

tobacco, guns, ammunition, and clothing should be entirely stopped.

The war-chief of Lac Couterville, named Ke-dug-a-beshew, or "Speckled Lynx," a man of great influence amongst his people, and a firm friend to the white man, seized the offender, and in the spring of the year, when the inland traders returned to the depot at Fond du Lac, with their collection of furs, he went with them, and delivered the murderer into the hands of Mons. Cadotte. The rumor of this event had spread to the different villages of the Ojibways, and an unusual large number of the tribe collected with the return of their different traders, around the post at Fond du Lac, induced mostly from curiosity to witness the punishment which the whites would inflict on one who had spilt their blood.

When all his clerks and men had arrived from their different wintering posts, Mons. Cadotte formed his principal clerks into a council, or jury, to try the Indian murderer. His guilt was fully proved, and the sentence which was passed on him was, that he should suffer death in the same manner as he had inflicted death on his victim—with the stab of a knife. Mons. Coutouse, whose "coureur du bois" had been killed, requested to be the executioner of this sentence.

The relatives of the Indian assembled in council, after having been informed of the fate which their brother was condemned to suffer. They sent for Mons. Cadotte and his principal clerks, and solemnly offered, according to their custom, to buy the life of the culprit with packs of beaver skins. Cadotte himself, who is said to have naturally possessed a kind and charitable heart, became softened by their touching appeals, and expressed a disposition to accept their proposition, but the clerks and especially the "coureur du bois," whose comrade had been killed, were so excited and determined on vengeance, that the offer of the Indians was rejected.