

universally prevailing, were the discovery of several great countries, and the establishment of several missions among nations of the Algonquin language. These Indians no longer dreading the incursions of the Iroquois, had almost all returned to their ancient seats. This obliged the missionaries to separate, so that no one should be left helpless. Fortunately, re-enforcements just received from France put them in a condition to supply all. Father Dablon and Father Marquette went to take post at the Sault Ste. Marie, to which the present name was then given.¹

1668.

Several missions established among the Algonquin nations.

The Sault Indians,² who had attracted them to the spot, also showed the same eagerness for instruction which they had displayed nearly thirty years before, and at first all wished to receive baptism; but the sequel showed that they had good reason for not yielding to their entreaties, which were influenced almost exclusively by interested motives. Nevertheless, they took advantage of their goodwill to baptize all the children in danger of death, and to instruct adults. A small number were faithful to Grace, which proffered itself to all: it rendered the rest inexcusable before God, and justified his providence.

About the same time, Father Nicolas, whom Father Alouez had taken with him to Chagouamigon, brought down to Quebec some Indians whom we know only by the name of Nez-Percees—Pierced Noses.³ They are a small Algon-

¹ Champlain calls it Sault de Gaston; the Jesuit Relations, simply The Sault; but in 1670 (Rel., p. 78), they founded the mission of Ste. Marie du Sault. Hennepin, Description de la L. (1683), p. 60, Perrot, p. 128, La Hontan, i., p. 121, say Saut Ste. Marie. La Potherie, ii., p. 124, says Saut de Ste. Marie.

² Their proper Indian name was Pahouitingsach Irini, who numbered 150 souls, and they comprised, besides, the Nouquet on the south shore of Lake Superior, with the Outchi-

bous (Chippeways proper) and Marengs from the north shore: Rel. 1670, p. 79. The Relation (1640, p. 34) calls them Paouichtigouan; that of 1648, p. 62, the Paouitagoung.

³ This descent of F. Nicolas is not mentioned in the Relations, which are silent as to his labors. M. Mary of the Incarnation states it in her letter of Sept. 1, 1668, and the last entry in the Journal of Le Mercier, June 21, 1668, begins with his name; and here, unfortunately, we lose the guidance of these contemporary jour-