

to present to any way by could wait until instruction as first, however, tics out of the "begin their ed, the rôle of suffered every- their purposes were charged. had hitherto amongst the by the most Aouenhokoui villages, pre- and denounced by means of as held by the to preach was

s were barred oner did they e the Agwa." nies. If any rom fear that God making

the fathers, in res and their had been told n instruments rding to their dishes, it was all the wig- ith a cough here was no s the source. sleep day or led by them ; The good old and their little

cas, who they missionaries. never lacked nd inconven- Their pro- country, and

u *bourgades*, 'ake use here- gave as much

"instruction as they could find hearers. They report about 500 fires and 3,000 persons, which these ten *bourgades* may contain, to whom they set forth and published the Gospel, but it is very difficult for the sound of it to have rung through the whole country. We reckon, however, only these 3,000 in our calculation."

In another place it is stated that there were 40 villages of the Neutrals in all.

Disheartened, the fathers decided to return to Kandoucho, or All Saints, to await the spring. Midway, however, at the village of "Teotongniaton," or S. Guillaume (perhaps in the vicinity of Woodstock), the snow fell in such quantities as to be impassable. They lodged here in the cabin of a squaw, who entertained them most hospitably, and instructed them in the language, dictating narratives syllable by syllable as to a schoolboy. Here they stayed twenty-five days, "adjusted the dictionary and rules of the Huron language to that of these tribes (the Neutrals), and accomplished a work which alone was worth a journey of several years in the country."

Hurons from the Mission of La Conception volunteered to go to the relief of the daring travelers. After eight days of travel and fatigue in the woods the priests and the relief party arrived at Ste. Marie on the very day of St. Joseph, patron of the country, in time to say Mass, which they had not been able to say since their departure.

Amongst all the eighteen villages visited by them only one (that of "Khioetoea," called by the fathers Sainet Michel) gave them the audience their embassy merited. In this village, years before, driven by fear of their enemies, had taken refuge a certain foreign nation, "which lived beyond Erie or the Cat Nation," named "Aouenrehronon." It was in this nation that the fathers performed the first baptism of adults. These were probably a portion of the kindred Neutral tribe, the Wenrôhronons, referred to above as having fled to the Huron country from the Iroquois.*

Sanson's map shows S. Michel a little east of where Sandwich now stands.

Owing to their scanty number and the calumnies circulated amongst the Indians respecting the Jesuits of the Huron Mission, the latter resolved to concentrate their forces. The Neutral mission was abandoned, but Christian Indians visited the Neutrals in 1643, and spread the faith amongst them with a success which elicits Lalemant's enthusiastic praises. Towards the end of the following winter a band of about 500 Neutrals visited the Hurons. The fathers did not fail to avail themselves of their opportunity. The visitors were instructed in the faith, and expressed their regret that their teachers could not return with them. A different reception from that experienced by Brebeuf and Chaumonot three years before was promised.

Lalemant relates that, in the summer of 1643, 2,000 Neutrals invaded the country of the Nation of Fire and attacked a village strongly fortified with a palissade and defended stoutly by 900 warriors. After a ten days' siege they carried it by storm, killed a large number on the spot, and carried off 800 captives, men, women and children, after burning 70 of the most warlike and blinding the eyes and "girdling the mouths" of the old men, whom they left to drag out a miserable existence. He reports the Nation of Fire as more populous than the Neutrals, the Hurons and the Iroquois all together. In a large number of their villages the Algonkin language was spoken. Farther away it was the prevailing tongue. In remote Algonkin tribes at that early day there were Christians who knelt, crossed their hands, turned their eyes Heavenward, and prayed to God

* NOTE.—Compare also the name of the village referred to by Sagard, "Ouaroronon."