

until decomposition rendered them insupportable, when they were put outside on a scaffold. As soon as possible, the bones were removed and arranged within their wigwams on both sides, in sight of the inmates, where they remained until the Feast of the Dead.

Having these mournful objects before their eyes, the women habitually indulged in cries and laments, in a kind of chant.

The Neutrals were distinguished for the multitude and quality of their madmen, who were a privileged class amongst them. The immunities they enjoyed were frequently the cause of shrewd, bad, Indians assuming the character of maniacs, in order to perpetrate crimes without fear of punishment. The Jesuits suffered much at their hands.

Some old men told them that the Neutrals used to carry on war "towards" a certain western nation, who would seem to have lived on the Gulf of Mexico, where the "porcelain, which are the pearls of the country," was obtained from a kind of oysters. They also obtained some vague notions of alligators, which are, apparently, referred to by the description "certain aquatic animals, larger and swifter than the elk," against which these some people had "a kind of war," the details of which are somewhat amusing, as given by Lalemant.

The two Jesuits left Ste. Marie the 2nd November, 1640, with two French servants (probably "donnés") and an Indian. They slept 4 nights in the woods. The 5th day they arrived at the first "bourg" of the Neutral Nation, called Kandoucho, but to which they gave the name of All Saints. This is probably the same as N. D. des Anges, on Sanson's map, and not far, perhaps, from the site of Brantford.

Owing to the unfavorable reports which had been spread through the country about the Jesuits, the latter were anxious to explain their purposes to an assembly of the chiefs and old men. The head chief, "who managed the affairs of the public," was called Tsohahissen, (doubtless the same as Dailon's Souharissen). His "bourg" was "in the middle of the country"; to reach it, one had to pass through several other "bourgs et bourgades." In Sanson's map, Alexis is placed almost exactly "in the middle of the country" of the Neutrals. No other village is marked on the map to which the expression could be applied. Its situation nearly midway between the Detroit and Niagara rivers, a few miles west of a stream which flows into Lake Erie, just where the mouth of Kettle creek would appear in a map of our own century, corresponds with that of the Southwold earthwork. Was the latter the Neutrals' capital? We can only conjecture; but the evidence of the Relations, the map and the forest growth, all points strongly to an affirmative answer to the question. There is a strong probability that it was here Tsohahissen reigned (if the expression is allowable, as referring to an Indian potentate) as head chief of the forty Neutral villages. Through the western gate, doubtless, his warriors set out to wage their relentless warfare against the nation of Fire, and, when satiated with blood, came back in triumph, adorned with the scalps of their enemies.

Brebeuf's Huron surname, "Echon," had preceded him. He was regarded as "one of the most famous sorcerers and demons ever imagined." Several Frenchmen had travelled through the country before him, purchasing furs and other commodities. These had smoothed the way for the Jesuits. Under the pretext of being traders, Brebeuf's party succeeded in making their way, in spite of all obstacles interposed. They arrived at the head chief's village, only to find that he had gone on a war party and would not return until spring. The missionaries sought to negotiate with those who administered affairs in his absence. They desired to publish the Gospel throughout these lands, "and thereby to contract a particular alliance with them." In proof of their desire, they had brought a neck-