself to the insults of their enemies, he advised him either to take the other shore or accompany him. He had three hundred warriors, he said, who had killed more buffaloes than all the rest of the tribe, and they would give the Frenchmen all they wanted to eat. The chief it seems had formed a genuine attachment for the priest, but Hennepin decided that it was best not to accompany him. They therefore parted, as it proved for the last time, in mutual good-will and friendship, the Indians pursuing their course up the river, while the father awaited the return of his companion.

In his journey northward Aquipaguetin notified his coun-

trymen of the exposed position of the Frenchmen, whereupon a party of young men went to the place where their cabin stood and brought them back to the general rendezvous of the hunters. They remained with the Indians for some time, participating in their hunts and pastimes and doing what they could to make matters pleasant; the whole company meanwhile leisurely working their way up the river again. At length, when they had arrived near the mouth of the St. Croix, two women who had wandered some distance into the prairie, returned in great excitement and reported that five "spirits," meaning white men, had been seen hunting near the extremity of the great lake; who on being told that three of their countrymen were with the Sioux, had expressed a determination to visit them. The women announced that the men were on the way, and might . . be expected at any moment. This news threw the whole camp into a state of commotion. The Indians prepared to welcome the coming guests as friends; while the three unhappy wanderers were overjoyed at this unexpected meeting with their countrymen.

On the 25th of July, 1681, the mysterious white men reached the camp, and were welcomed by the shouts of the savages. As the reader will infer, they were Du Lhut and two of his brave *Coureurs de Bois*, with their Indian interpreter, two other men having been left with their goods further up the river. Du Lhut was greatly displeased when he saw the sad plight of his countrymen, and upbraided the

Indians for their cruelty and neglect, warning them also that any repetition of the wrongs against his people would meet with condign punishment. The savages excused themselves by declaring that it had not been their intention to mistreat the Frenchmen, each endeavoring to shift the blame for what had occurred to other members of the tribe. The matter ended by their insisting that the white men should return with them to their village, in order that they might give satisfactory assurances of good intentions; and Du Lhut deemed it wise to comply with their wishes. The whole company therefore set out for the "Mille Lacs," where they arrived in due time.

Hennepin was delighted to find that his garden had done well during his absence. All the seeds excepting the tobacco had thriven wonderfully in the rich soil, the turnips, cabbages, and other vegetables having grown to enormous size. But the Indians could not be induced to touch any of these products, which they regarded as spirits on account of the remarkable manner of their growth.

A week after their arrival at the village, Du Lhut called a council of the chiefs, before which he laid his complaints for the ill-treatment of his countrymen, and announced that he would carry them back with him. He also returned the calumets they had given him, telling them that he did not care to be at peace with men who would rob his people after accepting his presents. The chiefs expressed great sorrow over what had taken place, and they were doubtless sincere

in their expressions of regret, for it appeared from all the circumstances that their treatment of Hennepin and his companions was the result of carelessness and the common customs of their race rather than intentional cruelty.

As usual on such occasions, a great feast was prepared, at which more than one hundred naked warriors danced the calumet. During the progress of the ceremonies one of the chiefs, a relative of him whose bones Hennepin had covered with a blanket, came to the father with a dish of cooked meat and a handsome buffalo robe; and having presented them to him he placed the robe on his head, accompanying the action with these remarks: "He whose body thou didst cover, covers thine; he has borne tidings of thee to the land of souls. Brave was thy act in his regard; all the nation praises thee for it." He then reproached Du Lhut for not having emulated the example of the father, but the leader curtly replied that he only covered those who were captains like himself. He was familiar enough with the Indian character to know that it would not do to make any concessions in order to secure their friendship, as such a policy would be regarded by them as an evidence of weakness. Moreover, Du Lhut felt a reasonable degree of security, for he had brought all his men to the village with him, and these being reenforced by Accault and Augelle, all well armed and constantly on the alert, he apprehended no danger or treachery. Indeed he felt that he was master of the situation, and in any

event his naturally fearless disposition would not have allowed him to pursue any other course.

Toward the end of September he informed the chiefs of his intention to leave them, but promised to return with such goods as they needed and establish a permanent trade with their people. All were greatly pleased with this assurance, and one of the chiefs traced on a sheet of paper the best route for him to pursue to the Mississippi. This rough map proved to be so accurate that it led the party on their way as well as a guide could have done, and they soon found themselves once more floating on the broad bosom of the Great River. The company now consisted of seven armed men, besides the father and the Indian guide; and they felt themselves able to cope with any band of savages they might encounter. They therefore pursued their way homeward with light hearts and hopeful anticipations of soon again enjoying the comforts of civilization.

But while they were stopping near the Wisconsin to smoke and cure some meat to last them during their voyage up that river, three Indians from the village they had recently left overtook them, and delivered a warning to the effect that some of the chiefs had planned to follow and murder them; but that the great chief Pierced-Pine, learning of their purpose, had tomahawked one of the leaders in his own cabin. He had then sent runners to warn them of their danger, and caution them to be constantly on their guard. Two days afterward a fleet of one hundred and forty canoes, filled with

armed warriors, was seen approaching from up the river; whereupon the Frenchmen concluded that the friendly chief had not been able to control his people, and that they were about to be attacked. But as the fleet drew near, the head chief presented the peace calumet and announced that they were friends. It transpired that these Indians were a hunting party made up of friendly tribes who inhabited the country east of the Mississippi, and having heard of the presence of the Frenchmen they resolved to pay them a ceremonious visit. The pleasure of the meeting was mutual. When Du Lhut and his party resumed their journey the whole band accompanied them, which made the force so strong that they no longer feared any danger. They reached Mackinaw, by way of Fox river and Green Bay, by the beginning of cold weather, and there Hennepin spent the winter of 1681-82. During the summer he proceeded to Montreal, paying a flying visit on the way to his old friends the Iroquois. On reaching his destination he astonished the old Count Frontenac by appearing before him without a cloak and in a habit patched with pieces of buffalo skin. His aspect was extraordinary, dressed in such a garb, with wasted frame and long, disheveled hair like an Indian. The governor was taken wholly by surprise and at first did not recognize him, for it had been reported that the Sioux had hanged the priest with his Franciscan cord. .

Hennepin soon afterward returned to Europe, where he spent the remainder of his days; but it is beyond the purpose of this work to follow his subsequent career.

DIVISION XXVII.

Destruction of the Towns of the Illinois and Flight of the Tribe.

In a former division we left La Salle at the ruins of Fort Miami, after his return from Montreal, depressed by the mystery of events which he could not understand, and wondering what had become of the faithful Tonti and the men he had left at Fort Crevecœur. We will now resume the thread of the narrative and explain what had taken place during his absence.

It will be remembered that La Salle had sent a request to the Chevalier de Tonti to construct a fort on a rock overlooking the Illinois river, near the chief town of that tribe; and that having done so the place was called Fort St. Louis. But he had scarcely run the lines and commenced planting the palisades when word came of the insubordination of the men he had left at Fort Crevecœur.

During his brief absence the two men who had been to Mackinaw, and whom La Salle had met on his way up the river, having been tampered with by the latter's enemies, incited the others to revolt, and nearly the whole force deserted, carrying with them their arms, ammunition, and the goods that were stored in the fort. Father Gabriel de

la Ribourde, who had remained at Crevecœur in charge of the mission, finding himself deserted by most of the men, embarked in a canoe with four who had remained faithful, intending to proceed to the Illinois town for the purpose of conferring with Tonti; but on the way two of these men disabled the guns of the others and ran away with the canoe and its contents, leaving the father alone on the bank of the river in the dead of night. But he contrived to reach his destination in safety, and there finding Tonti informed him of all that had taken place. The latter immediately sent four of the men who remained with him, by two different routes, to notify La Salle; but they either joined they insubordinates or were killed by the Indians, for nothing further was ever heard of them.

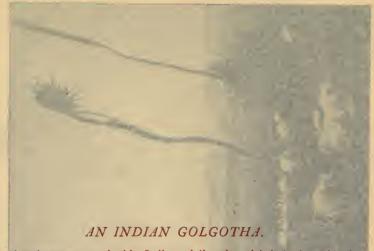
Before leaving Crevecœur the deserters had appointed Fort Miami as their general place of rendezvous, and having assembled there they destroyed the works and carried off everything of value. Proceeding thence to Mackinaw they seizéd upon a considerable stock of peltries which had been collected by La Salle's agents, and dividing these among themselves they dispersed.

Tonti, being now deprived of all resources, and without even the means of providing for the small remnant of his force, abandoned the partly finished works at Fort St. Louis and found quarters for himself and his men in the Indian town. He soon won the confidence of these people to such an extent that he spent the summer of 1680 in teaching them

the use of firearms and training their warriors in the least difficult maneuvers of the military art. When the first alarm of the threatened war with the Miamis and Iroquois was heard, he induced the Illinois to erect a small fort for the protection of their town; for, although a numerous tribe, they were not warlike, and it had always been their custom in cases of alarm, instead of attempting to defend their homes, to fall back and join their allies near the Mississippi, and even beyond that river. Now, with Tonti as their leader, they resolved to stand their ground and fight, feeling a certain degree of security under the protection of the works which he had taught them to construct.

In the meantime Fathers Ribourde and Membré devoted themselves assiduously to cultivating the religious instincts of the savages, extending over a period from the middle of March to the following September. The aged Ribourde was adopted into the family of a chief named Asapista, where he was treated with liberal hospitality according to the ideas of that people. The cabin of the chief became his home; there he ate and slept and was treated in every respect as one of the family. The knowledge which the Illinois possessed of agriculture, together with the great fertility of the soil, enabled them to live far better than was the custom of the tribes in general. They usually had an abundance of food of several varieties, besides the wild game of which there was neither stint nor limit.

They had never been accustomed to the use of iron im-



The favorite means practiced by Indians of disposing of their dead was by placing the bodies on scaffolds, if in a prairie country, or to place them in trees when occupying a wooded region. The bodies were in every case carefully wrapped in skins or blankets, and thus protected they remained until the scaffolds fell through decay. When the bodies were reduced it was a custom to separate the skulls from the skeletons and set them in a circle where surviving friends or relatives might visit them and pay tributes of affectionate remembrance. The skulls of buffoloes, or other large game, were often set beside those of Indians as a tribute to the powers of the deceased as a hunter.



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plements or guns until the present time, but now the Chevalier de Tonti supplied them with a few muskets which he had at his disposal, besides hoes, hatchets, and other utensils which they found very convenient about their homes and in their fields. Hitherto their arms had consisted of the bow, a short pike, and the universal mace or war-club, which left them at great disadvantage in their contests with the Iroquois and other tribes who had acquired firearms from the Europeans.

The Illinois had no definite cosmogony and were without any form of religious worship; they were also extremely superstitious and much given to thievery and lewd and evil practises. Yet with all their faults they were in many respects a generous and true-hearted people, and had they lived according to the dictates of nature they might have constituted a noble race.

During the summer the missionaries accompanied the people to their camps and on their hunts, and exerted themselves in various ways to win them from their savage practises; but with no perceptible results. They manifested but little interest in the instructions that were given them. In August the wild grapes, which grew in large clusters and very abundantly in the adjacent woodlands, began to ripen, and the fathers availed themselves of the opportunity to make wine for the Eucharist; but they were careful not to communicate the art to the Indians, lest it should have a tendency to still further degrade them.

In the meantime, while everything seemed to promise peace among these people, the greatest war they had ever experienced was gathering force and about to burst upon them. On the 10th of September, 1680, a young Shawnee who had been visiting friends among the Illinois—these tribes being allies and related-started to return home, but soon returned with the alarming intelligence that he had discovered an army of four or five hundred Iroquois and Miamis, who were then not very far distant. The report brought consternation with it, for the Illinois, besides being a cowardly people, were in no condition to withstand such a force as was now almost at their gates. The scouts who were sent out soon returned with a confirmation of the young Shawnee's statement; and they brought a still more alarming report, for they claimed to have seen the Sieur de La Salle among the hostile hosts, directing their movements. When asked how they recognized him, they replied by the European hat and gold-laced coat which he wore; and as there seemed to be no doubt about the truth of their assertion, a great clamor arose for the lives of all the Frenchmen in the town. Tonti, realizing the danger of their situation, rushed into the midst of the assembled chiefs and denounced the report as false, offering at the same time to lead his own men in an attack against the hostile army. It required the utmost exertion of his influence to allay their suspicions and quiet the tempest of wrath which had been excited; but having at length satisfied them of his sincerity

and shown the absurdity of the supposition that La Salle had taken part with their enemies, he formed his men and marshalling the hosts of the savages, led them out to engage the invaders. It soon transpired that the person who had been mistaken for La Salle was an Iroquois chief, who having provided himself with a cocked hat and a long flowered and gold-laced vest such as were worn by Europeans at that time, was making a great display of his fine clothes by excessive activity in the opposing ranks. He cut so ludicrous a figure that even the Indians could not restrain their merriment when they came near enough to recognize the pompous chief, and the happy denouement removed all doubt and suspicion from their minds.

As the Illinois had previously sent out a number of their young men on another enterprise, they did not feel strong enough to attack the enemy at that time; but after some parleying both sides withdrew to their respective positions. Meanwhile runners were despatched to recall the absent warriors, and a portion of them having returned another advance was made the following morning. But the enemy had also received reënforcements during the night, so that neither party cared to risk the chances of battle; though some wrangling and several personal combats took place. The Iroquois had expected to take the Illinois by surprise, but failing in this they now resolved to adopt a policy of intrigue and treachery.

On the other hand, the Sieur de Tonti, having no faith in

the fighting qualities of the Illinois, deemed it wise if possible to effect a reconciliation with the enemy; and he announced his purpose of going to their camp with that object in view. Father Membré having insisted on accompanying him, the two set out together on a mission which they knew to be exceedingly hazardous. Neither carried any arms, but Tonti bore a calumet as the emblem of their peaceful mission. The Iroquois, in furtherance of their treacherous purposes, received them with a show of sincerity; and they had no sooner advanced within the enemy's lines than Father Membré recognized a chief of the Seneca tribe with whom he had previously been on terms of intimacy. Friendly greetings were exchanged, and everything seemed to promise an amicable settlement. Tonti informed the chiefs that the Illinois were his brothers and under the protection of the Onontio at Quebec, as they were themselves; and he demanded that the Iroquois and their allies should cease their warlike demonstrations and return to their own country. His representations were received with apparent favor, but being dressed in a semi-barbarous garb and bronzed by exposure, he presented so much the appearance of an Indian that some of the young men professed to doubt his nativity. This, however, was a mere pretense, for they were eager for a fight and irritated at the peaceful aspect which matters were assuming. In this crisis, while Tonti and Membré stood alone on one side of the circle, a sudden volley of arrows and musket balls whizzed about

them, but fortunately did no harm. A young Onondaga then ran up with a drawn knife and aimed a blow at Tonti's heart, which he intended should be fatal; but the weapon struck a rib and glancing aside, caused a painful though not dangerous wound. This was followed by a mob of shouting and excited young warriors who laid hold of the wounded man with the evident intention of carrying him to the stake; but some of the older and more considerate chiefs coming forward examined his ears, and finding that they were not pierced, proclaimed that he was a Frenchman. One of their number demanded in a loud voice what they meant by treating a Frenchman in that manner, and drawing forth a belt of wampum he bound it around the wound so as to staunch the flow of blood.

But the young warriors were still bent on having a fight, and one of their number, seizing Tonti's hat, hoisted it on the end of his gun and showed it to the Illinois, who were assembled on an opposite hill. Inferring from this that their friend had been killed, and enraged at the supposed treachery, they raised the war-whoop and rushed forward to avenge his death. For an instant it seemed as if a battle were inevitable, but the white men, at the request of the Iroquois chiefs, showed themselves between the contending hosts; whereupon the Illinois, seeing that their friends were alive, returned to their position. After some parleying the peace calumet was passed and the Iroquois made a pretense of withdrawing; but having discovered that the Illi-

nois were weaker than they had supposed, they soon reappeared.

This new movement changed the whole aspect of affairs. Again it was necessary for some one to confer with the treacherous savages, and if possible ascertain their real purpose. Tonti could not go on account of his wound, and the perilous duty fell to the lot of Father Membré. He fully appreciated the dangerous character of his mission, venturing alone into the midst of a body of armed barbarians; but putting his trust in God he went forth in the discharge of his duty. The Iroquois met him with a great show of kindness; they offered him the peace pipe and pledged their fidelity to the French; but they claimed that they had returned because they were hungry and had nothing to eat. Membré thereupon agreed to supply them with food, and on reporting the matter to the Illinois they sent them an abundance.

Hostages were now exchanged, and Membré and a young Illinois chief slept that night in the hostile camp. For several days there was a sort of truce between the two parties, and visits were exchanged; but the Iroquois availed themselves of the opportunity to force their way in considerable numbers into the village, where they committed various depredations. They destroyed the corn, they opened the graves and exposed the bodies of the dead; they even went to the extent of fortifying themselves in the midst of the village.

At the beginning of the trouble the Illinois had taken the precaution to conceal their families behind a hill, beyond the town; and when they saw the persistence of the enemy they told them to go as quickly as possible to their allies near the Mississippi. They also sent runners to warn all the neighboring villages. The Iroquois therefore found the country bereft of inhabitants; none were there to oppose them except the warriors stripped for the fight, and these began to steal away secretly at night, in troops and parties, until in a little while the Frenchmen found themselves abandoned by all the hosts of their friends. Then they decided that it was time for them also to go. But extreme caution was essential, for well they knew that if they were detected their lives would pay the forfeit. There were six in all, including the two priests, and they had no means of escape except in an old and leaky canoe. Their weight was sufficient for so frail a vessel at its best, and now with the water spurting in at half a dozen punctures it seemed like courting disaster to venture on the water in such a craft. But desperate emergencies do not admit of ordinary precaution, and the six men embarking in the leaky canoe slipped away in the darkness of the night. Fortunately they were not detected; the Iroquois were so busily occupied in appropriating the spoils of their conquest that they failed to observe the stealthy departure of the Frenchmen.

It was the 18th of September, 1680; the night was cloudless and cool, and before the break of day the fugitives

were far up the river and well on the way to safety. They had no provisions of any kind, not even a sack of parched corn; but this was a matter that did not worry them in a land abounding with all manner of game, with birds in the air and fish in the river. They had but to cast a hook, or fire into a herd of deer, to secure all they needed in the way of food. In an extremity they could live, and live well, on the ripe fruits that hung in mellow clusters on every hand; they also found wild potatoes and garlic, which they dug out of the ground with their hands, and baked into dishes that not only satisfied their hunger but pleased the taste.

About noon the following day they broke so great a rent in the decayed bark of their canoe, that they were obliged to land and repair it. They were now nearly twenty-five miles above the village, and felt measurably secure from any attack by the Indians. Hence, while some were at work on the canoe others prepared their dinner; but the aged father Ribourde, charmed by the peacefulness of the scene and the beauty of some adjacent hills and groves, retired to walk in the prairie and say his breviary in the solemnity of the woods, leaving the rest at their duties. It was nearly night when the canoe was again ready to be launched, but the father had not returned. Uneasy at his prolonged absence, Father Membré went first to look for him, but failing in his search, the rest of the party joined him and continued their efforts until far into the darkness. No sign or trace



The glory of an Indian Chief was ever to be found in his regalia, which was often as mysterious as it was remarkable for elaboration and garish gaudiness. About his neck hung amulets, and from his beaded belt were suspended any trinket or gewpaw which he had been able to acquire, and in the absence of beads he made necklaces and belts of porcupine quills, which though less colorful rattled louder. But the piece-de-resistance was his wat-bonnet, a composition of skins, buffalo horns, and eagle's feathers, which covering his head swept with majesty over his back and trailed in splendor to his heels. Thus arrayed, horned, feathered, and bedizined, the chief was a sight to excite wonder, and an object well worth contemplating.



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of the missing father could be seen; he had disappeared as utterly as if the earth had opened and received his body—and that indeed proved a fair explanation of the mystery.

Fearing to remain longer on that side of the river, lest their flight might have been discovered by the savages and their course followed, they crossed to the other side and lighted great fires, hoping by their reflection to attract the father's attention; at frequent intervals they fired their guns, but all to no purpose. There was no response, and there could be none-for he was dead! Early the next morning they resumed the search and continued diligently to prosecute it until noon, but without other results than the finding of a suspicious trail or two. At three o'clock in the afternoon they embarked with sad hearts and pursued their course. The faithful Membré pleaded that he might be left alone to continue the search, or to die with his beloved companion; but Tonti, feeling assured that the father had been killed by the Indians, or hoping faintly that he might have pursued the path along the bank of the river, and that they would overtake him, would not listen to the suggestion. No tidings came, and they went sadly on their way.

They learned subsequently that he had been killed soon after landing. The Kickapoos, a small tribe in alliance with the Illinois, had sent some of their young men to aid the latter in their struggle with the Iroquois; and three of these, being in advance and meeting the father on the bank of the river, slew him and hid his body in a hole in

the ground. They knew very well by his dress and appearance that he was not an Iroquois, but it was their first adventure on the war-path and they were eager for scalps and trophies. So intense was the desire generally among young Indians to make a reputation as brave soldiers and to have it said of them around the council fires that they had killed a man, that they frequently lost all control over themselves on such occasions and murdered whoever came in their way, whether friend or foe. In this instance they took the father's breviary and diurnal, and tearing his scalp from his head exhibited it to their countrymen as the scalp of an Iroquois. So good a man deserved a better fate; yet he probably died with a smile on his face and thanked God that he was considered worthy to give his life for the cause he loved so well.

Many leagues still lay between the rest of the party and safety, and finally their canoe failed them so utterly that they were obliged to abandon it and continue their journey on foot through the woods. By this time snow had fallen, and the frozen ground cut their naked feet at every step. They had neither shoes nor moccasins, these having long since given out, and for some days they had seen no deer or other animals whose skins they might have wrought into coverings for their feet. In this emergency Membré cut the cloak of Father Ribourde into pieces and stitched them into the form of moccasins, which served a temporary purpose. Having no compass they frequently got lost, and

like other men in that situation they traveled in circles all day, finding themselves at night where they started in the morning. If they had been trained woodsmen this would not have occurred, for all who have traveled much in forests know that the moss clings most to the north side of the trees, and direct their course by that phenomenon of nature. Toward the end of their journey they failed to find any game and were reduced to the necessity of sustaining life by eating wild fruits, acorns and roots, and even the bark of trees. At last, after fifteen days of suffering, they killed a deer and once more satisfied their hunger.

But another misfortune awaited them. One of their number, a man named Boisrondet, was lost in the woods and for ten days they saw no sign of him. It seemed that his fate was to be like that of Father Ribourde, but on reaching a village of the Pottawatomies, south of Green Bay, he was found there, having gained on them in consequence of their delay in searching for him. He had his gun with him, but neither flint nor ball. These he supplied by melting his tin cup and casting it into bullets and firing his musket with a live coal. In this manner he succeeded in killing several wild turkeys, which provided him with food.

At the village of the Pottawatomies the Frenchmen were royally entertained by Chief Onanghisse, who manifested numerous excellent qualities of the heart. Haranguing his people he bade them bring food and clothing, which they did in abundance, and in various other ways displayed a

hospitality that would have done credit to the most civilized of nations. Chief Onanghisse entertained a very high opinion of his own personal qualities, and was not overly modest about communicating the fact to others. He declared to Tonti that he had never known but three really great captains, himself, the Count de Frontenac, and M. de la Salle; but we are not informed concerning the accomplishments of this mighty warrior, except as they were peacefully exercised in behalf of the suffering Frenchmen.

The wanderers were by this time so weak that they could scarcely stand on their feet, and the extraordinary suffering which the Chevalier de Tonti had endured brought on a spell of sickness that detained him some weeks as a guest of the friendly chief. In the meantime Membré and the rest of the party continued their way to the mission station at Green Bay, and later in the spring they were joined there by Tonti. Finally, when the lake was clear of ice, they proceeded to Mackinaw, where to their great joy they were reunited with La Salle about the middle of June, 1681. Had they been so fortunate as to take the southern route, by way of the Chicago river and the east coast of Lake Michigan, they would have found him at the ruins of Fort Miami, with an abundance of provisions and other comforts so badly needed by them; but being more familiar with the northern route they had pursued that course. Now that they were assembled together once more, they listened with rapt attention to the wonderful story of their leader's adventures since he parted from them at Crevecœur nearly a year and a half before; and as the reader is entitled to the same privilege, the incidents of his career from the time we left him at Miami will be briefly recounted.

Finding the fort in ruins and no explanation of the cause, he was naturally apprehensive as to the fate of Tonti and the men he had left at Crevecœur; for up to this time he had heard nothing of the great war which the Iroquois and the Miamis had precipitated against the Illinois and their allies. Therefore hastily repairing a portion of the fort, he left a small garrison there and hurried on to the Illinois country. On arriving at the Indian town he found it in ashes and the whole region desolated. Repairing to the hill where he had requested Tonti to build a fort, he discovered evidences that his wishes had been complied with, but the charred remains of palisades revealed the subsequent work of hostile hands. Neither at the village nor the fort were there any indications of a battle having been fought, and he was encouraged thereby to believe that his countrymen were still alive, though possibly prisoners in the hands of the savages. Unable to gain any further intelligence in a region so utterly desolate, he returned to Fort Miami, resolved to spend the winter there.

A man of La Salle's temperament could not remain idle. Therefore after seeing to the comfort of his men, he spent the greater portion of the winter in communicating with such of the friendly Indian tribes as he could reach, both on

the eastern and the western shores of the lake. In a village of the Outagamies he found a few refugee Illinois, who told him for the first time of the calamities which had befallen their nation. From the lips of these savages he heard the doleful story of the destruction of their towns and the flight of their people to the Mississippi and beyond; but they could give him no information about his own people. Nearly the whole of the Illinois country had been laid waste, seventeen villages having been reduced to ashes. Most of the tribe had fled to their friends and allies, the Osages, who lived on the banks of the Missouri river many leagues beyond the Mississippi; and a number of Iroquois warriors, eager to gratify their thirst for blood, had followed them even to that distant retreat.

While securing this information, La Salle negotiated with the Outagamies and other tribes, who by nature were opposed to the Iroquois, with a view to drawing them into a general combination against the latter; for he knew the danger, if not the impossibility, of going forward with his explorations while these several nations were fighting among themselves in the country through which he would be obliged to pass. Having arranged matters with them to his satisfaction, he approached the Miamis, and by presents and the exercise of his wonderful influence over the actions of men, induced them to bury the hatchet and agree to an alliance with the Illinois. This secured, he sent runners to the latter in their distant retreat, advising them of the situation,

cautioning them not to make any further aggressions against the Miamis, and counseling them to return to their country and rebuild their desolated villages. All this was accomplished by the middle of May, 1681; whereupon he set out on his return to Fort Frontenac to recruit more men and replenish his wasted resources. On the way he met Tonti anl his party at Mackinaw, as already related.

In the foregoing we have a striking illustration of the extraordinary powers of this remarkable man, who in the course of a few short winter months could bring about a union among warring savage tribes whose territory embraced a region large enough for an empire. With a view to still further strengthening the allied tribes, on his return to Frontenac he secured a patent to the whole of the Illinois country, embracing more than half of the present State of that name, and colonized families of Shawnees and other friendly tribes therein. At the same time he arranged for his third attempt to explore the Mississippi.

DIVISION XXXVIII.

The Trip down the Mississippi.

La Salle entered upon the arrangement of his affairs at Frontenac with his usual energy and perseverance, and in a remarkably short space of time he had them in such shape as to enable him once more to start on his long-contemplated voyage.

He secured additional means, and at the same time satisfied his creditors, by pledging the fort and the grounds surrounding it, together with the privileges of trading with the Indians which had been granted to him by the government. While these matters were in progress, he was visited by the Secretary of Count Frontenac, through whom the concession of the Illinois country, previously mentioned, was secured, besides other advantages of the greatest importance. He also had the pleasure of receiving into his force as a volunteer the Sieur Dautray, a son of the Procureur-Général of Quebec, whose standing and influence with the authorities were worth a great deal to the expedition.

For his new force he selected a company of twenty-three Frenchmen of the *Coureur de Bois* element, whom he felt that he could depend upon; and to these he added eighteen

Mohicans and Abenekas, who were especially trained as scouts and soldiers. The Indians insisted on taking along ten of their women to cook for them and attend to the work of the camp, as it was beneath the dignity of a warrior to perform menial service. Among these women were three children, so that the entire force consisted of fifty-four persons, including La Salle himself, the Sieur de Tonti, and Dautray.

At length all things being ready, the whole party set out from Frontenac the latter part of August, 1681, and proceeded without delay to Niagara. Here, having made a portage around the falls, they reembarked in a fleet of canoes, and coasting around the shores of the great lakes they arrived, without special incident or delay, at Fort Miami on the 3d of November. Tonti and Father Membré were now sent forward with a portion of the men to the mouth of the Chicago river, to prepare sledges for the transportation of the canoes on the ice; for it was known that the rivers would be frozen at that season of the year. Six weeks were occupied in this matter.

Meanwhile, La Salle and the remainder of the company traveled overland around the southern point of Lake Michigan, and joined the others at the mouth of the Chicago river on the 4th of January, 1682. Some delay occurred here, but in a few days all were speeding forward over the ice toward the portage that would bring them to the Illinois river. On reaching this stream they found it frozen also, as they had

expected; but they continued their course on sledges until they came to Fort Crevecœur, where the river was free of ice. La Salle had previously despatched a small force to put the fort in order, so that they found everything in good condition on their arrival. They remained here only a few days, to rest and complete their arrangements; when reembarking in their canoes they reached the Mississippi on the 6th of February.

At that time the whole surface of the river was covered with floating ice, which delayed them until the 13th of the month, when they resumed their voyage southward. For the incidents of this voyage we are indebted to Father Membré, many of whose expressions are quaint and interesting. On coming to the Missouri river he observes that the water was so muddy as to be "hardly drinkable," and that it was more like "clear mud" than water. The famous stream still retains its ancient characteristics, but those who have become accustomed to its waters do not regard them as unpalatable.

By the 14th of February the explorers had reached a village of the Tamaroa Indians on the west bank of the river, eighteen miles below the mouth of the Missouri. Its location therefore must have been on or near the site of the city of St. Louis, and we might reasonably claim the foundation of this place from that date. The Tamaroas were a branch of the Illinois nation, whose village had long been established there. They afterward united with the Cahokias,



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They continued bear tours on "descent!" as free of a Salle and memorally depatched a small force to protect in order as dual they could recycling in good continue on their arrival. They could be the control few days, to rest and coupling their arrival arrivations in their appears they reach to the first in their appears they are the first in their appears they reach to the first in their appears they are the first in the first in the first in the first interest and the first interest are the first interest are the first interest are the first interest are the first interest and the first interest are the first interest

At that time the whole surface with floating ice which delayed the month, ACCAS MATHERALISM SALVOT.

quette, who described it paticularly in his journals. There was formerly a dangerous whirlpool near the base of the rock, which the Indians imagined was a dangerous whirlpool near the base of the rock, which the Indians imagined was troubled by a denion, and they were traceful to wait/all/travelets to Woold Pin passing with their canoes. The rock, which is near Grand Hower, Illinois, is ore of the most picturesque objects on the Mississippi, and is celebrated for the many historical associations that chuster satound lift as well as to the familial legend of which it is the subject.

By the 14th of Februar the large of the Tamaroa Indian and of the rive, eighteen miles below the room of the dissouri. Its location here one must have be not or nor the life of the city of St. Louis, and we might case nably claim he foundation of this preservom that date. The Tamaroas were a transland the Minimum tion, whose village had long been allished there.





THE TRIP DOWN THE MISSISSIPPI

who lived on the opposite side of the river, and subsequently amalgamating with the French, they disappeared as a tribe. On the present occasion the inhabitants were all absent on a hunting expedition, and their village was entirely deserted; but the explorers left a number of presents to indicate the friendly character of their visit. They would gladly have purchased corn, which they found in considerable abundance; but they chose to do without rather than take the risk of exciting the enmity of the savages. Owing to the lightness of their vessels they carried no provisions, and were dependent for their daily food on fish and game.

No other incident of note occurred until they came to the Chickasaw Bluffs, near the city of Memphis, where one of the men named Prudhomme was lost while hunting. This occurred on the 24th of February, and the man was not found until nine days afterward. Some of the scouts having reported an Indian trail, La Salle concluded that Prudhomme must have been captured or killed by the savages, and as a precaution he ordered a small fort to be erected, while several parties were sent out in different directions to search for the missing man. One of these, composed of a Frenchman and two Mohicans, came upon a band of five strange Indians, two of whom they seized and brought to the camp. They explained that they belonged to the Chickasaw nation, and that their village was distant a day and a half. La Salle, with Membré and about one-half the force, then set out to accompany them to their town, hoping to gain some news

of Prudhomme; but after traveling the specified distance the Indians told them they were still three days away. They seemed perfectly sincere and friendly, but no one among the explorers understood their language, and the difficulty of communicating with them was doubtless the cause of the The whole party now returned to the fort, where one of the Indians offered to remain as a hostage while the other went to their village and informed his people of the presence of the strangers. This proposition was gladly accepted as about the only solution of the difficulty, and in order to convince them of his friendly disposition, La Salle loaded the departing savage with presents. Delighted with the generosity of his captors, he assured them on leaving that his people would meet them further down the river and entertain them in fine style. But owing to fogs, which were heavy and frequent, or because they passed the Chickasaw town in the night, they failed to discover the place, and missed the promised entertainment. On the ninth day Prudhomme was found wandering in the woods, almost bereft of reason, and on being returned to the fort the expedition resumed its course southward. This place retained the name of Fort Prudhomme for a number of years, and was noted among the French settlers and voyageurs for more than a century after its establishment.

The explorers now hurried onward, hoping to make up for lost time, until the 3d of March, when they were startled by a sudden roll of drums on the right bank of

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the river and the shrill sound of the war-whoop. Fearing an attack, La Salle directed his fleet to the opposite bank of the river, where in the course of an hour the men constructed a fort of palisades and fallen trees. A party then advanced to the bank of the river and invited the Indians to come over, intimating by signs that no harm was intended. This overture was met by two Indians in a pirogue, who approaching to within gunshot of the Frenchmen, held out the calumet of peace and invited them to their village. La Salle responded by sending one of his men and two Abenakis, who after being entertained in the most liberal manner returned in the same pirogue with six of the principal men of the town. La Salle conducted the chiefs within the fort and presented them with tobacco and a number of bright trinkets, which they greatly prized; and in order that they might appear no less generous than the strangers, they sent for a number of slaves, whom they presented to the voyagers. The whole party was now urged to cross the river to the village, and having done so they were met at the water's edge by all the men in the place, who helped them from their canoes and built cabins of bark in which they were invited to lodge. For three days they were entertained by these hospitable Indians in the kindest and most considerate manner. The women, who manifested an excessive timidity, had fled to the woods on the first alarm; but they now returned bringing corn, flour, melons, beans,

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and various kinds of fruits, to which they helped the strangers bountifully.

Running about the village were numerous fowls which had been domesticated, such as turkeys, geese and ducks; while several kinds of fruits, including peaches and apples, were already formed on the trees, although it was then only the beginning of March.

Membré observes that the Southern Indians were very different from those of the North. The latter were sad and severe in their dispositions, smaller in stature and inclined to be contentious and vengeful; while those of the South were well formed, honest, liberal, and gay. He attributed the difference to the influence of the climate, and to the fact that the Southern Indians had a greater variety and a more abundant supply of food. The women and children were more timid and retiring than those of the North; for while they manifested an eagerness to see the white men, they could not be induced to enter the cabins where they were, but stood peeping in at the doors, and if one moved they darted away like frightened animals.

On the 14th of the month La Salle took possession of the country with a great display and the firing of guns, hoping by that means to impress the savages with the greatness of his nation. Among other ceremonies was that of planting a cross on the bank of the river, bearing the king's arms, whereupon the Indians manifested their pleasure by many expressions of joy; and when Father Membré explained the

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mysteries of the Christian religion to them, by words, signs, and interpretations, they showed their appreciation by raising their eyes toward heaven and kneeling as if in adoration. But this was doubtless merely in imitation of what they saw the white men do, for there was no one among the explorers who understood their language or could explain the symbols to them. They seemed to think that the cross emitted supernatural virtues, for after rubbing it with their hands they carefully rubbed their bodies from head to foot so as to inoculate themselves with its beneficent qualities. notes that on their return from the sea they found that the Indians had surrounded the cross with a wall of palisades, and in various ways demonstrated their high appreciation of its merits. These savages belonged to the Arkansas tribe, and were the same who on a former occasion had treated Joliet and Marquette with such marked consideration. When La Salle was ready to take his departure, they supplied him with as much food as his canoes would carry, and sent guides and interpreters to show him the way to the country of their kinsmen and allies, the Tensas, who lived some distance below.

The explorers resumed their journey on the 17th of March, and passed two other villages of the Arkansas tribe before coming to that of the Tensas. At each of these they were entertained in the small liberal manner as at the first village of that nation. They reached the country of the Tensas on the 22d, and found the principal village of this people on

a lake near the river. This was the same site they had occupied when first visited by De Soto nearly a century and a half before but they had no traditions of the Spaniards. The visit of the bearded white men had been utterly forgotten in that long lapse of time. There were eight villages of the Tensas tribe, all located within a few miles of each other. "The walls of their houses," says Membré, "are made of earth mixed with straw; the roof is of canes, which form a dome adorned with paintings; they have wooden beds and much other furniture, and even ornaments in their temples, where they inter the bones of their chiefs. They are dressed in white blankets made of the bark of a tree which they spin; their chief is absolute, and disposes of all without consulting anybody. He is attended by slaves, as are all his family. Food is brought him outside his cabin; drink is given him in a particular cup, with much neatness. His wives and children are similarly treated, and the other Tensa address him with respect and ceremony."

La Salle was too much fatigued to undertake a visit of ceremony to this mighty chief, but he sent Tonti with presents. This, however, did not satisfy the royal savage, who announced his purpose to visit the leader of the white men the same day. Two hours before the appointed time a master of ceremonies appeared, accompanied by six men, who cleared a path for the chief and spread a delicately woven mat for him to sit upon. These arrangements having been completed, the monarch was seen approaching, clothed in an

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elegant robe of white cloth and preceded by two men bearing fans of white feathers; a third followed carrying a brightly polished copper plate and another vessel of the same metal whose use was not apparent. Throughout the interview the chief maintained a dignified and stately demeanor, though his manner was both complaisant and engaging, and he showed by every act and word the pleasure and satisfaction which he derived from the visit of the distinguished travelers. His mind seemed well stored with natural intelligence, and his whole conduct, as well as that of his people, impressed the Frenchmen with the belief that they were a superior race. Membré classes them above any other tribe he had visited. They appeared to understand the meaning and necessity of a Creator, whom they recognized in his works; but they attributed all creative powers to the sun.

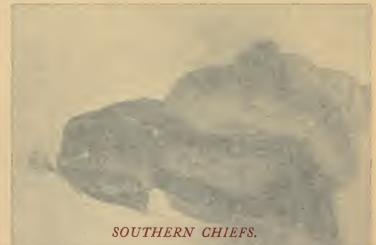
Concerning their country and its products the father wrote: "The whole country is covered with palm-trees, laurels of two kinds, plums, peaches, mulberry, apple and pear trees of every kind. There are also five or six kinds of nut-trees, some of which bear nuts of extraordinary size. They also gave us several kinds of dried fruit to taste; we found them large and good. They have also many other kinds of fruit trees, which I never saw in Europe; but the season was too early to see the fruit. We observed vines already in blossom."

The guides returned from this place, fearing to go any further because their enemies lived only a short distance

below. The latter were represented as being very numerous, having forty villages on the east bank of the river and thirty-four on the west. But the Indians were either not very accurate in their system of numbering, or the explorers failed to comprehend their meaning; for they found no such population as might be inferred from the number of villages. In fact all the information relating to that period indicates that the tribes of the South were neither so numerous nor so populous as they were when De Soto passed through their country.

The explorers resumed their course on the 25th of March, being speeded on their way with the good wishes of the Tensas, who also supplied them with as much food as their canoes would carry; but they declined to furnish guides for the same reason given by their allies.

About thirty or forty miles below they observed a large pirogue containing several Indians engaged in fishing; and as Tonti's canoe was in advance of the rest he gave chase to the strangers, until drawing near the shore he observed a large number of warriors drawn up in threatening array. La Salle, with his usual precaution and desire to avoid unnecessary trouble, directed his canoes to the opposite bank and sent Tonti with the pipe of peace. This had the desired effect; several of the principal men among the savages returned with him and manifested the most friendly disposition. They explained that they were fishermen of the Natchez tribe and insisted that the white men should



THE early explorers note the fact that the Indians of the South were larger in stature than those of the North, and were more addicted to the custom of scarifying or tattooing the face and body. They were a noble race of men, many of them well advanced towards semi-civilization, and of a milder disposition than their brethren who dwelt in the region of snow and ice. They were much addicted to the ornamentation of the person, and their lofty head-dresses of feathers and furs gave them a peculiarly dignified and noble aspect.



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visit them. La Salle did not hesitate to accept their overtures, and although their village lay some twelve miles from the river, he repaired thither at once, accompanied by Membré and about one-half the company. Their welcome was as cordial as they could have wished. La Salle's engaging manners, and his general air of kindness and consideration, completely won the hearts of the savages, who could not do enough for him and his men. They offered them various inducements to settle in their country and remain there permanently; but when La Salle told them that he was on business for his king and could not stop, they sent word during the night to their allies, the Koroa, whose principal chief and a delegation of warriors came the next day to pay their respects to the representatives of the French monarch.

After spending two days with these friendly savages and setting up a cross and the French arms, the voyagers returned to their canoes, and, accompanied by the chief of the Koroas, went with him to his village, which occupied a beautiful eminence on the bank of the river about thirty miles below. Stretching back from the hills was a prairie of considerable extent, where the Indians had their fields, now green with their growing crops. Several days were spent here, feasting and enjoying the hospitality of the chief, who informed his guests that they were still ten days from the sea.

On leaving this place the chief furnished them with a

guide, and told them that on coming to a large island, some distance further down, if they would take the channel to the left they would find ten considerable tribes who were kindly disposed and would give them a cordial welcome. But owing to a heavy fog which prevailed at the time, they missed the channel and took the one to the right, thus failing to meet the friendly Indians whose acquaintance La Salle desired to make. Membré estimates that this island was more than sixty leagues in length, but on account of the numerous changes which have taken place in the course of the river since his time it is now impossible to locate it with any degree of certainty.

On the 2d of April, as they were quietly pursuing their course, they discovered several fishermen on the bank of the river, who fled into the woods the moment they observed the fleet of canoes. Immediately afterward the forest rang with the war-cry and the roll of drums. Hoping to avoid a clash of arms La Salle despatched four of his Frenchmen with the calumet in the direction of the hostile sounds, giving them strict orders, however, not to fire their guns under any circumstances. They soon came running back in hot haste, having barely escaped with their lives from a shower of arrows that hurtled into their midst. Four of the Mohicans now offered to undertake the dangerous mission, but they too were driven back with similar results.

It transpired that these hostile Indians belonged to a tribe called Quinipissa, who were at war with a neighbor-

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ing people named Tangiboa; and having lately massacred a large number of the latter they were in an excited and irritable frame of mind. Finding that they would receive none of his friendly advances, La Salle directed his men to proceed on their way; and after sailing about six miles further they came to a village of the Tangiboa which had recently been sacked. Three of the cabins were filled with human bodies, which from their appearance had been dead more than two weeks. This weird and ghastly spectacle of savage warfare explained the unfriendly disposition of the Quinipissa, and left no regret in the bosoms of the Frenchmen for having failed to make the acquaintance of those murderous barbarians.

DIVISION XXXIX.

At the Mouth of the Mississippi.

AT length, on the 6th of April, 1682, coming to a point where the river divided into three channels, La Salle separated his company into three detachments, and placing himself at the head of one he himself took the western channel, the Sieur Dautray followed the eastern, and Tonti, accompanied by Father Membré, pursued the one in the center. The father represents the channels as being beautiful and deep, becoming brackish soon after they were entered, and perfectly salt at a distance of six miles. Presently the hearts of the explorers bounded with joy as a slight bend in the river revealed the open sea and they knew the object of their search was attained. A shout went up from each of the three parties about the same time, and the glorious discovery was emphasized by volleys of musketry. That night La Salle encamped about twelve miles above the mouth of the western channel of the Mississippi, where it empties into the gulf of Mexico. The next day he and Tonti carefully sounded the depth of the water in front of each of the branches, and made a record of the geographical location. Membré informs us that La Salle took the latitude with an astrolabe, but he





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the 9th of April, 1682, is a memorable date in American annals by reason of the fact that on that day LaSalle and his companions, Dautry and Tonti, completed their descent of the Mississippi River and at its mouth performed the ceremony of taking possession of the country by planting a cross upon which was affixed the arms of France. By this act a region equal to that of one half the present area of the United States passed, by priority of exploration, to the nation from which it was acquired by purchase one hundred and twenty-one years lateral

seems to have erred in his calculations, for afterward when he endeavored to find the place with his fleet of ships he missed it by many leagues, and landed near the coast of Mexico.

On the 9th of April, 1682, the solemn ceremony of planting the cross and raising the arms of France was performed, amid the shouts of the men and the firing of volleys of musketry, whereupon the Sieur de la Salle, in the name of the king, took possession of the Mississippi, of all rivers emptying into it, and of all the country watered by them. Had that act of possession remained undisturbed to the present time, what a difference it would have made in the history and geography of the world!

The ceremonies were concluded by burying a leaden plate in the sands, bearing the arms of France, whereupon the explorers began an earnest search for food, their provisions by this time being exhausted. At length they found some dried meat which Membré described as "very good and delicate," but after eating a little they were horrified to find that it was human flesh. The remainder was left for the Indians, who were less fastidious about their diet.

The following day, April 10th, the expedition began the ascent of the river on the return voyage. The country was so low and so thickly bordered on every hand by canes and rushes that they were unable to secure any game, and for several days the men were obliged to subsist on alligators and wild potatoes, both of which abounded.

On the 12th they came to the ruined village of the Tangiboa Indians, and encamped for the night, hoping to find some corn, but their search was fruitless. The murderous Quinipissa had destroyed or carried away everything. The following day, as they continued their journey, they observed a great smoke, and knowing that they were in the vicinity of the Quinipissa village, La Salle sent out an armed force with a view to capturing some of their warriors. But the men brought back four women of the tribe instead. They were miserable creatures of a low type, and dreadfully frightened at the sight of white men, the first they had ever seen, whose pale faces, they declared, reminded them of the dead. The next morning La Salle landed his fleet opposite the Quinipissa village and formed a camp, resolved to see what effect this would have on the savages. No demonstration occurred until after the middle of the day, when several pirogues filled with armed warriors approached the camp in bravado. La Salle advanced in person and offered them the calumet, but they either did not understand its meaning or were too barbarous to accept the proffered emblem of peace. He then ordered one of his men to fire his musket toward them, aiming the weapon so the charge would enter the water near the pirogues without doing them any harm. The result was magical. These Indians were not familiar with firearms, and the flash and roar, together with the splashing of the water by the bullets, threw them into a panic. A large body had collected on the op-

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posite bank of the river to watch the result of the bravado of their piroguemen; at the flash of the gun they tumbled over one another in their consternation and eagerness to hide themselves in the forest, while those on the water were so paralyzed with fear that it was some moments before they recovered sufficiently to paddle ashore.

Seeing the result of his experiment, La Salle refrained from sending another charge after them, but embarking in canoes with some of his most resolute men, and taking one of the women with him, he crossed over to the other shore. There the woman was given a present of knives, axes, and beads, and directed to tell her people that if they would bring corn and conduct themselves in a peaceable manner the other women would also be released. The next day a troop of Indians appeared, bringing corn as they had been directed, and professing a desire to enter into amicable arrangements with the white men. A peace was thereupon concluded, the Indians surrendering hostages in pledge of good faith, for La Salle saw by their motions that they were not sincere and meant treachery. But he gave up the other three women as he had promised, and moved his camp to the opposite side of the river. Again the savages brought a little corn, and invited the explorers to a feast which they had prepared at their village. Meanwhile they had notified their allies and neighbors, so that when the Frenchmen arrived at the large open space where the feast was to be served, they were met by a great concourse of armed

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warriors, while others continued to arrive for some time afterward. But the white men kept their arms in hand, and the Indians seeing that their treachery was suspected made no outbreak.

At the conclusion of the feast the explorers returned to their camp, and extra caution was exercised throughout the night to prevent a surprise. There was no alarm until just before the break of day, when one of the men on guard heard a suspicious noise in the canes on the bank of the river; it was the rustling of the leaves by the savages who, several hundred strong, were stealthily advancing to the attack. The men were instantly called to arms; and at the same moment a flight of arrows fell in the camp, followed by the hideous war-whoops of the red men. The battle now opened in earnest and continued for more than two hours, although the rain began to pour down in torrents. This greatly interfered with the effectiveness of the musketry, as the guns were not supplied with waterproof locks. But the men maintained their position and at length succeeded in driving the savages away, after ten had been killed and a great many wounded. None of the white men were hutt; but the Mohicans, according to their custom, scalped some of the enemy's dead. The men insisted on burning the town as a punishment for treachery of the savages, but La Salle sternly set his face against all retributive measures, preferring to gain the confidence of the Indians if possible by kind and generous treatment. The

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only restrictive measure that he would authorize was the destruction of a number of their canoes, to cripple them in case they should attempt a pursuit of his party. Considering the dread that these Indians entertained for firearms, they fought with a courage and perseverance that were really surprising, and which could hardly have been expected under the circumstances.

The explorers continued their journey the evening of the same day, and on reaching the country of the Koroas, who had been so friendly on the way down, they were surprised to find a large body of warriors drawn up on the bank of the river prepared to attack them. The change of sentiment was due to the fact that this tribe was in alliance with the Quinipissa, and having heard of the battle they expected to be attacked themselves. But La Salle directed his canoes to the opposite side, and passed on without molesting them. The Indians made no demonstrations further than to approach the river occasionally and observe the progress of the fleet; it was evidently their desire to remain at peace with the white men. La Salle had left some corn in cache near their village, which was found to be in good condition and undisturbed. Membré mentions with surprise that green corn was now in ear, although it was barely sprouting from the ground on their way down, its rapid growth being due to the fertility of the soil and the favorable climate.

On reaching the country of the Tensas and Arkansas

tribes the travelers met as cordial a welcome as they had received on their former visit, the generous sentiments of these savages having undergone no change.

It was by this time the beginning of May, and well into the southern summer; the whole country was abloom with flowers and scented with the sweet perfume of growing and ripening fruits. The languor of the atmosphere, the beauty and newness of the scenery, together with an abundance of healthful and palatable food, indisposed the men to the laborious task of paddling their canoes against the swift current of the river; and impatient at the constant delays, La Salle selected two of the best barks and manning them with Mohicans, set out ahead of the rest of the fleet, anxious to report his discoveries and look after his large business interests. But on arriving at Fort Prudhomme he was seized with a dangerous fever which arrested his progress and for a time threatened his life. When the remainder of the party came up and found him in this condition, Tonti, at his commander's request, hurried onward with the larger part of the force, leaving the faithful Membré with a few of the most trustworthy men to nurse their sick companion. For forty days La Salle lay in the borderland between life and death before he was able to move; but through the careful nursing of the priest he recovered sufficiently by the latter part of July to resume the voyage. Progressing by slow stages until near the end of September, they arrived at Fort Miami, on the eastern shore of Lake

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Michigan, where the bracing air soon restored the invalid to his wonted health and vigor.

Tonti meanwhile had attended to everything in the most satisfactory manner. Finding a number of the fugitive Illinois huddled in cabins along the banks of the Mississippi, he induced them, by an officer of his protection, to return to their own country and rebuild their desolated towns. More than a thousand of them, heeding his advice, accompanied his party in their ascent of the Illinois river, and once more established themselves at the site of their ancient village near the ruins of Fort St. Louis. Here La Salle and Membré found them on their arrival, with many of their cabins rebuilt and the whole nation profoundly grateful to the white men for having restored to them their country and the graves of their ancestors.

Having arranged matters with the Illinois and replaced the palisades at Fort St. Louis, Tonti left a small garrison there and hastened on to Fort Miami, which he also repaired and garrisoned. He then proceeded with all despatch to Mackinaw, whence he notified Governor Frontenac of the success of the expedition, and began arrangements, under instructions furnished him by La Salle, to retrace their steps in the spring and commence the colonization of the Southern country. It appears from these facts that it was La Salle's intention at that time to conduct his operations from the North, but subsequently changing his plans he endeavored to reach the South through the mouth of the

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Mississippi, with disastrous results. He found in the Chevalier de Tonti an able and fearless coadjutor and lieutenant, and had he adhered to his original plans all would doubtless have ended well.

It seems from the remarks of Father Membré that the explorers were delighted with that portion of the South which they had visited, and his descriptions of the country verify in a striking manner what Marquette had previously written concerning it. "When you are twenty or thirty leagues below the Maroa," says Membré, "the banks are full of canes until you reach the sea, except in fifteen or twenty places where there are pretty hills, and spacious, convenient landing-places. The inundations do not extend far, and behind these drowned lands you see the finest country in the world. Our hunters, French and Indian, were delighted with it. For an extent of at least two hundred leagues in length, and as much in breadth, as we are told, there are vast fields of excellent land, diversified here and there with pleasing hills, lofty woods, groves through which you might ride on horseback, so clear and unobstructed are the paths. These little forests also line the rivers which intersect the country in various places, and which abound in fish. The crocodiles are dangerous here, so much so that in some parts no one would venture to expose himself, or even put his hand out of his canoe. The Indians told us that these animals often dragged in their people, where they could anywhere get hold of them."

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He speaks also of the large number of wild-cattle (buffaloes), stags, does, deer, bears, turkeys, partridges, parrots, quails, woodcocks, wild-pigeons and ring-doves which were to be seen on every hand. Wild-pigeons existed in such enormous quantities that their flight sounded like distant thunder, and their dense flocks hid the sun like a dark cloud. When they visited forests in search of acorns and nuts their weight was so considerable that it often broke off large branches from the trees. Their flesh was coarse and dark and not very palatable, except in the case of the young birds. Membré also notices that there were many beavers, otters and martins until after they had passed the Ouabache (Ohio), when they saw no more of those animals. His descriptions of the other animals are almost precisely like those of Marquette, showing that both had observed the same species. The wild-cat and the panther attracted their special attention by their fierce aspect and the frightful shriek of the latter, though both the fathers describe those beasts as comparatively harmless. Membré says the Indians assured them that some distance inland, toward the west, there were animals on which men rode, on whose backs they carried heavy burdens, and in other respects described them accurately as horses. At one village they were shown two hoofs of a horse, which the savages honored as spirits, or charms. Droves of these animals in a wild state were already beginning to appear in some portions of the West, descended either from vagrants left by

De Soto and his men, or from stock which the Spaniards had imported into Mexico; and the tribes of that section soon became very expert in the management of these noble animals. La Salle afterward met with several bands of mounted Indians while passing through the country within the present limits of the State of Texas, as will be observed in the succeeding division.

Membré describes the forests of the South just as they exist at the present time, excepting an inaccuracy of statement that there were "large numbers of the most beautiful cedars in the world." There are no longer any forests of cedars in the Southern Valley, and it is probable that he mistook certain species of pine for that wood. He noticed another tree that shed an abundance of gum, "as pleasant to burn as the best French pastilles." This was probably the juniper tree. The cottonwoods were so large that the Indians fashioned single trunks into canoes and pirogues forty and fifty feet in length, and wide enough for two men to sit side by side. Such a canoe would carry thirty or forty warriors, and fleets of a hundred and fifty of these vessels were often seen at villages along the river.

Membré agrees with Marquette in stating that prairies existed everywhere, sometimes extending for fifteen or twenty leagues along the river front. Beans in great quantities grew wild, the stalks lasting several years, often as thick as a man's arm and extending to the tops of the highest trees. Peach-trees were like those of France, and so

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prolific that the Indians had to prop the branches of such as they cultivated in their clearings. Imagine the effect that scenes like this must have produced on the minds of the French of that period, after having been accustomed to the bleak and barren hills of Canada, or even their own fruitful France, where every peach and plum and apricot, and every species of nut and vegetable had to be cultivated with unremitting labor. Here in the Mississippi Valley everything that the appetite of man might crave grew in abundance, and the earth smiled in luxurious fecundity without even so much as having her bosom tickled with the hoe.

The Southern Indians formed a delightful study for the observant father, who turns to them from time to time to note their interesting peculiarities. According to his ideas they had no set form of religion or mode of worship, but all seemed to regard the sun as the creator and preserver of everything. Sun-worship is indeed the most natural of all religions, for when the warm rays of spring begin to penetrate the earth, the ice and snow, disappear, and the grass, the fruits and the flowers spring up from the dead roots of their predecessors and smile in the joy of renewed life. How could there be any better emblem of creative power, or of the loving care of a great generative force? The Southern Indians regarded the sun with peculiar veneration, as the author and preserver of all life.

These tribes had no common language. Nations occupying villages only a few leagues apart, and often in alliance

with one another, had to maintain interpreters, owing to the fact that they spoke languages that were radically different. The interpreters were called by a name meaning the same as our consuls, and their offices were similar to the latter. In case of war their persons were sacred until they could reach their own country. The people differed in every way from the Canadian savages, in their houses, dress, manners, and customs; even in the shape of their heads, which the father asserts were flat. The practise of flattening the heads of their infants was common at that time among the Choctaws and the Natchez tribes, and others doubtless borrowed the custom from them. Natchez Indians had inherited the fashion from the ancient Mound Builders, of whom they were evidently an offshoot. Unlike the Flatheads of the north Pacific coast, who depress the forehead and skull from the top, the Southern tribes flattened them vertically, which gave them the appearance of having peculiarly long and narrow skulls. They claimed that this was an advantage in running, as it enabled them to split the winds more easily with their narrow faces. The custom had measurably disappeared before these tribes came under the jurisdiction of the United States.

Membré observes that all the villages along the river had large public squares, where the people assembled for their games and councils; and as they were a lively race and fond of sports, the square was occupied in some manner nearly the whole of the time. Their chiefs were regarded

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with profound respect, and their authority was absolute, even to the extent of life and death. A cane-torch was kept burning in the cabin of the head chief night and day, and no one dared pass between him and its light. It was carried before him when he appeared abroad, all who came near making a circuit around it, with an obeisance or some other mark of respect. The torch appeared to be the emblem of the sun, the insignia of the authority and power of the chief. The savage rulers had valets and chamberlains who followed them everywhere, attending to their wants and pleasures. Some of the chiefs wore elegant bracelets of pearls, which were valueless, however, from having been pierced with hot instruments. These pearls, the Indians explained, came from a distant country toward the east, doubtless the same that was visited by De Soto in the northeastern part of Georgia, to which he gave the name of Cofachiqui. La Salle procured a number of the stones and carried them to France, where they were preserved as curious mementoes of a wonderful race.

The good Father Membré laments the fact that he was unable to convert any of the Southern Indians to the Christian religion. "Formerly the apostles had but to enter a country," he says, "when on the first publication of the gospel great conversions were seen." He attributes his failure to his own unworthiness, being but a "miserable sinner, infinitely destitute of the merits of the apostles;" and he admits that all he did was to see the state of the

tribes and open the way for other missionaries—"having baptized only two infants, whom I saw struggling with death, and who, in fact, died in our presence."

La Salle was peculiarly fortunate in his trip down the Mississippi. The whole time occupied in making the voyage, including the forty days of his sickness at Fort Prudhomme, was not quite eight months; and not a single member of the expedition died or was wounded. Very few of the world's great explorations can show such a record of immunity from casualties.

Desiring to transmit an early account of his discoveries to the government, he prevailed on Father Membré to carry his despatches to Paris; and the priest set out from Fort Miami in fulfillment of that mission on the 8th of October. On arriving at Quebec he found that a change in administration had taken place, Frontenac having been superseded as governor by La Barre. The old Count having fallen into disfavor at home, had been ordered to return; and the same ship which bore him also carried Membré. This seems to have been an unfortunate circumstance, for the priest being classed with the followers of the discredited governor found it impossible to accomplish anything, and was obliged to remain in retirement. For nearly two years he served in the humble capacity of warden of a convent, until in 1684, when he accompanied La Salle on his last and fatal expedition, perishing himself under the savage tomahawk on the borders of Texas.

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For more than a year after the departure of Membré we have no certain account of the movements of La Salle; but it is known that during this time he remained in the Illinois country and in the vicinity of the great lakes, doubtless getting his commercial affairs once more in order. It was during this period that he colonized a number of friendly Indians among the Illinois, and beyond their territory, to aid in checking the destructive inroads of the Iroquois. Fort St. Louis was rebuilt and enlarged, and the friendly sentiments of the Illinois strengthened. Those Indians perceiving that the explorer had their interests sincerely at heart, cooperated with him in every way, especially when they realized that he was giving them a substantial defense against the encroachments of their ancient enemies.

At length, becoming convinced by the long silence of Membré that his enemies were at work in France, La Salle resolved to hasten there in person and endeavor to correct any misrepresentations which might have been made. He had also abandoned the idea of conveying colonies down the Mississippi, and unfortunately decided upon the opposite course. Therefore leaving Tonti in command at Fort St. Louis, and entrusting all of his affairs to him, he repaired to Quebec in the fall of 1683, and sailing thence landed at Rochelle on the 13th of December.

DIVISION XL.

La Salle's Last Voyage.

THE explorer found on his arrival in France that he had not come any too soon, for his enemies both in Canada and at home had been busily at work in their efforts to effect his ruin. The weak La Barre had been especially active in this respect, hoping to gratify his jealousy of his predecessor, the Count de Frontenac, by destroying the friends and supporters of the old veteran. The Chevalier de Siegnelay, son of the late Minister Colbert, had succeeded his father in that office; and to him La Barre wrote while La Salle was still in the Illinois country, stating that the imprudence of the explorer had kindled a war between the French and the Five Nations, and that his pretended discoveries in the South were of no importance. He intimated also that his designs should be suspected and that the representations of Father Membré should be received with caution. This false and insidious letter was despatched by the same vessel that carried the father, and together with the unfavorable influence of being regarded as a follower of Frontenac, it explains his lack of success in accomplishing anything for his friend and leader.

The following April, La Barre wrote again, affirming his conviction of what he claimed to be the false representations of La Salle concerning his discoveries on the Mississippi, and stating that the explorer was then at Green Bay with about twenty vagabond Frenchmen, conducting himself with the arrogant assumptions of a sovereign. The letter asserted that he had pillaged his countrymen, exposed the colonists to the deadly incursions of the Iroquois, and covered all his misdeeds under the pretext of a permission from the king to hold exclusive commerce with all the nations he should discover.

While it was probably true that La Salle had pushed his claims and privileges too far in his eagerness to accomplish his purpose, there was no justifiable ground for the malicious reports of La Barre; and the explorer was soon able to set himself right after getting the ear of the minister. La Barre had already made such a display of his incapacity that he was beginning to fall into disfavor, and this was another point to La Salle's advantage. Being now on the ground in person, and aided by his staunch and able friends, Frontenac and Membré, it did not take him long to convince the new minister of the truth of his representations; nor to impress his mind with the glory that must redound to their common country by peopling a territory half as large as Europe exclusively with Frenchmen. Seignelay appears to have imbibed a large part of La Salle's enthusiasm, and it was quickly decided that the government

would back the undertaking to any reasonable extent. When the matter was submitted to the king, the monarch's interest was excited equally with that of the minister, and he directed that ships, troops, munitions and supplies should be provided to the extent of the explorer's requirements, the whole to be under the latter's personal command. A new commission with largely increased powers was granted to La Salle, who was not only authorized to establish colonies in Louisiana, but throughout that vast extent of country from the borders of Mexico to the Northern lakes, together with governmental authority over the inhabitants already established there. The commander of the squadron was to be under his direction, with the single exception of the navigation of the ships at sea, and to aid him in his preparations. It was the exception in the commission which wrought the subsequent ruin, for it created a divided authority on the sea and gave the commander of the squadron a pretext for disregarding the advice and protests of his associate. Had La Salle been supreme in command on sea as well as land, he would doubtless have led the expedition to success.

Three government ships were placed at his disposal, besides another owned by a merchant of Rochelle; and the entire fleet was stationed in the harbor at the latter place, to be furnished and fitted for the voyage. The first of these vessels, a fine frigate called the *Joly*, carrying thirty-six guns, was commanded by Captain de Beaujeu,

who is described as "a Norman gentleman known for valor and experience," as well as for meritorious services. But he proved to be a headstrong, self-opinionated incompetent, who by his unwillingness to heed the advice of those who knew more than himself finally brought the whole expedition to ruin. He was appointed commander of the squadron, with supreme authority so long as the vessels were at sea. There was another frigate called the Belle, carrying six guns, which the king gave to La Salle; the Amiable, a storeship owned by the merchant to whom reference has been made, and the St. Francis, a small vessel called a ketch. The cargo of the latter consisted of thirty tons of munitions and merchandise, destined to be stored at San Domingo, while the Amiable carried all the implements and goods intended for the proposed settlements. The value of their cargoes made these two vessels the most important of the fleet.

The ships were fully up to the standard of the period, but the soldiers and sailors were a very inferior lot of men. They were picked up mainly in the streets of Paris, and are described as "mere wretched beggars, soliciting alms, many so deformed as to be unable to fire a musket." In the selection of his forces La Salle appears to have been governed more by his benevolent disposition and desire to help his fellow-men, than by that degree of sound judgment necessary to insure the success of his undertaking; and these same wretches whom he sought to befriend, even at the risk of

his own failure, lost to all sense of gratitude turned upon him like a pack of ravenous beasts. He also chose three or four mechanics of each trade, and in doing so displayed the same bad judgment which had characterized his selection of soldiers and sailors; for when the expedition landed and the workmen were called upon to perform their duties, it was found that they knew nothing about their several vocations. The expedition was more fortunate, however, in the class of colonists who offered themselves. Among others were eight or ten families of excellent people, who though unprovided with any of the necessaries for such an undertaking, were persons of such substantial character that La Salle was glad to advance whatever they needed. Having in mind the religious training of his colonies, as well as the conversion of the Indians, he was careful to provide the company with several Recollect priests of high standing, among whom was the devoted Membré, with whom the reader is already pleasantly acquainted. The others were Fathers Anastasius Douay, and Maximus Le Clercq, who became the historian of the expedition, and in the end was forced to witness the murder of his beloved leader. Father Dennis Morguet was added as a fourth priest, but becoming intensely seasick soon after sailing, and the squadron being obliged to put back to port on account of a storm, he did not have the heart to re-embark when they were ready to sail again. Three clergymen of the Seminary of St. Sulpice were added to the clerical force,

namely, M. Cavelier, brother of La Salle, M. Chefdeville his relative, and M. Maiulle.

The favorable expectations which were justly entertained concerning this expedition induced a number of young gentlemen of quality to offer themselves as volunteers, from among whom La Salle chose twelve of the most resolute, including the Sieurs Morangé and Cavelier, his nephews, the latter being only fourteen years of age. Among other prominent volunteers were Planterose, Thibault, Ory, and Henry Joutel. The latter had served sixteen years in the French army, and being a man of integrity he was, next to La Salle himself, the most valuable officer of the expedition. He lived to return to France, where he wrote an account of the undertaking, embellished with numerous incidents and adventures, which still constitutes the principal source of information concerning the last of La Salle's explorations. The entire company, including seamen and one hundred soldiers, numbered about two hundred and eighty.

At length all being ready, they sailed on the 24th of July, 1684. For the first day or two the seas were calm and the breezes propitious, but at the end of that time a storm came up and one of the masts being broken, they were compelled to put into port at Chef-de-Bois for repairs.

It was here that Father Morguet abandoned the expedition. They sailed again on the 1st of August, but on the 14th of September, when not far from the coasts of St.

Domingo, they were struck by another storm, and the Joly and St. Francis were separated from the other ships. It had been agreed between La Salle and Beaujeu that in case of such an emergency they should meet at Port de Paix, on the northwest coast of the island; but the Belle and the Amiable, having remained together and being in a cripple condition from the effects of the storm, put into Petit Gouave on the south coast, because it was the most convenient harbor. There they were surprised to find the Joly. Beaujeu it seems, merely for the gratification of his perverse disposition, had sailed entirely around the western end of the island, with the evident purpose of eluding the other ships; an act which resulted in the loss of the St. Francis. The little ketch had put into Port de Paix according to agreement, and was captured there during the night by two small Spanish vessels. When news of her loss reached the rest of the squadron it threw the members of the expedition into a panic, for they were now deprived of adequate supplies for their momentous undertaking.

The peril and uncertainty of the situation were increased by the serious illness of La Salle, who had reached the island delirious from a burning fever. Many of the other members of the company were likewise in a critical state, from various complaints, and a number died before the vessels left the island. The soldiers and most of the crew, released in a measure from the restraints of discipline, plunged into every kind of excess, debauchery and intemper-

ance; and contracting a number of dangerous disorders a considerable part of them either died on the island or were so incapacitated as to render them a burden to their companions.

After three weeks of suffering La Salle fortunately recovered, and with his usual energetic determination he soon brought order out of the chaos which had prevailed during his illness. A supply of corn and other provisions was now purchased and stored in the ships, together with a number of domestic animals for the colony; and on the 25th of November the little fleet once more set sail. The Amiable, having proved herself the laggard of the three remaining ships, was placed in front and the others guided their motions by hers. Sailing westward along the south coast of Cuba, they came in due time to the beautiful Isle of Pines, where they anchored for several days, taking in fresh water and provisions. Proceeding thence to Cape San Antonio, at the western extremity of Cuba, they anchored again, and being charmed with the beauty of the place they remained there for several days. Here they found a stock of provisions and several casks of Spanish wine which had been unloaded from some vessel of that nation, which in conformity with the loose morals of the age they appropriated to their own use.

They were now about to undertake the passage of the Gulf Stream, but having received imperfect advices from pilots at San Domingo, no one had the least idea on what

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part of the continent they would land. Having been informed that the current ran with incredible swiftness toward the east, and making allowance for this, the prows of the vessels were pointed sharply northwestward, expecting thereby to overcome the eastward flow of the current and reach land near the mouth of the Mississippi. But the resistance was either less than they had expected, or the ships proved themselves better sailers than previously, for they first sighted land about one hundred miles west of their objective point. Soundings were taken, calculations were made, and all agreed that they must be in the Bay of Appalachee, which is fully three hundred miles east of the Mississippi. It was therefore resolved to continue their westward course.

On the 1st of January, 1685, La Salle landed at the head of a small party of men, hoping to make some discovery that would relieve them from their desperate dilemma; but he found nothing that could throw any light on his situation. Meeting with some savages he questioned them, but failing to understand him, and doubtless supposing that he was seeking the Rio Grande, they pointed in the direction of that river. This induced him to continue his course westward, although he felt intuitively that it was wrong. At length, twenty days after the first discovery of land, they found by the change of latitude that they were sailing south; and the delusion under which they had labored so long quickly vanished. Instead of being east of the Mississippi

they were approaching the coast of Mexico. The Belle and the Amiable were now sailing together, the Joly not having been sighted for more than two weeks. Much apprehension was felt concerning her fate, for she was the best sailer of the three, and was in advance when last seen. La Salle reasoned that Beaujeu, knowing the other ships were behind, would return and meet them as soon as he discovered the mistake in latitude, and he therefore resolved to lay-to and await the coming of the lost frigate.

Meanwhile Joutel and a small party were sent on shore to search for fresh water and game. The latter was found in abundance, especially ducks and wild turkeys, of which large numbers were secured; they also observed a herd of deer, but those timid and sagacious animals kept beyond the range of the Frenchmen's guns. The soil, however, was barren and sandy, and no fresh water could be found except in a few pools, which was too brackish and impure to be fit for use.

'When Joutel returned with this report, La Salle prepared to go ashore himself; but as he was leaving the deck of his ship the Joly hove in sight. Anxious to receive a report from that vessel he delayed his departure, but Beaujeu did not design to come on board. On the contrary, he sent his lieutenant with a curt message, claiming that he had been left behind on purpose, when in fact the frigate could easily outsail the other two ships. Beaujeu had conducted himself throughout the voyage in such a manner as

to maintain constant friction between himself and La Salle, and the present was only one instance out of many that might be given to illustrate his perverse disposition. The secret of his long absence was due to the fact that his vessel, drawing more water than the others, he had exercised his own pleasure in standing out to sea to avoid the shoals. This new source of disagreement led to a permanent estrangement of the two commanders, and all their communications thereafter were conducted through the medium of a lieutenant of the Joly.

The ships now returned along the coast until they came to the bay of Espiritu Santo, which they probably entered through the passage between the islands of St. Joseph and Matagorda. Here they found a continuous roadstead, which La Salle fondly hoped might be one of the arms of the Mississippi. Following it for about thirty miles, they came to a channel leading into a larger bay, to which La Salle gave the name of St. Louis, and which is known in modern times as Matagorda Bay. It stretches for some distance along the southwestern coast of Texas, affording safe anchorage for vessels of light draught. It was now the 18th of February, 1685, and the Joly, having the soldiers and most of the colonists on board, was taken through the channel into the large bay and all her company landed except the sailors. A camp was established on the coast at the western extremity of the estuary, and finding deer and wild fowl abundant there, the people surfeited

themselves with those delicacies after their long confinement to a sea diet. Another company was sent some distance further up the bay and established a temporary camp on a point of land to which they gave the name of Hurier, in honor of the officer in command. Joutel and Morangé led a party some distance along the western shore, until they came to a stream which they could not cross without boats, probably Aransas creek. The vessels being in full view across the bay, the explorers made signals and La Salle went to their assistance. This took him away from the fleet at a very inopportune time, for his absence led to the most lamentable catastrophe that had yet befallen the expedition.

The Belle and the Amiable had not up to this time passed through the channel into the larger bay, because owing to the value of their cargoes it was deemed advisable not to risk bringing them in until the channel was marked. This having been done, La Salle had given orders for the Amiable to enter before he started to the relief of Joutel and his party, and the cannons and other heavy articles had been removed from the hold of the vessel. The pilot of the Belle, who had already familiarized himself with the channel, was sent to the assistance of the Amiable, but her captain would not admit him on board, declaring that he was capable of handling his own ship. Hoisting sail he directed the vessel into the channel, but soon ran her fast upon a shoal in spite of the warnings of the lookout at the mast-head. The catastrophe was so evidently the result of design that none

who witnessed it doubted the sinister purpose of the captain. Water rushed in through various leaks that were sprung, and the vessel settled until she could not be moved; then, as if in pure malice and to prevent the removal of the cargo, the captain caused a boat hanging at the stern to be stove-in as if by accident.

La Salle, from his distant position on the opposite side of the bay, witnessed the whole performance and keenly felt the irreparable loss, for the Amiable had on board nearly all the tools and the implements for his prospective colony. As he was on the point of embarking to go to the stranded vessel, a band of more than one hundred Indians burst upon the camp with whoops and yells, and seizing three men who were at work cutting down a large tree to be formed into a canoe, they carried them away as prisoners to their village. La Salle placed himself at the head of a small party of armed men and hastened at once to the town, where instead of making hostile demonstrations he offered the calumet, and not only secured the release of the prisoners, but made an alliance with the savages, who thereafter brought fresh meat to the camp daily and traded several fine canoes for goods. This was another demonstration of the explorer's wonderful power over savages; but unfortunately his men were not constituted like himself.

Several days afterward a bale of blankets, having floated away from the wreck of the *Amiable*, lodged on the opposite side of the bay, and the Indians, picking it up, very

naturally appropriated the blankets to their own use. La Salle now thought this would be a good opportunity to induce them to trade him more canoes for the blankets, and Du Hamel, a second-lieutenant of the Joly, having offered to negotiate the affair, he was commissioned for that duty. Selecting a party of armed men he proceeded to the Indian village, but acted in such a manner that they knew not whether to regard the Frenchmen as friends or foes. Failing to make themselves understood, the men seized some skins which they found in a canoe and started on their return to the ship. But they loitered so long in the woods that it was after sundown when they arrived at the beach, and then instead of going directly to the vessel they encamped for the night. About daybreak the next morning, while all were sound asleep, including the sentinel himself, the Indians rushed upon them and pouring a flight of arrows into their midst killed two of the men outright and wounded two others. The remainder sprang to arms, and one of them, firing his gun in the air as he awoke, frightened the Indians away by its noise. Ory and Desloges, the two men who had been slain, were cadet volunteers and personal friends of La Salle, whom he esteemed highly. Their deaths cast a gloom over the whole company. The next day the savages killed two other men whom they found foolishly asleep on the beach.

These disasters, coming so close together, threw the colonists into a panic; and imagining that they were all

about to be murdered by the Indians they began to murmur and openly threaten to return to France. In this emergency it required all of La Salle's influence and authority to restore order and prevent the disruption of his colony; and his task was rendered more difficult by the fact that Beaujeu was on the point of sailing with the *Joly*.

This officer continued to nourish his ill-will and perversity to the last. All the cannon balls were stored in the hold of his vessel, and he refused to allow any of them to be taken ashore, on the plea that to do so would require the removal of a large part of his cargo. Twelve cannons were therefore left for the defense of the colony, without a single ball to charge them with. Beaujeu sailed on the 8th of March, taking with him the captain and crew of the 'Amiable. This left La Salle no seamen except those on board the Belle. The number of colonists remaining, including the crew of this vessel and the women and children, is supposed to have been about two hundred. Several had died after landing, besides those who perished on the way and at San Domingo. The worthless character of the soldiers, together with the excesses in which they had indulged, rendered them peculiarly susceptible to disease. The maladies which they had contracted at San Domingo were especially fatal. Not a day passed without several deaths, in spite of the efforts that were made to relieve them by administering "broths, wine, treacle, and preserves," as the reverend historian expresses it. The

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soldiers were thus a burden and a care to the colonists, instead of affording them protection as they should have done.

By this time the stock of provisions which the ships had brought over was almost exhausted, warning the people that in future they would have to depend upon game for a subsistence, until they could raise a crop of grain and vegetables from their European seeds. Fortunately, the surrounding prairies were covered with buffaloes and deer, the rivers and bayous were filled with fish, and thousands of wild-fowl floated on the water. Supplies of food therefore depended only on the skill of the hunters, and for a long time no one knew the pangs of hunger. The cattle, swine and domestic fowls which they had procured in San Domingo flourished wonderfully in the congenial climate of southern Texas, promising in a little while to replace the wild game on which they were temporarily dependent.

For a month after landing, La Salle had all the men who were able constantly at work in the fields, clearing and spading up the land and planting seeds. Work was vastly better for them, even if nothing came of their labors, than to have them idling about and plotting mischief. But neither the grain nor the vegetables germinated, either because the seeds had been spoiled by the salt water, or it was not the proper season. After their first effort, however, they succeeded very well; the seeds sprouted satisfactorily, and they soon had an abundant supply of those articles of food to which they had been accustomed in France, besides.

the game and Indian corn which they procured by their own efforts or bought from the natives.

As a shelter for themselves and protection from unexpected attacks by the Indians, La Salle caused a small fort to be erected on a knoll overlooking the fields, using for that purpose the timbers of the wrecked *Amiable* and driftwood which they picked up on the beach. When completed the place was defended by twelve cannons, without balls, and supplied with a magazine under ground where they stored their powder and valuables to preserve them from fire.

These arrangements being all well under way, La Salle transferred the command of the fort to Joutel, and selecting fifty of the best and most resolute men, he set out on an exploring expedition, accompanied by his brother and Fathers Membré and Le Clercq. Still impressed with the belief that the bay was one of the outlets of the Mississippi, he was resolved to settle that question to his satisfaction. The captain of the *Belle* was directed to sail slowly along the coasts of the bay and take soundings with his boats, keeping always within reach of La Salle and his party in order that he might render them assistance if necessary.

The explorers marched around the western extremity of the bay until they came to a considerable stream, to which La Salle-gave the name of Vaches, or Cow river, on account of the immense numbers of buffaloes which were seen on its banks. Ascending this river for a distance of about

six miles, he came to a place that seemed much better adapted for a fort than the sandy marshes where the colony was then located; and acting upon this impulse a removal was begun at once. By the middle of July the whole company had been transferred to the banks of the Vaches and a new fort erected. The description of the site as given by Joutel seems beautiful enough to have satisfied the souls of the most exacting. Vast plains stretched away toward the west, covered with green herbage and tufts of trees; south and east lay the clear waters of the bay, margined by banks of perennial green; while to the northward the view extended over another wide expanse of prairie ground, terminating in the far distance with a range of sloping hills crowned with lofty trees. The building of the new fort had imposed an incredible amount of labor on the colonists, for the nearest forest was distant more than three miles from the site selected. The men were obliged therefore to cut and hew the timbers in the woods and then drag them by hand over the intervening space. The carriage wheels of one of the guns were used as an aid to the operation; but still the labor was so excessive that several of the men sank under it. One of the first to succumb was the Sieur de Villeperdy, who had shown himself one of the truest among the colonists. He was followed by as many as thirty others, chiefly soldiers who were still paying the penalty of their excesses; so that within a very short time the cemetery was almost as populous as the colony.

In the midst of these labors and trials La Salle remained the same indefatigable, earnest and devoted leader. The chief carpenter having died, the commander took his place, and performed his duties with so much intelligence that the work progressed without the least delay. Twenty men were despatched with the *Belle* to bring the timbers from the fort on the coast, which was done by loading a part on to the frigate and towing the remainder on a raft at the stern of the vessel. The Vaches was navigable as far as the new fort, so that there was neither difficulty nor danger in the passing of the ship to and fro. When the works were completed La Salle christened them with the name of the French king, and the site is still known as old Fort St. Louis.

On the 9th of August, while the activities were at their height, three of the hunters went into the woods in quest of their daily supply of venison and buffalo-meat. While engaged in this pursuit they were surrounded by a large body of Indians, painted and in their war-costumes. A battle ensued in which the chief and several of his warriors were killed, and as a warning to the savages the former was scalped by one of the Frenchmen. As the hunter swung the bloody trophy in the air, the Indians took fright and fled; but some time afterward, while lurking near the fort, the same band killed the man who had scalped their chief.

Seeing his forces constantly insulted by the savages, La 768

LA SALLE'S LAST VOYAGE

Salle resolved to teach them a lesson that would compel them to respect his power. Therefore providing his men with wooden corselets and bucklers as a protection against arrows, he led sixty of them into the midst of the Indian country, where several battles were fought and a number of the enemy slain, wounded or captured. Among the latter was a little girl, three or four years of age, who was baptized by one of the priests into the Christian faith. But these people were so wild by nature that they could not endure confinement, like certain birds of the forest which perish when caged; and in the course of a few days the little girl sickened and died, "the first fruits of this mission, a sure conquest sent to heaven," according to the sincerely pious reflections of Father Le Clercq. This inroad into the Indian settlements taught them so severe a lesson that the colonists were not disturbed for some time thereafter.

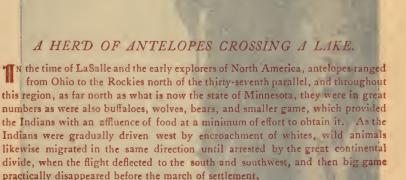
Yet the savages were only awaiting their opportunity, which came all too soon for the colonists. La Salle had given strict orders to the captain of the frigate that in passing about the bay he and his men should sleep at night on board the vessel, to avoid the danger of surprise; but on a fatal night in October they chose to disobey the command. Charmed with the mellow atmosphere and the beauty of the scenery, they rowed ashore in their canoe, and leaving it and their arms on the sand they went some distance out on the beach and lay down to sleep. During their heavy

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slumbers they were surprised by a band of savages and murdered in the darkness, being taken so completely by surprise that they had no opportunity to make the least resistance. The Indians secured their canoe and guns, but fortunately not understanding the use of the latter they gained no advantage from their possession.

Following this catastrophe, La Salle set out late in October, 1685, to explore the country toward the east, feeling assured that he would find the Mississippi in that direction. Taking twenty men with him, he left the fort and colony under charge of Joutel, at the same time directing the new commander of the *Belle* to station the frigate near the northern shore of the bay and remain there until he should receive intelligence from him.

Crossing to the east bank of the Vaches, he followed that stream to its junction with the bay, and then directing his way almost due east he came in the course of a few days to a large river which has since been known as the Colorado. This was the first stream of considerable size that he had yet found, and it encouraged him in the belief that the object of his search was not far distant. He therefore continued his progress eastward, encountering a number of other streams all flowing toward the Gulf, but none of them as large as the Colorado. Some were crossed by wading, others on rafts, and all with great peril and fatigue. In spite of their excessive labors during the day, the men were required each night to form an entrenchment before going



LNUSTINA TENOTORS

were then to by a hand of each more than the declare, being all en or captered by the first had no constitution to make the least the Indian course due came and gun, countrally an ancert unit of the me of the later they cannot no dvantage from their porcession.

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his way smost directly be suggested by the game of the sound to a large river which has since to the known and the large to the large of the large to the large to the large to the large to this state the continued his progress to the river and the large at the Coordo. Some were too ad he wading, others on rafts, and all with great per land f time. In the continued he right to term an entire the day the man was continued to he right to term an entire characteristic and the man was continued as a right to term an entire characteristic and the man was continued as he right to term an entire characteristic and a single characteristic and the man was continued as he right to term an entire characteristic and the man was continued as he right to term an entire characteristic and the man was continued as he right to term an entire characteristic and the man was continued as he right to term an entire characteristic and the man was continued as he right to term an entire characteristic and the man was continued as he right to term an entire characteristic and the man was continued as he right to term an entire characteristic and the man was continued as he right to term an entire characteristic and the man was continued as he right to term and the man was continued as he right to term and the man was continued as he right to term and the man was continued as he right to term and the man was continued as he right to term and the man was continued as he right to term and the man was continued as he right to term and the man was continued as he right to term and the man was continued as he right to term and the man was continued as he right to term and the man was continued as he right to term and the man was continued as he right to term and the man was continued as he right to term and the man was continued as he right to term and the man was continued as he right to term and the man was continued as he right to term and the right to





to sleep, as a protection against surprise by the Indians. Their sufferings were intensified by the rains which fell almost constantly during the entire trip, not only flooding the paths which led them through the prairies and the timber, but filling many of the streams until they were out of their banks. Yet in spite of all La Salle was greatly charmed with the beauty of the country and the richness of the soil, and was more than ever confirmed in his opinion that this region would some day form the basis of a great and powerful nation.

At last on the 13th of February, 1686, he came to a river which he believed to be the Mississippi, and there he erected a fortification of considerable strength to serve as a central point for explorations in various directions. It is generally supposed that this was either the San Jacinto or Trinity river, though some believe it was the Sabine; and there is as much evidence to support one contention as the other. The particulars of the journey were not recorded, but the length of time that the party was absent, together with the distance traversed, as well as the number of rivers and streams crossed on the way, strengthens the belief that they had penetrated as far eastward as the Sabine river. The size and general appearance of this stream would also aid in confirming La Salle's impression that it was a branch of the Mississippi.

Leaving a part of his men in the fort and selecting nine of the most hardy for his companions, he spent some time

in exploring the surrounding country. He found it very beautiful, inhabited by a number of Indian tribes and nations who lived in comfortable villages and welcomed the travelers with genuine cordiality. These savages were of a very peaceable disposition, industrious and thrifty; having fields of considerable proportions where they raised corn, vegetables and fruits in sufficient quantities to supply all their wants. They were beyond the reach of any of the war-like tribes, and living in accord among themselves they enjoyed an almost ideal existence. The fertility of the soil was amazing to the Frenchmen, who had never seen anything to compare with it. The planting season lasted through nearly the entire year, so that the natives were enabled to grow their crops almost perennially; while the woods and prairies abounded with game of all kinds.

DIVISION XLI.

Attempt to Reach the Illinois Country.

DISAPPOINTED in not finding the object of his search. La Salle at last returned to the settlement on the Vaches, reaching there on the 31st of March. He and his companions were received with every demonstration of joy, for their long absence had aroused serious fears for their safety. One of the men named Duhaut had deserted a few days after starting, and returned alone to the fort, bringing as usual in such cases an adverse report of the expedition. This had served to increase the apprehensions of the colonists, who for some weeks past had abandoned all hope of ever seeing their friends again. They had been absent five months, and during the whole of this time no word or rumor concerning them had been received, except that brought by the deserter. Only about one-half the men came with La Salle, the others having turned aside to search for the frigate in the place where she was expected. They reached the fort the next day, bringing the ominous report that no signs of the Belle could be found. This was alarming news to La Salle, for he had depended on

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this vessel for relief in case of an emergency. In fact he had already decided to sail along the coast in quest of the Mississippi—a plan which it appears singular he had not pursued in the beginning—and if he failed, proceed to San Domingo, forward dispatches to France, and procure fresh supplies for his people.

During his absence the Indians had again exhibited a hostile attitude, assembling about the walls of the fort at night and howling like dogs and wolves, their evident purpose being to so exhaust the garrison by loss of sleep that they would eventually fall easy victims to their rage. For the time being they made no other demonstrations; and after La Salle's return he directed the soldiers to fire several volleys of musketry toward them at night, which had the effect of quieting their noise for a while.

After waiting several weeks in vain for some clew to the missing frigate, La Salle decided on the last desperate venture of reaching the Illinois country by land, and communicating with the Chevalier de Tonti, who he knew was there awaiting his orders. Having accomplished this, it would be a comparatively easy matter to bring supplies down the Mississippi to the Gulf, and coast thence along the shore to their present location. By this means he would also definitely fix the latitude of the river, and dispel the uncertainty under which he labored. But the greatest difficulty lay immediately before him, and it seemed almost insurmountable. The distance to the Illinois country was

ATTEMPT TO REACH THE ILLINOIS COUNTRY

fully two thousand miles, through a trackless and almost impassable wilderness, intersected by numerous rivers, swamps and bayous that rendered traveling both difficult and dangerous. It would be necessary also to traverse the territory of a number of powerful tribes of savages, who were unacquainted with white men, and whose reception of strangers could not be anticipated in advance. It was an undertaking to appal an ordinary man; but La Salle did not belong to that class. He had been so long accustomed to danger and to wandering in the wilderness, that this mode of life seemed almost like second-nature to him. He therefore made his arrangements with as little hesitation as he would in preparing for an excursion into the country immediately surrounding the fort. He selected a party of twenty men, including his brother Cavelier, Morangé Bihorel, Hurier, Hiens a German surgeon, and Nika the Indian hunter who accompanied him in all his travels. Fathers Douay and Le Clercq were selected likewise to accompany the party. They left the fort after their morning devotions on April 22, 1686, and directed their course in a northeasterly direction. Their only preparation for the journey consisted of a little parched corn carried by each member of the expedition in a pouch; four pounds of powder and the same weight in lead, two dozen knives, as many awls, some beads, and two small kettles to boil their food in. The colony was left under charge of Joutel as on former occasions, with instructions to maintain

peace with the Indians if possible and look after the health and comfort of the people.

Soon after leaving the fort they were surprised to see a canoe approaching from down the river, containing M. Chefdeville and two or three others, who proved to be the only surviving members of the crew of the Belle. had a sorrowful tale of wreck and suffering to relate. vessel had been driven to the south shore of the bay three months before and stranded on the beach, where the crew, few in number and exhausted by hardship, found it impossible to move her. Planterose and five of the men had been previously lost by the overturning of their canoe on a dark night while returning from land, whither they had gone in quest of fresh water. Three or four others died on board while the vessel lay fast in the sand, and several more perished in attempting to escape on a raft. The remainder finally succeeded in getting to land, which proved to be an island; but having no boat they were held prisoners until a canoe providentially floated to their rescue. They had subsisted meanwhile on food brought from the wreck of the vessel, and had also saved La Salle's clothing and These being of no use to him in the present emergency, he directed the men to take them on to the fort. After listening to their tale of disaster and death, the explorers resumed their march, while the remnant of the crew of the Belle continued their way to the settlement.

No event of special interest occurred until the third day,

when as they were crossing a stretch of beautiful plain they observed a band of Indians approaching them rapidly, some on horseback and the rest on foot. The former came galloping forward, booted and spurred, and seated in saddles of Spanish manufacture. They made quite a formidable appearance careering over the prairie in the wild and fanciful manner peculiar to those people; but their friendly "How! How!" as they rode up revealed their peaceful disposition. They warmly pressed the travelers to visit their town, which lay about eighteen miles to the northward; but La Salle thanked them and explained that it would take him too far out of his way. He learned on conversing with these Indians that they traded with the Spaniards, who came to their country once every year for that purpose; a fact which caused him to feel some uneasiness concerning the colonists, as the Spaniards might claim that they were encroaching on their territory. The good-will of the savages was secured by presents, the calumet was smoked, and both parties separated well pleased with the results of their meeting.

But that night La Salle deemed it wise to enclose his camp with palisades, and the same precaution was exercised every night thereafter.

The second day after leaving the Indians they came to a river on which they bestowed the name of Robec. This was probably a branch of the Colorado. They now entered upon a broad succession of prairies, fringed with

occasional brushwood along the banks of small streams or ravines. The whole face of the plain was covered with herds of buffaloes, the smallest of which they estimated would number three or four hundred. On arriving at a convenient camping place, they killed nine or ten of these animals with a single volley of musketry, and remained there five or six days drying the meat to serve them on their journey.

Resuming their course, they soon came to another river, finer and larger than the one they had just crossed, bordered on one side with beautiful trees and on the other with an extensive plain. This was either the Colorado or the Brazos, most likely the former, judging by the distance and course of their route. Here they met with their first misfortune. The river was infested by alligators, and one of the men while endeavoring to cross on a raft was seized by one of those vicious monsters and bitten in two and swallowed in the very presence of his comrades. So horrified were they by the frightful incident that some of the men begged to return; and La Salle, in commemoration of the tragedy, called the stream the Malign river. On some of the old maps this name is applied to the Brazos, while the Colorado is called the River of Canes; but there can be no question about the latter being the "malignant river."

After crossing the Colorado, they marched for a long distance over a comparatively level plain, skirted with vines, fruit-trees and groves, composing a scene so delightfully

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pleasant that the horror of the late tragedy soon wore off; though it was observed that the men continued to exercise the greatest caution whenever they approached a stream or body of water that was apt to be haunted by alligators. The rivers constituted the greatest hindrance to their proggress, as they were delayed each time long enough to build a raft or construct a bridge. The former were usually made of canes, which grew in thick clusters along the banks of all the streams, and floated almost as buoyantly as cork; while the bridges were formed by felling a tree from one bank to the other, and in several instances where a single trunk would not reach across they cut one from each side, lapping the branches in the middle. This was called an "Indian Bridge," because it was in common use among that people.

The next river they came to was named the Hien, for the German doctor, who sank to his middle in mud and quick-sand, and was with the greatest difficulty extricated from his peril.

At the end of several days' travel beyond this stream they arrived in a perfectly delightful country, inhabited by a tribe of Indians whom they called Baskatrongé, meaning the nation of weepers, from the fact that they wept bitterly for a quarter of an hour after the arrival of the strangers, and repeated the same emotion on their departure. This was their custom on seeing those who had come from afar, or who were traveling to a great distance, because it re-

minded them of their deceased friends who had gone on a long journey, and whose return they expected. The conception was poetical enough to be worthy of any race. These Indians were so exceedingly hospitable that even the women ran out to meet and embrace the travelers, and lead them within their houses, where they were made to sit on mats in the most honorable places near the chiefs. The latter passed the calumet, which all were expected to smoke; after which the guests were presented with *sagamity* made of a powdered root called toqué. Its flavor was more pleasant than the sagamity of corn-flour and bear's-grease so common among the Northern tribes.

They remained with these friendly Indians for several days, during which time La Salle, in order to impress their minds with the greatness of his nation, spoke to them of his king, whom he represented as being taller than the sun. It requires no stretch of the imagination to believe, as the reverend historian asserts, that they were "ravished with astonishment" at this statement. On leaving the Baskatrongé, that excellent people again wept and embraced them, and gave them guides and pirogues to carry them across the river on whose banks their village stood.

For several days they traveled in an easterly direction without any adventure worthy of note, until they came into the country of a tribe called Kironas. Owing to an unfortunate incident these people proved to be less friendly than the "weeping nation" had been. As the explorers

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were entering their village one of the men fired his gun at a deer, and the noise so terrified the inhabitants that they all fled from their houses. La Salle regretted the incident extremely, because it made his party appear as enemies, when it was to their interest to be as friendly as possible with all the natives. But the harm had been done, and in order that they might be prepared in case of attack he directed his men to enter the village with arms in their hands. This was a large place, consisting of more than three hundred houses; and it was probable that the savages could muster at least a thousand warriors. On entering the house of the chief, La Salle found his wife, a very aged woman, lying on a couch of skins, too old and feeble to escape. He spoke to her kindly, gave her some presents, and made her understand that he and his people were friends; whereupon three of her sons who had observed the incident from a distance, recalled their people. They all now returned, the calumet was passed and a grand feast ensued, which was continued with dancing until late at night. But La Salle, doubting the sincerity of these savages, established his camp a short distance beyond the village, behind some canes through which they would have to pass if they made an attack on his men. Early in the morning he was aroused by the rustling of the canes, and peering through the dim light in that direction he saw a large body of warriors approaching with bows and arrows in their hands. Arousing his men, he called out to the Indians that if they did not stop he would

make his guns thunder and kill them all. Seeing they were discovered, and alarmed at the terrible import of the threat, they withdrew; and the next day they entered into a new peace with reciprocal marks of friendship.

About eighteen or twenty miles beyond this place the explorers came to another village of the Kironas, and were agreeably surprised to observe the people approaching them with corn in their hands and every mark of courtesy and friendship. They had the most polished air of any Indians they had met. Advancing in a stately manner, they embraced the travelers and invited them into their houses, where food of various kinds was set before them in abundance. Their chiefs told La Salle that they knew a nation of white people living far toward the west, who were cruel and sanguinary, and had depopulated some of the tribes near them. He replied that those people were Spaniards, with whom his nation was at war, and that he would return with a large army and help them to fight their battles. Overjoyed at this promise, they insisted that he should come again as quickly as possible; and when he was ready to depart they led him and his men down to the river, and having embraced them again, set them over in their canoes and furnished them with guides to the next village.

Three days afterward, while they were marching across a prairie, the Indian hunter Nika suddenly cried out that he was dead, and on rushing up to him they found that he had been bitten by a large rattlesnake. They immediately

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gave him a dose of *orveitan*, sometimes called Venetian treacle, applied viper's salt to the wound, scarified the place to let out the poison and tainted blood; and at the end of three days he was able to resume his journey.

Continuing their march eastward they came into a country where the canes grew so thickly that they were obliged to cut a path through them with knives and axes, and in the midst of the thicket Nika became separated from the rest of the party. He was lost for three days, but at the end of that time reappeared carrying a deer on his back which he had just killed and the flesh of three others that he had dried during his absence.

Having passed through the thicket of canes, they came once more into an open, beautiful country, the most attractive they had yet seen; and here they encountered the most pleasant experience of the entire journey. While marching along one day, they met an Indian returning from the chase with his wife and family, all mounted on horses, besides several others that were following loose. The chief gave one of the horses to La Salle and invited him and his men to accompany him to his home; and as a pledge of good faith he left his wife and family and all his game with the strangers while he hastened to the village to announce their coming. They were obliged to go some distance before reaching the place, and while still nearly ten miles away they were met by a delegation of chiefs leading two horses loaded with provisions, and a number of warriors, neatly

clothed in dressed skins and decorated with feathers, marching behind. On arriving at the town they were met by a great concourse of people, who greeted them with shouts of welcome and many demonstrations of joy, while a small army of warriors was drawn up in regular order in the public square. They learned afterward that these savage soldiers remained on duty all the time, night and day, being relieved at stated intervals by others who took their places. The white men were received in triumph, with every mark of distinction and pleasure, and La Salle was lodged in the great house or palace of the head chief. But he did not deem it advisable or safe to remain there long, for many of the Indian women were very beautiful, and fearing that his men might make improper overtures to them he marched some distance from the village and made his camp there. These Indians, who called themselves Coenis, were the handsomest and most highly cultivated savages he had ever seen. In manners they were as polished as the Europeans; and their women, besides being handsome, manifested a commendable degree of culture by the numerous articles of luxury and comfort with which they furnished their houses. The latter were large and elegantly built in the form of beehives, many of them being forty or fifty feet in height, and covered with thatched grass. Beds raised several feet above the ground, were ranged around the interior of the circular rooms, and furnished with skins and robes that had been tanned until they were as soft as

ATTEMPT TO REACH THE ILLINOIS COUNTRY

wool. In some instances there were sheets and coverlets of snowy whiteness, composed of bark cloth. Many of the robes were embroidered with feathers of different colors. so blended and interwoven as to produce a really elegant effect. Each house was arranged for the accommodation of two families, with a fire in the center; but the people manifested their sense of delicacy and refinement by having spaces curtained off for the accommodation of the opposite They did not mingle promiscuously like the other tribes. The women were neatly and even elegantly clothed in flowing robes of bark cloth, scrupulously clean and white, embroidered in various ways about the neck and bosom and along the hems. Owing to the mildness of the climate they had no occasion for heavy clothing. The men, on the other hand, who were exposed to the weather and the thorns and brambles which they encountered on their hunting excursions, wore jackets and leggins of softly tanned skins, fringed along the seams and embroidered with feathers and alligators' tusks.

The Coenis traded extensively with the Spaniards, in evidence of which they exhibited many articles which they had obtained from that people, such as silver dollars and various other pieces of money, silver spoons, clothes of European make, and laces which the women used in ornamenting their robes, just as the women of all nations do in our times. Horses were so common and cheap that one could be purchased for an ax or a knife; and a warrior

having taken a fancy to Father Le Clercq's cowl offered him a horse in exchange for it.

Yet with all their refinement and luxury, they were as innocent as children about matters of general import. When La Salle told them that the king of the French was the greatest chief in the world, that he was as tall as the sun, and that he had won more victories than any other monarch, they burst into exclamations of surprise, putting their hands on their mouths as a mark of astonishment. They were very docile and seemed to have a natural comprehension of the general principles of Christianity. While the travelers remained near their town, the Coenis were visited by envoys from another tribe with which they were in close alliance; and these strangers, by way of courtesy to the white men, made the sign of the cross, knelt upon the ground and raised their eyes toward heaven, and repeated the ceremonies of the mass. One of them also sketched a painting of the Virgin weeping at the foot of the cross, which he explained by saying that she was a "great lady who was very sorry because her Son was dead."

Father Le Clercq declares that the Coenis nation was so numerous that their principal town extended for a distance of more than sixty miles, not in solid formation but detached villages which lay so close together as to constitute practically a single town. It is unfortunate that we have not a more ample history of this wonderful people, who appear to have been the most remarkable of all the Indian

tribes of North America. They are mentioned casually by Cabeza de Vaca, who spent some time among them; but his chronicles were written so long afterward, and he had in the meantime endured so much suffering, that his experiences appear to have escaped Father Le Clercq's memory. Their territory is supposed to have extended along the banks of Trinity river, probably within the present limits of San Jacinto County, and careful research in that locality ought to disclose some remains of their town and possibly some relics of their civilization.

Thirty miles or more beyond the territory of the Coenis, the explorers came into the country of a tribe called Nassonis, an allied nation, possessing the same general characteristics and high state of civilization. Their principal town was probably on the Neches river, in Tyler County. They entertained the travelers in the same generous and hospitable manner as the Coenis, and four of the men, unable to resist the allurements of their surroundings, formed attachments of the heart among the fair women of this people which induced them shortly afterward to desert and incorporate themselves as members of the tribe.

Soon after leaving the country of the Nassonis, La Salle and his nephew Morangé were taken down with a violent fever, which brought them to extremity and compelled the expedition to halt for nearly two months. By the time they were able to travel again the powder had given out,

and their supplies generally were so reduced that it was not considered safe to continue the journey. They were accordingly obliged to retrace their steps to the settlement on the Vaches river, where they arrived on the 17th of October. In this long and dreary return march they found the horses that had been purchased from the Indians of incalculable benefit, by increasing their rate of speed and relieving them from the excessive fatigue of traveling on foot. While recrossing the Colorado another member of the party was snatched from the raft and devoured by an alligator, an incident that greatly intensified the horror they already felt for that "Malign river." A man named Bihorel also wandered into the woods and never returned; and three others, unable to endure the fatigues, had fallen behind on the way out and were never heard from again. With these various losses, catastrophes and desertions the party was so reduced in numbers that when they reached Fort St. Louis there were only eight men besides La Salle in the entire company.

During their absence the heavy death rate among the colonists had been somewhat reduced, though several had succumbed and found peace and rest in the now populous cemetery. On the other hand, there had been two or three weddings and several births, so that the outlook for the permanency of the colony was not so gloomy as might have been expected. Attachments were beginning to be formed which held the people to the place and made them more con-

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tent with their lot, especially when they realized how independent they were and how easy was their life in comparison with the constant struggle for existence to which they had been exposed in France.

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DIVISION XLII.

Last Journey, and Death of La Salle.

THE discouragements of the past were not sufficient to induce La Salle to abandon his purpose of reaching the Illinois country, but matters about the colony detained him there for nearly three months before he was able to start on his final and fatal expedition. During this time he exerted himself in every way to better the condition of the people. The clearings were enlarged, new buildings were erected, improved methods of cultivating the soil were introduced; and special efforts were made with the neighboring tribes of Indians to induce them to remain on friendly terms with the colonists. This was absolutely essential to their safety and progress, and he succeeded so well that several bands of savages submitted to the instructions of the missionaries and established their villages near the walls of the fort. They were now regarded as members of the colony, with the same rights and privileges as the Europeans. This was the best stroke of policy made by La Salle during this period, and could he have lived and remained there to direct the course of events it is reasonable to suppose that everything would have prospered.

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As members of his last expedition he selected twenty men, according to the statements of Father Le Clercq, or seventeen by the records of Joutel; among whom were the latter himself, Cavelier the priest, La Salle's brother, and his nephew of the same name, Morangé, Larcheveque, Liotot, De Marle, Teissier, Saget, the Indian Nika, Hiens the German doctor, Talon, and Duhaut. These are mentioned particularly because each one bore some personal relation to the expedition. Talon was a native of Canada, and related to the famous Jean-Baptiste Talon, who stood next to Frontenac as the greatest of the French governors of the province. Duhaut was the miscreant who had deserted from the previous expedition, and who during the one about to be undertaken treacherously murdered his commander. Father Douay was selected as the officiating priest for the company.

In this instance the fort was left under the command of the Sieur Barbier, with whom remained Fathers Membré and Le Clercq, Chefdeville and others, numbering in all about twenty persons, of whom seven were women and girls. The lists of those who remained and of those who accompanied La Salle embrace the whole number of colonists then surviving, being only about forty. The walls of the fort had been extended so as to include all the habitations, and being well supplied with arms and ammunition, the commander set out on his journey feeling that his colonists were measurably safe. But they met a fate whose

mystery has never been fully explained, as will be observed in a subsequent page.

The start was made on the 12th of January, 1687. spite of the sanguine hopes entertained by La Salle, it proved to be a melancholy leave-taking, for all seemed impressed with a foreboding of the fate that awaited them. The path of this expedition was over the same route they had pursued previously, and they naturally encountered the same class of experiences. Father Douay observes that even at this early season the grass was ten or twelve feet high, affording abundant herbage for their horses and the herds of buffaloes and deer that were visible in every direction. On this occasion the entire party appears to have been mounted, and they made better progress than formerly. They were also provided with a portable canoe, consisting of a light framework of wood covered with buffalo hide, which aided them materially in crossing the streams. Instead of being obliged to stop and build rafts or construct bridges at every watercourse, the men were quickly ferried over in the canoe, the horses being forced to swim. On the fourth day they came in sight of a large party of Indians who fled on their approach, but they were soon overtaken and so kindly treated that they gladly entered into a permanent alliance with the French.

The names given to the rivers were so different from those now in use that it is impossible to distinguish them except in a general way. One is referred to as the Sandy river, because of the strips of sand along its banks, though the country through which it flows is fertile prairie. Along the Robec river they found numerous populous towns, whose inhabitants spoke a language so guttural that it was almost impossible for any European to acquire it. The same peculiarity is referred to in the chronicles of the Spanish expedition under Coronado, a century and a half before. This tribe was then at war with the Spaniards, and they begged the French to remain and aid them; but La Salle was too wise a leader to jeopardize the safety of his people by engaging in the quarrels of savages.

A little further on they found another nation called Quanoatinno, who made canoes of buffalo hides, and were also at war with the Spaniards. These incidents lead to the supposition that the people of the latter nation were then carrying on an extensive commerce with the various Indian tribes of Texas; though it does not appear that they made any attempt to form permanent settlements or civilize the savages, as the French did.

For the space of more than two months the explorers continued their course without any incident worthy of special mention, when, on the 15th of March, they approached a spot near the territory of the Coenis Indians, where La Salle had caused a quantity of corn and beans to be buried on his previous trip. Some dried buffalo meat had also been deposited at the same place. A party was sent to procure these articles, consisting of Duhaut, Hiens,

Liotot, Larcheveque, Teissier, Nika, and La Salle's servant, or footman, Saget. The cache was found without any difficulty, but the provisions having become damp were spoiled. In the meantime Nika had killed two buffaloes, and three antelopes, these latter being very abundant in the Texas country at that time. Saget, accompanied by Morangé and De Marle, was despatched to the camp for horses to carry the meat, La Salle directing them to bring the flesh of one of the animals for immediate use, but to have the rest dried.

On reaching the camp it was found that Duhaut and others had laid aside certain choice parts for themselves, in accordance with a custom that has always prevailed among hunters; but Morangé flew into a passion and accused them of selfishness. He took possession of all the meat in an imperious and offensive manner, saying he would do with it as he pleased. This was an exceedingly unfortunate circumstance, for Duhaut had an old grudge against Morangé, and being greatly irritated over the latter's conduct, and of a reckless and lawless disposition himself, he resolved to be avenged. Liotot and Hiens were induced to join him in his base purpose, which contemplated not only the murder of Morangé, but that of Nika and Saget as well. Carefully dissembling their intentions until supper had been despatched and the intended victims had fallen asleep, Liotot butchered them all by splitting their heads with an ax as they lay unconscious around the camp-fire. In

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Morangé's case the blow was not immediately fatal. He lingered for an hour or more in mortal agony, repeatedly begging De Marle to end his sufferings by shooting him.

The black ingratitude and brutality of this murder have few parallels in history. It may be conceived how the passions of lawless men could have been so excited by the inexcusable conduct of Morangé as to induce them to murder him; but Nika and Saget had taken no part in the quarrel and it appears that they were men of peculiarly docile and generous dispositions, always willing to accommodate others, even to their own inconvenience. Nika especially had been the mainstay of all the expeditions, by his skill as a hunter, never hesitating to risk his own life when necessary to save others. He had on numerous occasions gone hungry in order that others might be satisfied; but he and Saget, being devoted friends of La Salle, the conspirators evidently regarded their deaths as necessary to their own safety.

Having entered upon the path of blood, the murderers now resolved to assassinate their leader, appropriate the goods, and join the Coenis Indians. Larcheveque and Teissier were drawn into the conspiracy, as it appears, more through fear than any desire or willingness to commit crime; and the deed having been carefully planned they quietly awaited its fulfilment.

The scene of the tragedy was about six miles from the camp. La Salle having become uneasy at the prolonged

absence of his men, and fearing they might have become involved in trouble with the Indians, decided to go to their relief. Leaving the camp in charge of Joutel, he started on his fatal mission on the 19th of March, accompanied by Father Douay and two natives as guides. The father remarked on the way that his commander seemed oppressed with a premonition of death. He was plunged in a deep melancholy for which he himself could not account, and it made so marked an impression on his features that his companion scarcely recognized him.

As they approached the river beyond which lay the camp of the conspirators they found the bloody cravat of Saget, and immediately afterward they saw Larcheveque and Heins coming toward them. As they drew near, La Salle demanded what had become of his nephew. With broken words and pretended emotion they pointed up the bank of the river. La Salle started in that direction, followed by Father Douay a few steps in the rear; but they had proceeded only a short distance when the former was fired upon by a man concealed in the grass at one side of the path. This is supposed to have been Liotot. The charge missed its mark, whereupon Duhaut, who was hiding on the opposite side, shot his commander through the head. The father expected the same fate, until the murderers assured him they had no design on his life.

La Salle survived for nearly an hour, though the wound was of a frightful character, the muzzle of the gun having

been within a few feet of his head at the time of the discharge. Father Douay, in spite of his own peril, knelt by the side of his beloved commander and did all he could to comfort his last moments. We give this tragic scene in the father's own language:

"I expected the same fate, but this danger did not occupy my thoughts, penetrated with grief at so cruel a spectacle. I saw him fall a step from me, with his face all full of blood; I watered it with tears, exhorting him, to the best of my power, to die well. He had confessed and fulfilled his devotions just before we started; he had still time to recapitulate a part of his life, and I gave him absolution. During his last moments he elicited all the acts of a good Christian, grasping my hand at every word I said, and especially at that of pardoning his enemies. Meanwhile his murderers, as much alarmed as I, began to strike their breasts and detest their blindness. I could not leave the spot when he had expired without having buried him as well as I could, after which I raised a cross over his grave."

So died and was buried the greatest of American explorers. It has never been possible to definitely locate the scene of this crime, but it probably occurred on one of the tributaries of the San Jacinto river, doubtless within the limits of Walker county. The expedition had reached a point about twenty miles west of the Coenis Indians, whose towns lay along Trinity river; and judging by the route of travel this would bring the scene of the murder within the

limits stated. Some have supposed that the stream mentioned in the accounts of the tragedy was a tributary of the Trinity; but the drainage of the country would seem to indicate that it flowed rather into the San Jacinto river.

Swift and fearful retribution followed the crime. justice of God accomplished the punishment of these men. in default of human justice," says Father Douay. The murderers chose Duhaut as their leader, and repairing to the camp, they took charge of everything there and so overawed the rest of the company that no opposition was offered to their acts. They then resumed their march toward the country of the Coenis, and on arriving within a short distance of the principal town they encamped and sent Joutel, Liotot, Hiens, and Teissier, with axes and knives, to barter for corn and horses. When their purchases were completed they all returned to the camp except Joutel, who finding the three men who had deserted from the previous expedition living there among the Indians, remained with them. These men had married some of the beautiful women of this tribe, and were now as thoroughly savage as their new associates. They had adopted the Indian costume, painted their faces and bodies, decorated their hair with feathers, and so completely assumed the manners and customs of the Coenis that they could scarcely be distinguished from them. In sentiment and feeling they were thoroughly Indian and had no desire to return to their former mode of life. While their supply of

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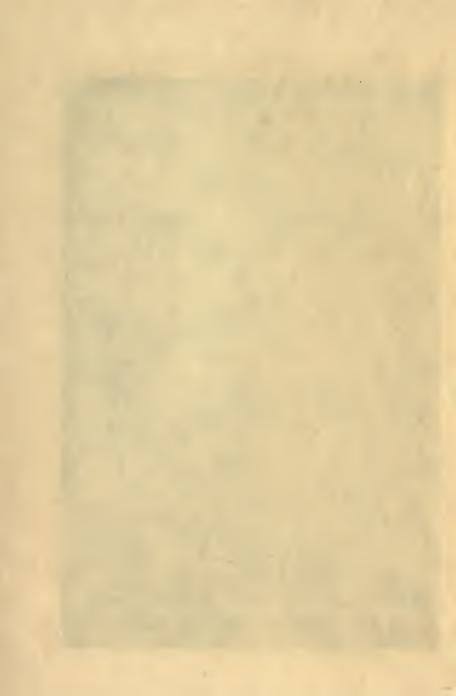
powder lasted they had rendered themselves formidable to the enemies of their new countrymen by the invincibility of their attacks; but when their ammunition was exhausted they were obliged to resort to bows and clubs. They soon became so expert in the use of these primitive weapons that they still ranked high as great warriors.

Meanwhile, the conspirators after spending a few days with the Coenis, moved on to the towns of the Nassonis, where they encamped again. By this time bitter quarrels and contentions occurred daily, the men gradually resolving themselves into two opposing parties, the German Hiens taking the lead of those who had not consented to the murder of La Salle. It is claimed that he and his men resolved to take the administration of justice into their own hands and punish the murderers of their leader with death. The opportunity came while they were encamped near the town of the Nassonis. One of their daily contentions having arisen, Hiens drew a pistol and shot Duhaut through the heart, killing him instantly. "He died on the spot, unshriven, unable even to utter the name of Jesus and Mary." At the same instant another of the Hiens party shot Liotot in the side with a musket-ball, but he lived long enough to confess; whereupon the man fired a blank cartridge at his head, and his hair and clothes taking fire he was wrapped in flames and died in torment. It was their intention also to kill Larcheveque, but he fled into the woods and escaped.

These executions having made Hiens complete master of the situation, he commanded the entire party to return to the Coenis. On their arrival among that people they found a great army on the point of marching against a nation to the northward, whose custom it was to boil alive all the prisoners they captured in war. It was the wish of the Coenis to exterminate this tribe, and they prevailed upon Hiens and his party to join them; but the other Frenchmen, declining to participate in this affair, remained in the village. They were deeply humiliated on seeing the German set out at the head of his men, dressed in a brilliant scarlet coat which he had taken from the effects of their murdered commander.

In the course of a few weeks he returned, crowned with victory, for a number of battles had been fought and the enemy were thoroughly humbled.

Seven of the Frenchmen now prevailed upon Hiens to supply them with horses and ammunition to carry them to the Mississippi, a request which he cheerfully granted in his elation over his successes. The party consisted of Father Douay, the two Caveliers, Joutel, De Marle, Teissier, and a young man named Barthelemy. They were furnished with six horses, guns and ammunition, goods with which to pay their way among the Indians, and three native guides, who by means of liberal rewards were induced to accompany them. They bade adieu to their friends the Coenis late in May, 1687, and set out in a north-





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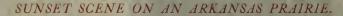
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THE prairie lands of what is now the state of Arkansas were occupied by tribes of Indians who had larger claims to semi-civilization than that of any living east of the Mississippi. Some of them were mound-builders and bear marked relationship, in several respects, to the Aztecs. At the time of LaSalle's explorations many of these Indians had horses and a few had fire-arms, probably obtained in barter with the Spaniards, for they roamed over a large extent of country in the southwest. The scene herewith pictured is an ideal representation of a prairie of Arkansas and the type of Indians that occupied them two centuries ago.

easterly direction, traveling almost in a due line toward the junction of the Arkansas river with the Mississippi. On the 23d of June they came to the village of a tribe which Father Douay calls the Cadodacchos, doubtless the Caddoes, whose country lay on the Red river. These Indians received them with many marks of distinction. A number of chiefs and young men met them three miles from their village, and while some led their horses others presented the calumet and almost carried them on their shoulders in their eagerness to display their friendship. The Caddoes had never seen white men before, and their extraordinary good-will was due to the fact that they believed them to be spirits. On their arrival at the village the women brought vessels of warm water and having washed their heads and feet, placed them on a platform covered with a neat white mat, made of the soft bark-cloth which the Southern Indians were so expert in weaving. Then followed banquets, calumet-dances, and other public rejoicings day and night during the whole time of their visit. These people adored the sun, and all their gala dresses had two representations of that luminary painted upon them; while their bodies bore representations of buffaloes, stags, serpents and other animals and reptiles. They were not so far advanced in civilization as the Coenis, nor were their women so beautiful; but they were a kind-hearted and docile people and much given to hospitality.

On the day following the arrival of the explorers a sad

and tragic incident occurred. The Sieur de Marne, desiring to bathe in the river, sprang into a very deep place where there was a whirlpool, and probably being taken with cramps sank to the bottom and was drowned. His body was recovered a few hours afterward and brought into the chief's cabin, where his wife with her own hands wound it neatly with a white cloth, while some of the young men of the tribe dug the grave. The funeral was conducted the following day according to the ceremonies of the Catholic Church, which greatly pleased the gentle-minded savages.

After leaving this place a number of tribes were encountered, all of whom treated the Frenchmen with the greatest cordiality. After crossing the Washita river they began to hear rumors of Frenchmen to the eastward, and at last they met some Indians who said they had seen a great captain who had an iron hand, who told them that a still greater captain would soon come into their country. This was the Chevalier de Tonti, and the greater captain to whom he referred was of course La Salle. The travelers now realized that they were approaching the end of their hardships, and they rejoiced accordingly. The Indians who brought this information entertained them with songs and dances for several days, the chief himself taking part with the others and intoning with all his might. They were treated as visitors from the sun, who had come to help these people destroy their enemies with the noise of their thunder. In the midst of the rejoicings the younger

Cavelier fired his pistol in the air and shouted, "Vive le roi!" which the Indians all repeated as loud as they could yell, adding, "Vive le soleil!" meaning "hurrah for the sun."

For several days after leaving these kind-hearted savages the Frenchmen traveled through a fine country, intersected by numerous watercourses, prairies, small forests, and vineclad hills, until at last they came to the Arkansas river. Following the south bank of that stream they arrived at length, on the 24th of July, at the point of its junction with the Mississippi, and casting their vision to the opposite side of that noble river they were rejoiced to see a large cross and a house of logs built in the French fashion. On raising a shout, two men came out of the house dressed in French costume, and observing their countrymen they fired a salute of welcome. In a few minutes they came over with a large canoe, and explanations and congratulations having been exchanged, the wanderers were ferried across to the eastern side and comfortably lodged in the house on the bank of the river.

They were now informed that this post had been established by the Chevalier de Tonti, who having made a trip to the mouth of the Mississippi with a party of forty men, and failing to find his commander, had returned to the Illinois country, leaving six men at this point in hopes that they might in some way be of service to La Salle. Four of the men growing weary of the long vigil had returned

northward, leaving their comrades to continue the watch.

The joy of the travelers on finding themselves once more in the midst of friends, with the assurance that they would soon be able to revisit their homes, can better be imagined than described. The sufferings and hardships which they had endured, now that they were past, seemed like the painful recollections of a troubled dream, while the contrast made their present condition appear all the more delightful.

A village of the Arkansas Indians lay just across the river on its western bank, and learning that some of "the great white captain's" men had arrived—for they remembered La Salle's former visits—they sent a delegation of chiefs and brought them over to their town, where they were feasted and entertained for nearly a week. At the end of that time the Indians furnished them with a pirogue and four guides, and on the 1st of August, 1687, they began the long and painful ascent of the Mississippi. The youth Barthelemy, overcome by the fatigue he had endured, remained with the two Frenchmen at the post, so that the party was now reduced to five persons.

The pirogue proved to be a slow boat, heavy and water-logged, and so different from the light barks they had been accustomed to in the North, that after the first day or two the men abandoned it and made their way by walking along the bank of the river, while the Indians poled the sluggish vessel against the current. It was now used only

in crossing tributary streams and as a receptacle for their arms and clothing.

Six weeks were consumed in making the trip, with no incidents or adventures worthy of note. They observed the painted monsters on Piasa Bluffs, so graphically described by Marquette, to which Father Douay refers as "a horse painted on a rock . . . and some other wild beasts made by the Indians." But the mythological creature could hardly have been intended to represent a horse, for it was probably painted long before the Indians of that section knew anything about that animal.

On the 14th of September, 1687, the travelers landed at the foot of the high rock on which Fort St. Louis stood, and were warmly greeted by the Sieur de Bellefontaine, who was in command during the temporary absence of the Chevalier de Tonti. The latter was at the time in the country of the Iroquois, engaged in a war against that troublesome people. Another friend of La Salle whom they found at the fort was Boisrondet, mentioned in previous pages, who eagerly inquired about his beloved commander. For some reason, which cannot be satisfactorily explained, Cavelier had induced his companions to conceal his brother's death until their arrival in France, on the plea that the king should be the first to receive the news. Hence all inquiries on that head were answered in a vague and unsatisfactory manner, which left a bad impression on the minds of his friends. It was the intention of Cavelier.

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Joutel, and Father Douay to proceed at once to Quebec, and sail thence to France; and Boisrondet proposing to accompany them offered them passage in his canoe. They set out in a few days, but on reaching the lake by the way of the Chicago river, they were discouraged by the tempestous weather, and returning to Fort St. Louis remained there during the winter.

Soon afterward they were joined by Tonti, who having brought the Iroquois campaign to a conclusion was now eager for news concerning his commander. But he received the same unsatisfactory information that had been imparted to the others. They related all the particulars of the voyage, the landing on the coast of Texas, the formation of the settlement, and the subsequent efforts to reach the Illinois country; but they left the impression that La Salle was still alive and with the colony.

Cavelier and his companions left Fort St. Louis early in the spring of 1688; but they loitered on the way and did not reach Quebec until the middle of August. Sailing thence they arrived at Rochelle on the 9th of October, carrying the first intelligence of the death of La Salle and the misfortunes which had attended his efforts to establish a colony in the Mississippi Valley. There is nothing to indicate that the French government ever made any effort to relieve the colonists; the subject seems to have been dismissed with the report submitted by Cavelier and Douay.

The colonists were left to their fate, which was indeed sad enough.

But it was not so with the gallant Tonti. Although Cavelier had been so persistent in his resolution to conceal the death of his brother as long as he remained in America, he had revealed the fact to one of the men at the post opposite the mouth of the Arkansas. The man, Couture by name, came up to Fort St. Louis during the summer of 1688, and there informed Tonti of all he had heard. Chevalier was justly indignant on learning the truth, feeling that he had been grossly deceived and that the safety if not the lives of the colonists were jeopardized by the foolish conduct of La Salle's brother. He began at once to organize an expedition for their relief; but so much time had been wasted, and it was so difficult to induce men to accompany him, that in spite of every effort he could put forth he was not able to commence his long march until the beginning of 1689. He proceeded as far as the towns of the Coenis Indians, where his men became disorganized by the allurements of life among that people, and deserted, until he was left with a force totally inadequate to further progress. He was therefore compelled to abandon the expedition and return to the Illinois country.

In any event, he could not have reached the colonists in time to be of any service to them, for they were long since past all human aid. As soon as the neighboring Indian tribes heard of the death of La Salle, they made an attack

on the fort and murdered all the inmates except five. Four of these were children of M. Talon, three sons and a daughter, besides a young Frenchman named Eustache de Breman. It seems that their youth and innocence touched the hearts of the savages, who spared their lives and adopted them into their tribes. The Spaniards, meanwhile, having learned of the movements of La Salle in territory claimed by themselves, sent a strong military force into Texas, under command of Don Alonzo de Leon, who, proceeding to Fort St. Louis, found there only the dead bodies of the colonists, some of whom had been slain within the walls and others beyond them. It appeared from the condition of the bodies that a number had been massacred after surrendering, for their skulls were crushed by blows of warclubs. Eighteen iron cannons on navy gun-carriages were found within the works. These had not been disturbed, for the savages regarded them with such superstitious horror that they could not be induced to touch them.

Don Alonzo, learning that there were several Frenchmen among the Coenis Indians, marched thither at the head of his troops and made prisoners of Larcheveque and Grollet. Subsequently he found one of the Talon children and De Breman, and learning from the former that his brothers and sister were held by one of the wild tribes near Fort St.Louis, the Spanish commander returned thither and rescued them. The young people were all conducted to the City of Mexico, where they were given service under the Viceroy.

Larcheveque and Grollet were treated as criminals, being first sent to Spain in chains, and afterward returned to New Mexico, where it was reported they died while at work in the mines. Two of the brothers Talon entered the Spanish navy, and their ship being captured by a French frigate they were restored to their own people. The youngest brother and the sister, by reason of their handsome persons and accomplishments, were retained in the family of the Viceroy, and accompanied him to Spain, where it is presumed they spent the remainder of their lives. The fate of Breman is unknown, and nothing further was ever heard of the remainder of the men who had joined the Coenis tribe of Indians. It is probable that they lived and died distinguished warriors of that nation.

Viewed as a whole, there is nothing in the history of mankind more surprising than the career of Robert Cavelier de la Salle. The most imaginative romance pales into insignificance when compared with the mere facts of his life. He lived the greatest of romances, for his career, while adventurous almost beyond example, was also fruitful with infinite benefits to the progress of civilization; he was a chevalier who contested and wrought valorously for the enlargement of the world and the betterment of its inhabitants.

While La Salle failed in carrying out the vast scheme of empire which his active brain had planned, others followed in his footsteps and were guided by his intuitions. Among

these was the ever-faithful Tonti. He took up the work where it had fallen from the nerveless hands of his murdered commander, and in the course of a few years French settlements were permanently established at various places in the Illinois country and up and down both banks of the Mississippi. These grew and flourished for more than a century, until when the country passed under the jurisdiction of the United States in 1803, there was population enough to form the basis of the wonderful progress which immediately ensued. And now could La Salle once more follow the routes of his explorations, and view the great cities and teeming populations which have sprung up in the wilderness that he traversed, none would be more astonished than he, for the realization far suppasses the most brilliant conceptions of his imagination.

Though La Salle died in the wilderness in which primitive savagery still held dominion, the spirit that had led him to make so great a sacrifice still marched resolutely on. Survivors of his last expedition made reports to the French Government, in which were contained descriptions of the country explored and the advantages which it presented for successful colonization. These opportunities were not long neglected, for in 1699 Jean Baptiste Lemoine de Bienville, and Pierre d'Iberville, officers of the French Government, made an expedition to the mouth of the Mississippi, where the former nineteen years later founded the city of New Orleans, and was three times governor of the territory of Louisiana.

The latter, born in Montreal, had served with much distinction in Canada, and was commissioned to establish forts in the new territory which he performed by first exploring the Mississippi as far north as Natchez. Selecting points most suitable to his purpose he established fortified posts at Biloxi, and on Dauphin Island, Mobile Bay, and also founded a settlement near where the city of Mobile now stands. Glowing descriptions of the new country were sent back to France, which acted promptly upon the enthusiastic and adventurous spirit of the times to effect a quick settlement of the Territory, in advance of Spanish occupation. The result was that a great stream of immigration poured into Louisiana, which had been duly baptized in honor of Louis XIV., and in a few years the lower part of the territory had so large a population that concessions were applied for and granted to Crozat for a trading company to conduct trade between the Louisiana colonists and France. This organization continued for ten years, but failing to succeed, financially, the concession passed to John Law, in 1719, who issued shares payable in depreciated script of the royal bank of France, which he had founded in 1716, and which resulted in a panic in 1720. These subjects, together with that of exploration and development of the Mississippi country, will be fully treated in subsequent volumes of this work.





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