

work, in November of that year, with the Nipissiriniens (vol. v., note 51), who, as Lalemant tells us (*Huron Relation* of 1641, chap. vii.), were accustomed to migrate southward on the approach of winter, to spend that season in the Huron territory. Having instructed these Algonkins during the winter at their encampment near Ste. Marie, the missionaries decided to follow them to their summer residence at Lake Nipissing, where they carried on the mission (named the Holy Ghost) to this tribe. Two years later, Pijart founded a second mission (St. Elizabeth), not far from Lake Simcoe, for the Algonkins of that region.

In September, 1641,—at a “feast of the dead,” celebrated by the Nipissings, to which they invited their allies, and at which the Jesuits were also present,—the missionaries encountered certain savages of the Pauoitigoueiennac tribe (known to the French as “Sauteurs,” from their residence near the rapids of St. Mary’s River, and in modern times as Ojibwas or Chippewas), who urged the “black gowns” to visit them at their homes. In accordance with this invitation, Raymbault and Jogues, with a small Huron escort, left Ste. Marie a few weeks later, and, after a voyage of 17 days through Lake Huron, reached the rapids where dwelt their Sauteur friends—the location of the modern Sault Ste. Marie. Here they were cordially welcomed, and urged to remain and instruct the people; but this invitation they were obliged to decline, returning soon afterwards to the Huron mission. Immediately thereafter, Raymbault set out in a canoe, with René Menard, to rejoin his Nipissing disciples; but stormy and freezing weather compelled them to give up their voyage and return to Ste. Marie. The hardships of these expeditions enfeebled Raymbault’s constitution, and he was obliged to descend to Quebec for proper care and food. There he remained, in an invalid condition, until his death, Oct. 22, 1642—the first Jesuit who died at Quebec. He had not a brilliant intellect, but was a man of practical judgment and good sense, and of intense, though calm, devotion to his missionary duties.

17 (p. 197).—Concerning intemperance among the Indians, see vol. vi., note 19.

18 (p. 257).—This sentence was erroneously printed in the original issue of this *Relation*; and Le Jeune himself thus corrects it at the close of his *Relation* of 1638: “The Relation of last year is full of errors. . . . In Chapter 8, at page 145—where some quarrel that I had with a sorcerer is in question—the Printer makes me, in place of employing exorcisms against the devil, use a sword. This is what I wrote in the original: ‘In fact, I intended to employ a sort of exorcism;’ the Printer made it: ‘In fact, I intended to use a sword hereafter.’”