

there, but without a fixed residence, purposing to roam in all directions; and that the Nepissings and Amikouets¹ were at Alimibegon.

At these tidings, the Outaouas went away toward the north, and sought to carry on trade with those tribes [1662], who gave them all their beaver robes for old knives, blunted awls, wretched nets, and kettles used until they were past service. For these they were most humbly thanked; and those people declared that they were under great obligations to the Outaouas for having had compassion upon them and having shared with them the merchandise which they had obtained from the French. In acknowledgment of this, they presented to them many packages of peltries, hoping that their visitors would not fail to come to them every year, and to supply them with the like wares. They assured the Outaouas, at parting, that they would go on a hunting expedition to make ready for their coming; that they would be present, without fail, at the rendezvous agreed upon; and that they would surely wait for them there.—Perrot's *Mémoire*, pp. 84-93.

1658-61: RADISSON AND GROSEILLIERS IN WISCONSIN.

[Such part of Radisson's *Voyages* as relates to the stay in Wisconsin of Groseilliers and himself, is given in *Wis. Hist. Colls.*, xi, pp. 64-96.]

1660-61: FIRST JESUIT MISSION AMONG THE OTTAWAS.

[Letter of Father René Ménard, June 2, 1661, to his superior at Quebec, Jerome Lalemant.]

[Synopsis: This letter is written from the Bay of Ste. Thérèse (Keweenaw Bay), Lake Superior, where Ménard has labored among the Ottawas whom he accompanied thither the preceding year. He has gained six converts in that time, whose pious fervor and pure lives console him in his life of privations

¹These were Algonquian tribes of Western Canada, from Lake Nipissing and Georgian Bay respectively, who had fled from Iroquois ferocity to Lake Nepigon, north of Lake Superior.—Ed.

and trials. He mentions his poverty; he needs presents for the Indians, clothing for himself, some medicines for the sick, and some tobacco, which is money in that region. "These people are so poor, and we likewise, that we cannot find a scrap of cloth wherewith to make a compress; or a piece of stuff as large as one's hand, with which to mend our clothes."

Ménard mentions the unusual mildness of the winter at Lake Superior. He is uncertain how long he will remain at Keweenaw, and states that he must go to the spring rendezvous of the Algonkins, at St. Esprit (Chequamegon) Bay. The letter at this point (March 1) remains unfinished for three months; on June 1, he resumes it, and gives a summary of his experiences during the interval. The supply of fish was deficient this winter, and "those who wished to keep Lent suffered greatly;" but after Easter they have, for a time, abundance of moose-meat. This also failing, the Frenchmen, nine in number, leave the Indians, and go in canoes to the rendezvous. The spring is cold and stormy; "the winter and white frosts continued until the middle of May." Among the fugitive Hurons, many are dying with hunger; and to this misery is added an attack by their relentless foes, the Iroquois, and another by the Sioux. Again they flee, seeking refuge in the forests of Central Wisconsin.

Ménard sends some of the Frenchmen to an Indian chief, to procure corn; but they do not return when he expects them, and his provisions are almost gone. Joliet and a companion have just left him; and, with the remaining three Frenchmen, he is encamped near eighty cabins of Ottawas.]—*Jes. Relations*, xlvi, pp. 11-13, 127-145.

1660-61: MÉNARD'S LABORS AND DEATH.

[From the *Jesuit Relation* of 1662-63.]

[Synopsis: The *Relation* states that the news of Father Ménard's death is brought to Montreal, two years after the event. The Frenchmen who had accompanied him to the Ottawa country relate the particulars of the privations and