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the remains of aboriginal banquets. Within the enclosure, corn-cobs were found by digging down through the mould, and a good specimen of a bone needle, well smoothed but without any decoration, was turned up in the bed of the little stream where it passes through the fort.

The original occupants were manifestly hunters, fishermen and agriculturists, as well as warriors. Nothing appears to have been found in the neighborhood pointing to any intercourse between them and any European race.

It would seem that the earthwork was constructed in the midst of a large clearing, and that the forest grew up after the disappearance of the occupants. A few saplings, however, may have been permitted to spring up during their occupancy for the sake of the shelter they might afford. These are represented by the oldest stumps above mentioned.

The question, who were the builders, is an interesting one. To answer it, we need not go back to a remoter period than the middle of the 17th century, when the Iroquois, after destroying the Huron settlements, turned their attention to the southward, and the Neutral nation ceased to exist. However long before that time it may have been built, the enclosure was, we may reasonably believe, a fortified village of the Neutrals up to their evacuation of this Province nearly a quarter of a millennium ago.

Substantially all that is known of the Neutrals, is to be found in Champlain's works, Sagard's history, the Relations and Journal of the Jesuits, and Sanson's map of 1636. A digest of the information contained therein is given in the following pages. The writer has availed himself of one or two other works for some of the facts mentioned. Mr. Benjamin Sulte's interesting and learned articles on "Le pays des grands lacs au XVII^e Siècle" in that excellent magazine, "Le Canada Français," have been most valuable in this connection.

The first recorded visit to the Neutrals was in the winter of 1626, by a Recollet father, De Laroche-Daillon. His experiences are narrated by himself, and Sagard, who includes the narrative in his history, supplements it with one or two additional facts. In company with the Jesuit Fathers, Brebeuf and de Noue, Daillon left Quebec with the purpose of visiting the Hurons, who were settled in villages between the Georgian Bay and Lake Simcoe, and of laboring for their conversion. After the usual hardships, journeying by canoe and portage, by way of the Ottawa and French Rivers, they arrived at their destination. The ill-fated Brûlé told wonderful stories of a nation, whom the French called the Neutrals, and Father Joseph Le Caron wrote Daillon urging him to continue his journey as far as their country.

He set out accordingly on the 18th October, 1626, with two other Frenchmen, Grenolle and la Vallée. Passing through the territory occupied by the Tobacco nation, he met one of their chiefs, who not merely offered his services as guide, but furnished Indian porters to carry the packs and their scanty provisions. They slept five nights in the woods, and on the sixth day arrived at the first village of the Neutrals. In this as well as in four other villages which they visited, they were hospitably entertained with presents of food, including venison, pumpkins, "neintahouy," and "the best they had." Their dress astonished their Indian hosts, who were also surprised that the missionary asked nothing from them but that they should raise their eyes to heaven, and make the sign of the cross.

What excited raptures of admiration, however according to his narrative, was to see him retire for prayer at certain hours of the day, for they had never seen any religious, except amongst the neighboring Hurons and Tobacco Indians.

At the sixth village, Ounontisaston, in which Daillon had been advised to take up his abode, a council was held at his instance. He observes that the