

he so far recovered as to proceed to St. Joseph. Another Jesuit was also met at Chicago by four score warriors of the Illinois tribe in 1676.

Three years afterward, in 1679, La Salle found no inhabitants there. On his map made the next year he described it as a portage of only a thousand paces, yet thought it in no way suited for communication between the lake and Illinois river, as the latter at low water was for forty leagues not navigable. Within two years after that, however, in 1681, he preferred this route for his own passage. On the sixteenth of December starting from Chicago with canoes on sleds, he arrived at the mouth of the Mississippi in one hundred and seven days,—that is on the sixth of the following April.

The Chicago portage was traversed by Tonty, La Salle's most trusted and trust-worthy lieutenant, June, 1683, and by Durantye in 1685. La Salle's brother detained there in 1688 by a storm, made maple sugar, and in one hundred and ten days after leaving its harbor, had made his way to Montreal.

After eleven years more, St. Cosme found a house of the Jesuits there established, at which, as at a sort of post office, Father Gravier obtained in 1700, letters from Paris. From that point La Salle had written a letter to La Barre, Governor of Canada, in 1683, and in the map by Franquelin, royal hydrographer at Quebec, dated 1684, eighty houses,—meaning wigwams, are set down on the site of Chicago. It was then viewed as a northern out post of La Salle's central castle—the Rock of St. Louis,—that marvellous natural fortress which the French explorer found ready to his hand,—“his wish exactly to his heart's desire,” now called *Starved Rock*, near the confluence of the Big Vermilion with the Illinois river, a few miles west of Ottawa.

All the way down from this era of La Salle the French as rovers, traders, settlers, soldiers and missionaries in our Northwest, are traceable generation after generation. The chain is as unbroken as that of apostolical succession has ever been fancied.

How shall we account for the phenomenon I have now sketched, that the French penetrated so far inland so early and so persistently? My answer to this question is implied in the words Fun, Faith, Fur, False Fancies, Finesse and Feudalism.