

country all along the waterway from Montreal to Georgian Bay had been literally depopulated and turned into a wilderness. Moreover, we may add with Justin Winsor, "the Huron country never again knew the traces of this people, and only the modern archaeologist, wandering between the latter-day villages of an alien race, finds in the forest the evidences of the former occupants" (Cartier to Frontenac).

The remnants of the Hurons, who are known, in part, as Wyandots or Wendats, are as follows: Hurons at Lorette, Province of Quebec, Canada, 456; Wyandots in Indian Territory, U.S., 365.

The area north of Lake Erie, from which the Hurons were driven by the Iroquois, was subsequently in part taken possession of by the Mississaugas. The people of the latter tribe, when they first became known to the French—about the middle of the seventeenth century—were located on Mississauga river north of Lake Huron, and in part on Manitoulin island. Not long subsequent to this date they moved east and south, taking possession of the region abandoned by the Hurons, and soon spread over the peninsula of southern Ontario from Lake St. Clair to the outlet of Lake Ontario. They also made raids to some extent on the Iroquois in New York. About the close of the revolution they had one village on the south side of Lake Erie, near Conneaut, Ashtabula county, Ohio. The land on which the Iroquois are now settled at Grand River, Ontario, was bought from the Mississaugas. In 1746 they were received by the Iroquois into their league as the seventh tribe, though not, as it seems, with the full privileges and rights of the other six tribes. However, this alliance lasted only until the French and Indian war, a few years later. The Mississaugas are closely related to, and seem to have been originally a part of, the Chippewas. In 1897 the population officially reported was 1,109, residing at Mud Lake, Rice Lake, Scugog, Alnwick, and New Credit, Ontario.

The Nipissings, though forming a comparatively small and unimportant tribe, are brought into early notice from the position which they occupied on the lake of the same name at the head of Ottawa river, the early travel-route to the upper lakes. Champlain met with them in 1615; Jean Nicolet was next among them for some time previous to 1632; and in 1637 they were visited by the missionaries, Garnier and Chastelain. In 1650 the Iroquois penetrated to their habitat, and, having massacred a large number of them, forced the others to seek safety in a more northern region. They chose as their retreat the shores of Lake Nipigon, where they remained until 1667, when they returned to their former home about Lake Nipissing. Their reputation as practitioners of magic gave them the name of sorcerers which is frequently referred to by early writers. They have no history separate from other related Algonquin tribes of the same northern region. The chief remnants of the tribe are living on the reservation at Lake Nipissing. These, numbering about two hundred, are all Roman Catholics, and have an excellent church. They also have a school, usually taught by a female teacher.

The region about the northern end of Lake Huron seems to have been an important locality to the natives in the prehistoric era, a meeting point of the tribes. It was the chief crossing place from the north to the south side of the lakes in the early migrations. It was here that more than one of the original groups separated into tri-