

Tucholsky Wagner Zola Scott  
Turgenev Wallace Fonatne Sydon Freud Schlegel  
Twain Walther von der Vogelweide Fouqué Friedrich II. von Preußen  
Weber Freiligrath Frey  
Fechner Fichte Weiße Rose von Fallersleben Kant Ernst Richthofen Frommel  
Engels Fielding Hölderlin Eichendorff Tacitus Dumas  
Fehrs Faber Flaubert Eliasberg Eliot Zweig Ebner Eschenbach  
Feuerbach Maximilian I. von Habsburg Fock Ewald Vergil  
Goethe Elisabeth von Österreich London  
Mendelssohn Balzac Shakespeare Rathenau Dostojewski Ganghofer  
Trackl Stevenson Lichtenberg Doyle Gjellerup  
Mommssen Thoma Tolstoi Lenz Hambruch Droste-Hülshoff  
Dach Thoma von Arnim Hägele Hanrieder Hauptmann Humboldt  
Karrillon Reuter Verne Rousseau Hagen Hauff Baudelaire Gautier  
Garschin Defoe Descartes Hebbel Hegel Kussmaul Herder  
Damaschke Wolfram von Eschenbach Darwin Dickens Schopenhauer Rilke George  
Bronner Campe Horváth Aristoteles Melville Grimm Jerome Bebel Proust  
Bismarck Vigny Gengenbach Barlach Voltaire Federer Herodot  
Storm Casanova Lessing Tersteegen Gilm Grillparzer Georgy  
Chamberlain Langbein Gryphius  
Brentano Claudius Schiller Lafontaine Kralik Iffland Sokrates  
Strachwitz Bellamy Schilling Raabe Gibbon Tschchow  
Katharina II. von Rußland Gerstäcker Raabe Gleim Vulpius  
Löns Hesse Hoffmann Gogol Wilde Morgenstern Goedicke  
Luther Heym Hofmannsthal Klee Hölty Kleist  
Roth Heyse Klopstock Puschkin Homer Mörike Musil  
Luxemburg La Roche Horaz Kraus  
Machiavelli Kierkegaard Kraft Kraus  
Navarra Aurel Musset Lamprecht Kind Kirchhoff Hugo Moltke  
Nestroy Marie de France  
Nietzsche Nansen Laotse Ipsen Liebknecht  
Marx Lassalle Gorki Klett Leibniz Ringelntatz  
von Ossietzky May vom Stein Lawrence Irving  
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**The Country of the Neutrals (As  
Far As Comprised in the County of  
Elgin), From Champlain to Talbot**

James H. Coyne

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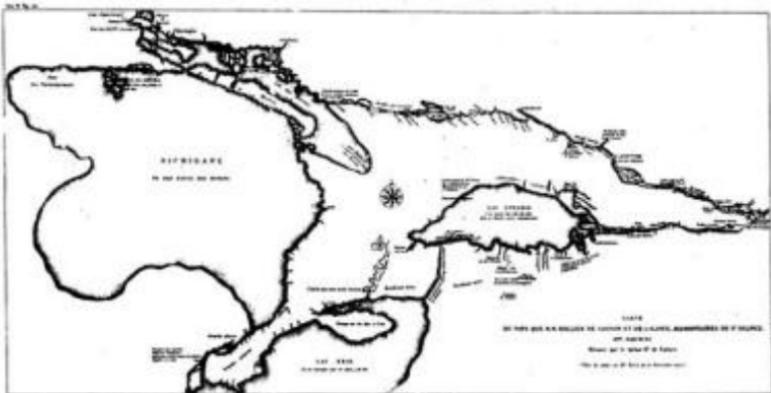
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**THE COUNTRY OF THE NEUTRALS**  
**(AS FAR AS COMPRISED IN THE COUNTY OF ELGIN)**  
**FROM CHAMPLAIN TO TALBOT**

By

**JAMES H. COYNE.**

**ST. THOMAS, ONT.**  
**TIMES PRINT.**  
**1895.**



This is a copy of Galinee's map of 1670, the first made from actual exploration in which Lake Erie appears. It was printed in Faillon's

"Histoire de la Colonie Française," and in "The History of the Early Missions in Western Canada." The plate was very kindly placed at the service of the Elgin Historical and Scientific Institute, for use in this work by the Very Reverend Dean Harris, the author of the last mentioned book.

The following explanations refer chiefly to the western portion of the map:

Title: "Map of the country visited by Messrs. Dollier de Casson and de Galinee, missionaries of St. Sulpice, drawn by the same M. de Galinee. (See M. Talon's letter 10th November, 1670)." L. Huron: "Michigan or Fresh-Water Sea of the Hurons." (These lakes were erroneously supposed to be but one). N. End: "Bay of the Pottawatamies." Islands near Mackinac: "I entered this bay only as far as these islands." W. of St. Clair River: "Great hunting ground." At Detroit: "Here was a stone, idol of the Iroquois, which we broke up and threw into the water." Essex Peninsula: "Large prairies." Lake Erie: "I mark only what I have seen." Long Point: "Peninsula of Lake Erie." North Shore Opposite: "Here we wintered." The Bay Opposite: "Little Lake Erie." Grand River: "Rapid River on Tina-Toua." East Side Grand River: "Excellent land." West Side Grand River: (up the river): "The Neutral Nation was formerly here." West of Burlington Bay: "Good land." Niagara River: "This current is so strong that it can hardly be ascended." At its Mouth: "Niagara Falls said by the Indians to be more than 200 feet high." Lake Ontario: "I passed on the south side, which I give pretty accurately." North Shore: "Mr. Perot's encampment. Here the missionaries of St. Sulpice established themselves."

# THE COUNTRY OF THE NEUTRALS.

BY

JAMES R. COYNE.

In that part of the township of Southwold included in the peninsula between Talbot Creek and the most westerly bend of Kettle Creek there were until a relatively recent date several Indian earthworks, which were well-known to the pioneers of the Talbot Settlement. What the tooth of time had spared for more than two centuries yielded however to the settler's plough and harrow, and but one or two of these interesting reminders of an almost forgotten race remain to gratify the curiosity of the archæologist or of the historian. Fortunately, the most important of all is still almost in its original condition. It is that, which has become known to readers of the Transactions of the Canadian Institute as the Southwold Earthwork. It is situated on the farm of Mr. Chester Henderson, Lot Number Four North on Talbot Road East. Mr. David Boyle in the Archæological Reports printed in 1891 has given the results of his examinations of the mounds. A carefully prepared plan made from actual survey by Mr. A. W. Campbell, C.E., for the Elgin Historical and Scientific Institute of St. Thomas, was presented by the latter to the Canadian Institute.[1] These will together form a valuable, and, it is hoped, a permanent record of this interesting memorial of the aboriginal inhabitants of South-western Ontario.

The writer of this paper has been acquainted with "the old fort," as it was called, since the year 1867. At that time it was in the midst of the forest. Since then the woods have been cleared away, except within the fort and north of it. Indeed, a considerable number of trees have been felled within the southern part of the enclosure. In the mounds themselves trees are abundant, and there are many in the moat or ditch between. The stumps of those which have been cut down are so many chronological facts, from which the age of the fort may be conjectured with some approach to accuracy. A maple within the enclosure exhibits 242 rings of annual growth. It was

probably the oldest tree within the walls. A maple in the outer embankment shows 197 rings; between the inner and outer walls a beech stump shows 219 rings, and an elm 266. Many of the trees were cut down a good many years ago. Judging from these stumps, it would be safe to calculate the age of the forest at about two hundred years, with here and there a tree a little older. The area enclosed is level. In the field south there are numerous hummocks formed by the decayed stumps of fallen trees. The walls were manifestly thrown up from the outside. There is an exception on the south-east. Here the ground outside was higher, and to get the requisite elevation the earth was thrown up on both walls from the intervening space, as well as on the exterior wall from the outside. Each of the walls runs completely round the enclosure, except where the steep bank of the little stream was utilized to eke out the inner wall for five or six rods on the west side, as shewn on the plan. Opposite the south end of this gap was the original entrance through the outer wall. The walls have been cut through in one or two other places, doubtless by settlers hauling timber across them.

The writer accompanied Mr. Campbell on his visits in the spring and fall of 1891. The members of the Elgin Historical and Scientific Institute made a pretty thorough examination of a large ash-heap south-east of the fort. It had, however, been frequently dug into during the last score or two of years, with ample results, it is said, in the way of stone implements of various kinds. There still remained, however, arrow-heads and chippings of flint, stones partially disintegrated from the action of heat, fragments of pottery whose markings showed a very low stage of artistic development, fish scales, charred maize and bones of small animals, the remains of aboriginal banquets. Within the enclosure, corn-cobs were found by digging down though the mould, and a good specimen of a bone needle, well smoothed, but without any decoration, was turned up in the bed of the 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 earth-work 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 seventeenth century, when the Iroquois after destroying the Huron Settlements turned their attention to the southwest, and the Neutral Nation ceased to exist. The enclosure was, we may reasonably believe, a fortified village of the Neutrals at the time of 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 1656. 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 XVIIe Siecle" in that excellent magazine, "Le Canada Francais," 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 and converting the Hurons, who were settled in villages between the Georgian Bay and Lake Simcoe. 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 Brule 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 Vallee. 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 their packs and their scanty provisions. They slept five nights in the woods, and on the sixth day arrived at the 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 excited the astonishment of 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 priests beyond passing glimpses when visiting 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 councils are called at the will of the chiefs, and held either in a wigwam or in the open air, the audience being seated on the ground; that silence is preserved whilst a chief is addressing the assembly, and that what they have once concluded and settled is inviolably observed and performed by them.

Daillon explained that he had come on the part of the French to make alliance and friendship with them and to invite them to come and trade, and begged them to permit him to stay in their country "to instruct them in the laws of our God, which is the only means of going to Paradise." They agreed to all he proposed and in return for his gifts of knives and other trifles, they adopted him as "citizen and child of the country," and as a mark of great affection entrusted him to the care of Souharissen, who became his father and host. The latter was, according to Daillon, the chief of the greatest renown and authority that had ever been known in all the nations, being chief not only of his own village, but of all those of his nation, to the number of twenty-eight, besides several little hamlets of seven to eight cabins built in different places convenient for fishing, hunting, or cultivating the ground. Souharissen had acquired his absolute and extraordinary authority by his courage and his success in war. He had been several times at war with the seventeen tribes, who were the enemies of his race, and from all he had brought back the

heads of those he had slain, or prisoners taken alive, as tokens of his prowess. His authority was without example amongst other tribes.

The Neutrals are reported by Daillon as being very warlike, armed only with war-club and bow, and dexterous in their use. His companions having gone back, the missionary remained alone, "the happiest man in the world," seeking to advance the glory of God and to find the mouth of the river of the Iroquois, (probably the Niagara,) in order to conduct the savages to the French trading posts. He visited them in their huts, found them very manageable and learned their customs. He remarked that there were no deformed people amongst them. The children, who were sprightly, naked and unkempt, were taught by him to make the sign of the Holy Cross.

The natives were willing that at least four canoes should go to trade if he would conduct them, but nobody knew the way. Yroquet, an Indian known in the country, who had come hunting with twenty of his tribe and secured five hundred beaver skins, declined to give him any indication of the mouth of the river; but he agreed with several Hurons in assuring Daillon that a journey of ten days would take him to the trading post. The missionary, however, was afraid of taking one river for another and getting lost or perishing of hunger.

For three months he was treated with kindness. Then the Hurons became jealous lest the trade should be diverted from them. They accordingly circulated rumors through every village, that Daillon was a great magician, that he had poisoned the air in their country, and many had died in consequence, that if he was not killed soon, he would burn up their villages and kill their children, with other stories as extraordinary and alarming about the entire French nation. The Neutrals were easily influenced by the reports. Daillon's life was in danger on more than one occasion. The rumor reached Brebeuf and De Noue, that he had been killed. They at once despatched Grenolle to ascertain the truth, with instructions to bring Daillon back if alive. He acquiesced, and returned to the Huron country.

He speaks of a Neutral village called Ouaroronon, one day's journey from the Iroquois, the people of which came to trade at

Ounontisaston. Their village was the last of the Neutral villages, and was probably east of the Niagara River.

Dailon, like every other traveller, was charmed with the Neutral country, which he pronounces incomparably greater, more beautiful and better than any other "of all these countries." He notes the incredible number of deer, the native mode of taking them by driving them into a gradually narrowing enclosure, their practice of killing every animal they find whether they needed it or not. The reason alleged was that if they did not kill all, the beasts that escaped would tell the others how they had been chased, so that afterwards when the Indians needed game it would be impossible to get near it. He enumerates moose, beaver, wild-cats, squirrels larger than those of France, bustards, turkeys, cranes, etc., as abundant, and remaining in the country through the winter. The winter was shorter and milder than "in Canada." No snow had fallen by the 22nd November. The deepest was not more than two and a half feet. Thaw set in on the 26th of January. On the 8th March the snow was gone from the open places, but a little still lingered in the woods. The streams abounded in very good fish. The ground produced more corn than was needed, besides pumpkins, beans and other vegetables in abundance, and excellent oil. He expresses his surprise that the Merchants' Company had not sent some Frenchman to winter in the Country: for it would be very easy to get the Neutrals to trade and the direct route would be much shorter than that by way of French River and the Georgian Bay. He describes the Neutrals' country as being nearer than the Huron to the French, and as being on one side of the lake of the Iroquois (Lake Ontario) whilst the Iroquois were on the other. The Neutrals, however, did not understand the management of canoes, especially in the rapids, of which there were only two, but long and dangerous. Their proper trade was hunting and war. They were very lazy and immoral. Their manners and customs were very much the same as those of the Hurons. Their language was different, but the members of the two nations understood one another. They went entirely unclad.

Sagard adds that "according to the opinion of some," the Neutrals' country was eighty leagues (about 200 miles) in extent, and that they raised very good tobacco which they traded with their neighbors. They were called Neutrals on account of their neutrality be-

tween the Hurons and the Iroquois; but they were allies of the Cheveux Releves (the Ottawas) against their mortal enemies of the Nation of Fire. Sagard was dissuaded by some members of the French trading company from attempting to bring about a peace between the Hurons and the Iroquois. It was supposed that this would divert the trade of the Hurons from Quebec by sending it through the Iroquois country to the Dutch of the Hudson River. At so early a date did the question of closer trade relations between the territories north and south of the lakes agitate the minds of statesmen and men of commerce.

In the winter of 1640-1, the Jesuit missionaries, Brebeuf and Chaumonot traversed the country of the Neutrals. The former composed a dictionary showing the differences between the kindred dialects of the Hurons and Neutrals. Chaumonot made a map of the country, which is not extant, but there is reason for believing that it was the authority for the delineation of the territory on Sanson's map of 1656 and Ducreux's Latin map of 1660. From the facts hereinafter detailed it is highly probable that they reached the Detroit River, and that they visited and named the Neutral village of which the Southwold Earthwork is the memorial. The first printed map in which Lake Erie is shown was made by N. Sanson d'Abbeville, geographer in ordinary to the King, and printed in Paris, with "privilege du Roy" for twenty years, in the year 1656. It is a map of eastern North America. The sources of information are stated in general terms, which may be translated as follows: "The most northerly portion is drawn from the various Relations of the English, Danes, etc. Towards the south the coasts of Virginia, New Sweden, New Netherlands and New England are drawn from those of the English, Dutch, etc. The Great River of Canada, or of St. Lawrence and all the neighboring regions (*environs*) are according to the Relations of the French."

Now, we know that Father Raymbault visited Sault Ste. Marie in 1641 and mapped Lake Superior, and that Father Chaumonot in the same year rendered the same service for the Neutral Country. Sanson's map is fairly accurate for the upper lakes, when compared with some maps published at much later periods when the lakes had become tolerably well known to traders and travellers. It shows an acquaintance with the general contour of Lakes Erie, St. Clair

and Huron, with several of the streams emptying into Lakes Erie and Huron on both the Canadian and the American sides, with the names of tribes inhabiting both shores, and with the locations of five towns of the Neutrals, besides some towns of the Tobacco Nation. The Neutral towns are given as S. Francois, (north-east of Sarnia) S. Michel, (a little east of Sandwich), S. Joseph, (apparently in the county of Kent), Alexis, (a few miles west of a stream, which flows into Lake Erie about midway between the Detroit and Niagara Rivers, and where the shore bends farthest inland),[2] and N. D. des Anges (on the West bank of a considerable river, probably the Grand River, near where Brantford now stands). The Detroit and Niagara Rivers and four streams flowing into Lake Erie between them are shown but not named. The great cataract is called "Ongiara Sault." The name Ongiara may, however, be that of the Neutral village east of the Falls. Lake St. Clair is called Lac des Eaux de Mer, or Sea-water Lake, possibly from the mineral springs in the neighborhood. The country of the Tobacco Nation includes the Bruce peninsula and extends from the Huron country on the east to Lake Huron on the west, and Burlington Bay on the southeast. The Neutral Country (*Neutre ou Attiouandarons*) would embrace the whole of southwestern Ontario south of a line drawn from the west end of Lake Ontario to a stream which flows into Lake Huron about midway between Point Edward and Cape Hurd, and which is probably the Maitland River. The tribes to the south of the lakes are indicated from the Niagara River to Lake Superior. The Eries or "Eriechronons, ou du Chat," are south-east of Lake Erie; the "Ontarraronon" are west of what is probably the Cuyahoga River; at the southwest of the lake appear the "Squenqioronon;" west of the Detroit River are the "Aictaeronon;" west of Port Huron the "Couarronon;" Huron County in Michigan is occupied by the "Ariaetoronon;" at the head of Saginaw Bay and extending southward through Michigan are the "Assistaeronons ou du Feu;" in the peninsula extending north to Mackinac are the "Oukouarararonons;" beyond them Lake Michigan appears as "Lac de Puans;" then come the northern peninsula and "Lac Superieur." Manitoulin Island is marked "Cheveux Releves;" the old French name for the Ottawas. The Tobacco Nation called "N. du Petun on Sanhionontateheronons" includes villages of "S. Simon et S. Iude" in the Bruce promontory, "S. Pierre" near the south end of

the County of Bruce, and "S. Pol," southwest of a lake which may be Scugog.

To return to the narratives, these agree in stating that the Neutrals, like their kinsmen of the Huron, Tobacco and Iroquois Nations, were a numerous and sedentary race living in villages and cultivating their fields of maize, tobacco and pumpkins. They were on friendly terms with the eastern and northern tribes, but at enmity with those of the west, especially the Nation of Fire, against whom they were constantly sending out war parties. By the western tribes it would appear that those west of the Detroit River and Lake Huron are invariably meant.

Champlain refers to the Neutrals in 1616 as a powerful nation, holding a large extent of country, and numbering 4,000 warriors. Already they were in alliance with the Cheveux Releves (the Ottawas), whom he visited in the Bruce Peninsula, against the Nation of Fire. He states that the Neutrals lived two days' journey southward of the Cheveux Releves, and the Nation of Fire ten days from the latter. The Nation of Fire occupied part of what is now Michigan, probably as far east as the Detroit and St. Clair Rivers.

Describing his visit to the Cheveux Releves, he adds:—"I had a great desire to go and see that Nation (the Neutrals), had not the tribes where we were dissuaded me from it, saying that the year before one of ours had killed one of them, being at war with the Entouhoronons (the Senecas), and that they were angry on account of it, representing to us that they are very subject to vengeance, not looking to those who dealt the blow, but the first whom they meet of the nation, or even their friends, they make them bear the penalty, when they can catch any of them unless beforehand peace had been made with them, and one had given them some gifts and presents for the relatives of the deceased; which prevented me for the time from going there, although some of that nation assured us that they would do us no harm for that. This decided us, and occasioned our returning by the same road as we had come, and continuing my journey, I found the nation of the Pisierinij etc."

Note.—This is a literal translation, and shows the crudity of Champlain's sailor style of composition.

Brebeuf, who reckoned the Hurons at more than 30,000, describes the Neutrals in 1634 as much more numerous than the former. The Relation of 1641 gives them at least 12,000, but adds that notwithstanding the wars, famine and disease (small pox), which since three years had prevailed in an extraordinary degree, the country could still furnish 4,000 warriors, the exact number estimated by Champlain a quarter of a century earlier. The name of the Neutrals is variously given as Attikadaron, Atiouandaronk, Attiouandaron, Attiwandaronk, but the last is the more common. The name signified "people who spoke a slightly different dialect," and the Hurons were known to the Neutrals by the same name. The latter are mentioned in the Relations as one of the twelve numerous and sedentary nations who spoke a common language with the Hurons. The Oueanohronons formed "one of the nations associated with the Neutral Nation." They are afterwards called in the same Relation (1639) the Wenrohonons, and are said to have lived on the borders of the Iroquois, more than eighty leagues from the Huron country. So long as they were on friendly terms with the Neutrals they were safe from the dreaded Iroquois; but a misunderstanding having arisen between them, they were obliged to flee in order to avoid extermination by the latter. They took refuge, more than 600 in all, with the Hurons, and were received in the most friendly and hospitable manner.

The Relation of 1640 speaks of a Huron map communicated by Father Paul Ragueneau in which a large number of tribes, most of them acquainted with the Huron language, are shown, including the Iroquois, the Neutrals, the Eries, etc. The "Mission of the Apostles" was established among the Tobacco Nation by Garnier and Jogues in 1640. Nine villages visited by them were endowed by the missionaries with the names of apostles, two of which are given in Sanson's map of 1656.[3] In one "bourg" called S. Thomas, they baptized a boy five years old belonging to the Neutral Nation, who died immediately afterwards. "He saw himself straightway out of banishment and happy in his own country." The famine had driven his parents to the village of the Tobacco Nation. The devoted missionaries add that this was the first fruits of the Neutral nation.

In the fall of the same year "The Mission of the Angels" was begun among the Neutrals. The lot fell upon Jean de Brebeuf and Jo-

seph Marie Chaumonot. The former was the pioneer of the Jesuit Mission. He had spent three years among the Hurons from 1626 to 1629, and, after the restoration of Canada to the French by Charles I., he had returned in 1634 to the scene of his earlier labors. His associate had only come from France the year before. Brebeuf was distinguished for his mastery of the native tongues, and Chaumonot had been recognized as an apt student of languages. The plan of the Jesuits was to establish in the new mission a fixed and permanent residence, which should be the "retreat" of the missionaries of the surrounding country, as Ste. Marie was of those of the Huron mission.

Lalemant from their report describes the Neutral Nation as exceedingly populous, including about forty villages ("bourgs ou bourgades.") The nearest villages were four or five days' journey or about forty leagues (100 miles) distant from the Hurons, going due south. He estimates the difference in latitude between Ste. Marie and the nearest village of the Neutrals to the south at about 1°55'. Elsewhere the distance is spoken of as about thirty leagues.

From the first "bourg," going on to the south or south-west (a mistake for south-east it would seem,) it was about four days' journey to the mouth of the Niagara River. On this side of the river, and not beyond it, as "some map" lays it down, (Champlain's, doubtless,) were most of the "bourgs" of the Neutral Nation. There were three or four on the other side towards the Eries. Lalemant claims, and there is no doubt as to the fact, that the French were the first Europeans to become acquainted with the Neutrals. The Hurons and Iroquois were sworn enemies to each other, but in a wigwam or even a camp of the Neutrals until recently each had been safe from the other's vengeance.

Latterly however the unbridled fury of the hostile nations had not respected even the neutral ground of their mutual friends. Friendly as they were to the Hurons and Iroquois, the Neutrals engaged in cruel wars with other nations to the west, particularly the Nation of Fire, as has been stated above. The previous year a hundred prisoners had been taken from the latter tribe. This year, returning with 2,000 warriors, the Neutrals had carried off more than 170. Fiercer than the Hurons, they burned their female prisoners. Their clothing

and mode of living differed but little from those of the Hurons. They had Indian corn, beans and pumpkins in equal abundance. Fish were abundant, different species being met with in different places. The country was a famous hunting ground. Elk, deer, wild cats, wolves, "black beasts" (squirrels), beaver and other animals valuable for their skins and flesh; were in abundance. It was a rare thing to see more than half a foot of snow. This year there was more than three feet. The deep snow had facilitated the hunting, and, in happy contrast with the famine which had prevailed, meat was plentiful. They had also multitudes of wild turkeys which went in flocks through the fields and woods. Fruits were no more plentiful than amongst the Hurons, except that chestnuts abounded, and wild apples were a little larger.

Their manners and customs, and family and political government, were very much like those of the other Indian tribes, but they were distinguished from the Hurons by their greater dissoluteness and indecency. On the other hand they were taller, stronger and better formed.

Their burial customs were peculiar, although similar customs are reported at this day amongst some African tribes. The bodies remained in their wigwams until decomposition rendered them insupportable, when they were put outside on a scaffold. Soon afterward, the bones were removed and arranged within their houses on both sides in sight of the inmates, where they remained until the feast of the dead. Having these mournful objects before their eyes, the women habitually indulged in cries and laments, in a kind of chant.

The Neutrals were distinguished for the multitude and quality of their madmen, who were a privileged class. Hence it was common for bad Indians to assume the character of maniacs in order to perpetrate crimes without fear of punishment. The Jesuits suffered very much from their malice. Some old men told them that the Neutrals used to carry on war "towards" a certain western nation, who would seem to have lived on the Gulf of Mexico, where the "porcelain, which are the pearls of the country," was obtained from a kind of oysters. It is an undoubted fact that a traffic was carried on with tribes as far south as the Gulf of Mexico, from whom shells used for

wampum were obtained by successive interchanges of commodities with intervening tribes. They had also some vague notion of alligators, which are apparently referred to by the description, "certain aquatic animals, larger and swifter than elk," against which these same people had "a kind of war," the details of which are somewhat amusing, as given by Lalemant.

The two Jesuits left Ste. Marie the 2nd November, 1640, with two French servants (probably "donnes,") and an Indian. They slept four nights in the woods. The fifth day they arrived at the first village ("bourg") of the Neutral Nation called Kandoucho, but to which they gave the name of All Saints. This is probably the same as N. D. des Anges on Sanson's map, and was not far perhaps from the site of Brantford.

Owing to the unfavorable reports which had been spread through the country about the Jesuits, the latter were anxious to explain their purposes to a council of the chiefs and old men. The head chief, "who managed the affairs of the public" was called Tsohahissen (doubtless the same as Daillon's Souharissen). His "bourg" was "in the middle of the country;" to reach it, one had to pass through several other villages ("bourgs et bourgades.") In Sanson's map, Alexis is placed almost exactly "in the middle of the country" of the Neutrals. No other village is marked on the map, to which the expression could be applied. Its situation nearly midway between the Detroit & Niagara Rivers, a few miles west of a stream which flows into Lake Erie just where the mouth of Kettle Creek would appear in a map of our own century, corresponds with that of the Southwold earthwork. Was the latter the Neutrals' capital? We can only conjecture; but the evidence of the Relations, the map and the forest growth, all points to an affirmative answer. There is a strong probability that it was here Tsohahissen reigned (if the expression is allowable in reference to an Indian potentate) as head chief of the forty Neutral villages. Through the western gate, doubtless, his warriors set out to wage their relentless warfare against the Nation of Fire. Within these mounds, returning satiated with blood, they celebrated their savage triumph, adorned with the scalps of their enemies.

Brebeuf's Huron surname "Echon" had preceded him. He was regarded as "one of the most famous sorcerers and demons ever imagined." Several Frenchmen had travelled through the country before him, purchasing furs and other commodities. These had smoothed the way for the Jesuits. Under the pretext of being traders, Brebeuf's party succeeded in making their way in spite of all obstacles interposed. They arrived at the head-chief's village, only to find that he had gone on a war party and would not return until spring. The missionaries sought to negotiate with those who administered affairs in his absence. They desired to publish the Gospel throughout these lands, "and thereby to contract a particular alliance with them." In proof of their desire, they had brought a necklace of two thousand grains of "porcelain" or wampum which they wished to present to "the Public." The inferior chiefs refused to bind themselves in any way by accepting the present, but gave the missionaries leave, if they would wait until the chief of the country returned, to travel freely and give such instruction as they pleased. Nothing could have suited the fathers better. First however they decided to return in their steps and reconduct their domestics out of the country. Then they would resume their journey for the second time, and "begin their function." As it had been the servants however, who had acted the part of traders, this pretext was now wanting to the Jesuits. They suffered everywhere from the malicious reports which had been circulated as to their purposes in visiting the nation and the acts of sorcery with which they were charged. The Hurons of the Georgian Bay alarmed for the monopoly they had hitherto enjoyed and jealous of the French traders, had sent emissaries amongst the Neutrals to poison their minds against the adventurous travellers, by the most extraordinary calumnies.

For these reports two Huron Indians Aouenhokoui and Oentara were especially responsible. They had visited several villages, presented hatchets in the name of the Huron chiefs and old men, and denounced their white visitors as sorcerers who desired to destroy the Neutrals by means of presents. These representations were so effectual that a council was at length held by the chiefs and the present formally refused, although permission to preach was granted.

From village to village they passed, but everywhere the doors were barred to them. Hostile looks greeted them wherever they