

Arriving at the outlet of the lake on the evening of *Corpus Christi*, they gave it the above name in honor of this festival, which falls on the Thursday following Trinity Sunday, and commemorates the alleged Real Presence of Christ in the Great Sacrament.

From this time until 1755 the lake was rarely visited by Europeans. At this period the French commenced the fortifications of Ticonderoga, while the English met the advance by the construction of Fort William Henry at the opposite end of the lake.

We pass over the struggles that took place on these waters during the French wars, and come to the period of the Revolution, when a feeble English garrison held possession of Ticonderoga, while Capt. Nordberg lived in a little cottage at the head of the lake, being the nominal commander of tenantless Fort George. With the commencement of the struggle for liberty, Lake George resumed its former importance as a part of the main highway to the Canadas, and by this route our troops went northward, until the tide turned, and our own soil, in the summer of 1777, became the scene of fresh invasion. Then Burgoyne's troops poured in like a flood, and for a time swept all before them. It was at this period that the fight at Diamond Island took place.

Burgoyne had pushed with his troops, by the Whitehall route, far to the southward of Lake George, being determined to strike at Albany, having

that they arrived at the end of the lake (*bout de lac*) on the eve of the Festival of *St. Sacrement*, when they named the lake, and the next day went south *on foot*, carrying their packs on their backs. This is the view given by every one who has treated the subject in print, including Mr. Parkman himself.

To this it has been answered that *bout de lac* always means the *head* of the lake, and that the terms are so used in the Relations; yet if we return to the *Relation* of 1668 (vol. iii. p. 5), detailing the journey of Fathers Fremin, Pleron and Bruyas, we find that this is not the case. The writer there says that while he and others delayed on an island in Lake Champlain, the boatmen went forward, "landing at the *end* of the Lake (*bout de lac*) du St. Sacrement, and preparing for the portage." At this place, the north end of the lake, there is a heavy portage, in order to get around the Falls of Ticonderoga. In the next sentence he again calls this end of the lake, which is the north end or outlet, *bout de lac*. But we have also to remind the reader, that the place where Father Jogues left his canoes, in 1646, was at the north end of the lake (the foot), which he, like the others, calls *bout de lac*. The language is so translated by Parkman and others who have mentioned the circumstance. *Bout de lac*, in the Jesuit Relations, therefore does not mean the *head* of the lake. We see, then, that we have not sufficient reason for supposing that "the place where one leaves the canoes" meant the head, or south end of Lake George, and consequently that the alleged passage over the lake by Jogues, in 1642, is indefensible, on that ground.