

dition will be of no little importance, if we can only prevent a rupture between the Outagamis [Foxes] and Sauteurs [Ojibways].” Du Luth is supposed to have erected the post upon the borders of the Sioux and Ojibway country at the portage at the head of the Saint Croix River, which on Franquelin’s Map of 1688 is called Fort Saint Croix.

In a few months Du Luth had returned to Mackinaw, and soon was called upon to make an impressive exhibition of the majesty of the French law among the Ojibways.¹

EXECUTION OF OJIBWAYS BY DU LUTH.

During the summer of 1683, Jacques Le Maire and Colin Berthot were surprised by three Ojibways, while on their way to trade at Keweenaw, and murdered. Their bodies were thrown into a marsh, and covered with pine boughs to keep them from floating, and the merchandise in their canoes was hidden at different points in the woods. On the 24th of October, Du Luth was informed that Folle Avoine, one of the murderers, had arrived at Sault Ste. Marie with fifteen families of Ojibways, who had fled from Chagouamigon from fear of the Sioux. The French at Sault Ste. Marie, twelve in number, had not arrested him, because the Ojibways had declared that they would not allow the French to redden the land of their fathers with the blood of their brothers. Immediately Du Luth resolved to go to the Sault and seize the assassin. At dawn of the next day he embarked with two canoes. In one was the Jesuit missionary Enjalran, Chevalier Fourcelle, Cardonniere, and Du Luth; in the other, Baribaud,²

¹ The letter of Du Luth copied from the original containing the account which follows, may be found in 2d series, vol. iv., Paris Documents in Parliament Library, Ottawa, Canada. It has been translated in Sheldon’s Michigan from a copy of the original among Cass MSS.

² Baraboo, in Wisconsin, is a corruption it is said of Baribaud.