

I next add these two nations [Ousaki and Outagami—now called Sacs and Foxes] because they are mingled with and allied to the preceding, and have, besides, the same language, the Algonquin,—although differing greatly in various Idioms, a fact which makes it very difficult to understand them. Nevertheless, after some labor on my part, they understand me now, and I understand them, sufficiently for their instruction.

The country of the Outagami lies Southward toward the Lake of the Ilmouek. They are a populous tribe, of about a thousand men bearing arms, and given to hunting and warfare. They have fields of Indian corn, and live in a country offering excellent facilities for the hunting of the Wildcat, Stag, wild Ox, and Beaver. Canoes they do not use, but commonly make their journeys by land, bearing their packages and their game on their shoulders. These people are as much addicted to idolatry as the other nations. One day, on entering the Cabin of an Outagamy, I found his parents dangerously ill; and when I told him that bleeding would cure them, the poor man took some powdered tobacco and sprinkled it completely over my gown, saying to me: "Thou are a spirit; come now, restore these sick people to health; I offer thee this tobacco in sacrifice." "What art thou doing, my brother?" said I; "I am nothing, but he who made all things is the master of our lives, while I am but his servant." "Well, then," he rejoined, scattering some tobacco on the ground, and raising his eyes on high, "to thee, then, who madest Heaven and earth I offer this tobacco. Give these sick persons health."

These people are not very far removed from the recognition of the Creator of the world; for it is they who told me what I have already related—namely, that they acknowledge in their country a great spirit, the maker of Heaven and earth, who dwells toward the country of the French. It is said of them and of the Ousaki that, when they find a man alone and at a disadvantage, they kill him, especially if he is a Frenchman; for they cannot endure the beards of the latter people. Cruelty of that kind makes them less docile, and less inclined to receive the Gospel, than are the Pouteouatami. Still I failed not to proclaim it to nearly six-score persons, who passed a summer