

French-Canadian Exploration, Missionary Work, and Fur Trading in Hudson Bay, the Great Lakes, and Mississippi Valley During the 17th Century – Part 5 – 1669 to December 1673¹

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James, Duke of York, and his wife secretly converted to Catholicism:

Circa 1669 – **James, Duke of York**, and his wife **Anne Hyde** secretly converted to Catholicism. He continued to attend Anglican services until 1676.²

François Dollier de Casson received permission to establish a mission in the Mississippi Valley:

Winter 1669 to June/July 1669 – **François Dollier de Casson**, a Sulpician, who had been **Tracy**'s chaplain on the 1666 expedition to the **Mohawk**, went to the **Nipissing** to learn the Algonquian language. While he was on his mission, he spent the winter with **Nitarikyk**, a Nipissing chief who owned a slave whose home had been southwest of the **Nipissing**. **Nitarikyk** sent the slave to Montréal on an errand. While he was in Montréal, the slave met **Gabriel Thubières de Levy de Queylus**, the Sulpician superior, and enthusiastically described the route to his home. **Thubières de Queylus** thought that the slave might be useful in leading missionaries to his country, so he sent word to **Dollier** by the slave, informing him of the possibility of establishing the mission. **Dollier** was enthusiastic about the possibility of establishing missions to the "**Ottawa Tribes**" in the Mississippi Region so he returned to the St. Lawrence settlements to obtain **Thubières de Queylus**'s orders. Dollier then went to Québec to obtain permission for the journey from **Governor Rémy de Courcelle**.³

René Robert Cavelier, sieur de La Salle, made preparations for a voyage of discovery:

Winter 1669 to July 1669 – **René Robert Cavelier, sieur de La Salle**, began to make preparations for a voyage of discovery. He wanted to discover the route to the South Sea, via the Mississippi, but needed money to finance the expedition. Between 1 January 1669 and 6 July, he sold the major portion of his fief to the **Sulpicians**, another portion to **Jean Milot**, and another portion to **Jacques Leber** and **Charles Lemoine**. **La Salle** only retained his house which he intended to use as a fur trading post.⁴

Louis XIV ordered Courcelle to organize the men of New France into militia units:

3 April 1669 – **Louis XIV** ordered **Courcelle** to organize the inhabitants of New France into companies in order to teach them the use of arms.⁵

Louis XIV re-appointed Jean Talon intendant of New France:

10 May 1669 – 1672 – **Jean Talon** received his second commission as Intendant of New France. Due to the shipwreck of a vessel in 1669, he did not arrive in New France until 18 August 1670.⁶

¹ Events occurring in the St. Lawrence settlements of New France have been included in the timeline to add perspective.

² *Wikipedia.org*, accessed, 4 October 2009.

³ Bréhant de Galinée, René François Dollier de Casson, and James H. Coyne (translator and editor), *Exploration of the Great Lakes, 1669-1670, Galinée's Narrative and Map* (Toronto, Ontario: Ontario Historical Society, 1903), p. 3; University of Toronto and Université Laval, *Dictionary of Canadian Biography Online*, (<http://www.biographi.ca/index-e.html>), hereafter *DCB*, Dollier's biography; George Paré, *The Catholic Church in Detroit 1701-1888* (Detroit, Michigan: The Gabriel Richard Press, 1951), p. 51; Louise Phelps Kellogg, editor, *Early Narratives of the Northwest 1634 – 1699* (New York: Charles Scribner's Sons, 1917), hereafter Kellogg, *Early Narratives*, pp. 161-209 (Galinée's Journal).

⁴ Richard A. Preston, *Royal Fort Frontenac* (Toronto: The Champlain Society, 1958) 28; *DCB*, La Salle's biography.

⁵ Public Archives of Canada, Douglas Brymner, Archivist, *Report on Canadian Archives 1885* (Ottawa, Ontario: Maclean, Roger and Co., 1886), hereafter *PAC1885-1886*, p. xxxiv.

⁶ *DCB*, Talon's biography; Marcel Trudel, *Introduction to New France* (Toronto and Montréal: Holt, Rinehart and Winston of Canada, Limited; and Pawtucket, R.I.: Quintin Publications, First American Edition, 1997), p. 152; Public Archives of Canada, Edouard Richard, Archivist, *Supplement to Dr. Brymner's Report on Canadian Archives 1899* (Ottawa, Ontario: S.E. Dawson, 1901), hereafter *PAC1900-1901*, pp. 247, 248.

Colbert sent Louis XIV's orders to Courcelle:

15 May 1669 – **Colbert** sent instructions to **Courcelle** with **Talon** and informed him that **Talon** was returning to New France as intendant. **Colbert** instructed **Courcelle** to “excite” the colonists to seek out merchandise for export which would induce the **French** merchants to continue supplying New France. **Colbert** considered this necessary because France was already stocked with a vast quantity of furs and he worried that the **French** merchants might become “disgusted” with supplying New France if there were no other goods that they could receive in exchange. In addition, he instructed **Courcelle** to go to *Iroquoia* at least every two years with all the forces that he could gather in order to impress the **Iroquois** with French power so that they would honor the peace treaties. **Colbert** felt that the news that the French Canadians were no longer disturbed by **Iroquois** attacks would induce a considerable number to settle in New France.⁷

Louis XIV appointed Jean Baptiste Colbert secretary of the French Navy:

7 March 1669 – **Louis XIV** appointed **Jean Baptiste Colbert** secretary of the Navy and minister of the colonies. He held this office until his death on 6 September 1683.⁸

The Conseil Souverain prohibited going to the woods to trade with the Native Americans:

26 June 1669 – The *Conseil Souverain* issued a proclamation which forbade lying in wait or going to meet the **Native Americans** in the woods; the proclamation also forbade drunkenness among the **Native Americans**.⁹

Having rescued an Iroquois prisoner from the Ottawa, Adrien Jolliet travelled with the prisoner, and an unknown companion through Lakes Huron and Erie to Lake Ontario:

Spring or summer 1669 to 23 September 1669 – When **Adrien Jolliet** discovered **Iroquois** prisoners among the **Ottawa**; he told the **Ottawa** that **Courcelle** wanted them to live at peace with the **Iroquois**. **Jolliet** convinced the **Ottawa** to send one of their prisoners to the **Iroquois** as a token of their wish to have peace with the **Iroquois**. The **Iroquois** prisoner showed **Jolliet** and another **French Canadian** a faster route to *Iroquoia* through the Détroit River in early September 1669. The new route, through Lakes Huron, St. Clair, the Détroit River, Lakes Erie, and Ontario allowed travelers to avoid the Ottawa Rapids. The **Iroquois** guide feared that he would be captured by the **Susquehanna** so they abandoned their canoe on Lake Erie and travelled overland to Tinaouataoua/Tinawatawa (a few miles north of present-day Hamilton, Ontario), reaching the site on 23 September 1669. **Adrien Jolliet** was the first person of European descent documented to have travelled through the Détroit River.¹⁰

One-hundred-thirty-two filles du Roi arrived in New France:

30 June 1669 – One-hundred-thirty-two *filles du Roi* arrived in New France. One-hundred-fourteen remained in Québec, ten travelled to Trois-Rivières, and eight travelled to Montréal.¹¹

Courcelle asked Dollier de Casson to unite his planned mission with La Salle's exploratory mission:

June/July 1669 – **Courcelle** asked **François Dollier de Casson** to unite his planned mission to the **Ottawa Tribes** “to the south” with one that **Courcelle** had authorized **La Salle** to make to explore the Ohio River. Based on information **La Salle** had learned from **Native Americans**, he believed that the Ohio would empty into the Vermilion Sea or South Sea, and then to a route to China. **Courcelle** issued letters patent to **La Salle** and granted permissions to soldiers who wished to accompany **La Salle** on his journey. **Dollier de Casson** and **La Salle** made their preparations for the journey which originally called for **Michel Barthélemi** to accompany **Dollier de Casson**. The Sulpicians planned to take three canoes and seven men, while **La Salle** planned to take five canoes and fourteen men. **La Salle's** temper was known to be “rather volatile,” leading **Thubières de Queylus** to worry that **La Salle** might abandon the Sulpicians at his “first whim,” leaving the missionaries unable to return to Montréal. **Thubières**

⁷ John Romeyn Brodhead (agent) and E.B. O’Callaghan, M.D. (editor) *Documents Relative to the Colonial History of New York* (Albany, New York: Weed, Parsons and Co, 1855), hereafter *NYCD* Vol. 9, pp. 61-62 (extracts from instructions).

⁸ *PAC1900-1901*, p. 17; *Wikipedia.org*, accessed 12 October 2009 – 1669.

⁹ *PAC1900-1901*, p. 56.

¹⁰ Galinée, pp. 43-45; *DCB*, Talon’s biography (1668). Médard Chouart DesGroseilliers may have passed through the same area on his 1654 journey, but his route is not known with certainty.

¹¹ Peter J. Gagné, *King’s Daughters and Founding Mothers: The Filles du Roi, 1663-1673* (Pawtucket, Rhode Island, Quintin Publications, 2001), pp. 41, 42.

de Queylus determined that a missionary with mathematical and mapmaking skills should accompany **Dollier de Casson** instead of **Barthélemi**; he gave **René Bréhant de Galinée** permission to go on the voyage after he volunteered. **Galinée** was confident that his mathematical skills would permit him to make a map and to find his way home.¹²

François Dollier de Casson, René Bréhant de Galinée, René Robert Cavalier sieur de La Salle and 18 other men left Montréal for their western voyage:

6 July to early October 1669 – **François Dollier de Casson, René Bréhant de Galinée, René Robert Cavalier sieur de La Salle** and 18 other men left Montréal their voyage west, guided by **Seneca** traders who had come to New France the previous winter. During the early days of the journey, **Galinée** realized that although **La Salle** had informed the missionaries that he was fluent in the **Iroquois** language, he “did not know it at all, and was embarking upon this expedition almost blindly, scarcely knowing where he was going.” They reached Lake Ontario on 2 August and on 8 August made contact with a **Seneca** who lived on an island during the summer. He offered to guide them to the **Seneca** village at present-day Boughton Hill, New York. **Galinée, La Salle,** and eight **French Canadians** left **Dollier de Casson** and the rest of the group at Irondequoit Bay on Lake Ontario; while they traveled with 40 or 50 **Seneca** to their village. When they reached the **Seneca** village, **La Salle** admitted that he could not speak **Iroquois**; while **Galinée’s** interpreter felt that his **French** was not good enough to make himself understood. They finally decided to use **Jacques Fremin’s**, interpreter to address the **Seneca** and ask for a guide to the Ohio River. **Fremin** was not present for the meeting because he had just left to visit the **Onondaga**. While they were initially well treated, the **Dutch** brought brandy to the village. Some of the drunken relatives of a **Seneca** chief who had been killed in Montréal by three soldiers began to threaten the **French Canadians**. **Galinée’s Dutch** guide was very reluctant to continue on the journey to the **Western Algonquin Tribes** because of his fear of the tribes as well as fear of the **Susquehanna**. After **Galinée** and **La Salle** witnessed the torture of prisoners, increased drunkenness, they began to fear for their own safety, and left the village to meet with **Dollier de Casson** and the rest of their party. **Galinée** and **La Salle** finally met an **Iroquois** who offered to take them to his hunting camp at the end of Lake Ontario; he informed them that they could find a guide in the hunting camp because a number of slaves from the **Western Algonquin Tribes** lived in the hunting camp. The group followed the southern shore of Lake Ontario and crossed the Niagara River and visited the **Iroquois** hunting village. **La Salle** was given a **Shawnee** guide and **Galinée** a member of a tribe with a pierced nose, who **Galinée** believed lived near the **Potawatomi**. They arrived at Tinaouataoua/Tinawatawa on 24 September, where they met **Adrien Jolliet** who told them of the route to the Ottawa through the Detroit River. **Jolliet** also told the missionaries that he had sent some of his men to find the **Potawatomi** tribe and their need for missionaries. **Jolliet** also informed them that the **Potawatomi** village bordered the **Mascoutin** and the great river that led to the **Shawnee**. By 1 October **La Salle**, pleading illness, told the missionaries that he was returning to Montréal and that he could not commit himself to winter in the woods with his men because their lack of skill and experience might make them die of starvation. Although claims have been made to the contrary, there is no evidence that **La Salle** explored the Ohio on this voyage or in the future.¹³

Warfare between the Mohican and the Iroquois:

18 August 1669 – Three hundred **Mohican** warriors attacked Gandaouagué, a palisaded **Mohawk** village, while the residents slept. **Mohawk** Warriors from the neighboring villages pursued the retreating **Mohican**. In the ensuing skirmishes, they captured ten **Mohican**. **Jean Pierron, S.J.**, was able to instruct and baptize some of the captives prior to their death by fire. **Pierron** also ministered to the wounded from the six villages who had been involved in

¹² *DCB*, Talon’s and Péré’s biographies; Jean Delanglez, S.J., Ph.D., *Life and Voyages of Louis Jolliet (1645-1700)* (Chicago: Institute of Jesuit History, 1948), hereafter Delanglez, *Jolliet*, pp. 7-11; Galinée, pp. 43-45; Justin Winsor, editor, *Narrative and Critical History of America, French Explorations and Settlements in North America and Those of the Portuguese, Dutch and Swedes, 1500-1700* (Boston and New York: Houghton, Mifflin and Company, 1884), hereafter Winsor, *Narrative*, Vol. 4, p. 173 (Winsor included tracings of many contemporary maps in his narrative); Paré, p. 53; Cornelius Jaenen, editor, *The French Regime in the Upper Country of Canada During the Seventeenth Century* (Toronto, Ontario: The Champlain Society in Cooperation with The Government of Ontario, 1996), pp. 154-157.

¹³ Galinée, pp. 5-49; Paré, pp. 52-54; Preston, p. 29 (incorrectly states that they met with Louis Jolliet); *DCB*, Bréhant de Galinée’s, Dollier’s, La Salle’s and Courcelle’s biographies. La Salle’s biography thoroughly discusses the fact that La Salle did not explore the Ohio; Courcelle ordered the trial and execution of the soldiers. Also see Jaenen, p. 155.

the skirmishes with the **Mohican**. After the **Mohawk** Warriors returned to their villages, 400 additional **Mohawk**, **Oneida**, **Onondaga**, and **Cayuga** warriors gathered to attack a **Mohican** fort on the southern portion of the Hudson River, but the **Mohican** repulsed them.¹⁴

Courcelle ordered the execution of three soldiers who had murdered eight Iroquois:

Late August 1669 – During August, **Courcelle** sent collars to the **Oneida** to inform them that soldiers in Montréal murdered seven **Oneida** and a **Seneca** chief. **Courcelle** ordered the trial and execution of three soldiers from Montréal who had murdered the chief. The **Jesuits** and **Garakontié** tried to prevent the **Oneida** from making retaliatory raids on the **French** or their Allies.¹⁵

The Nez Percés attacked four Oneida:

August 1669 – **Nez Percés** warriors attacked and captured or killed four **Oneida**. The missionaries worried that this additional attack on the **Iroquois** would further incite them.¹⁶

Jacques Fremin, S.J., founded the Saint Jean mission to the Seneca:

1669 – **Jacques Fremin, S.J.**, founded the Saint Jean mission to the **Seneca** in present-day Lima, New York.¹⁷

Seneca war parties departed to attack the Shawnee:

September 1669 – Four or five hundred **Seneca** departed in small bands to make war or hunt. The warriors intended to make war on the **Shawnee**, while the hunters took their wives and children to present-day Ontario where the **Huron** had formerly lived.¹⁸

Sault Ste. Marie was fortified:

Circa 1669 – The **Jesuit** *donnés* at Sault Ste. Marie enclosed their residence, chapel, and a garden in a fort made of cedar posts twelve-foot high. Twenty to twenty-five **French Canadians** frequently traded at the Sault.¹⁹

The Jesuits founded the Saint René mission to the Cayuga:

Circa 1669 – The Jesuits founded the Saint René mission to the Cayuga east of present-day Seneca River; 2 ½ miles east of Savannah, New York.²⁰

Jacques Marquette, S.J., took over the St. Esprit Mission and the mission to the Kiskakon:

13 September 1669 – **Jacques Marquette, S.J.**, arrived at Chequamegon to replace **Allouez** at the St. Esprit mission to the **Ottawa**, the **Petun/Huron** and the other tribes that came annually to trade. **Marquette** felt that his efforts to convert the **Ottawa** at Chequamegon were fruitless. After about a year, he left the St. Esprit mission for the mission established by **Allouez** to minister to the **Kiskakon** (an Ottawa tribe) on La Pointe on Madeleine Island in Chequamegon Bay on Lake Superior. Over 50 **Native-American** villages surrounded Chequamegon Bay at least part of the year, including a few **Sioux**. Members of the **Sioux** tribe only came to Chequamegon in small numbers because of prior extensive attacks made on them by the **Huron** and the other tribes living in the area. The first of 30 **Sioux** villages was located about eight day's journey west of Chequamegon. None of the missionaries had been able to take the time to visit the **Sioux**. **Marquette** sent the **Sioux** presents and told them that they must respect the **French Canadians** whenever they saw them; they must not kill their **Native-American** escorts, and must allow the **Jesuits** to visit the distant tribes, including his planned visit to the **Illinois**. The **Sioux** agreed to his requests, but delayed accepting his presents until the fall when they would hold a council with their former enemy, the **Illinois**, and **Marquette** at La Pointe. **Marquette** planned to accompany the **Illinois** to their home during the fall of 1670 because they promised to embrace Christianity. The **Illinois** lived 30 days' journey southwest of Chequamegon in

¹⁴ Thwaites, Ruben Gold, editor, *The Jesuit Relations and Allied Documents* (Cleveland: The Burrows Brothers), hereafter, *JR*, Vol. 53, pp. 135-157; Helen Hornbeck Tanner, *Atlas of Great Lakes Indian History* (Norman, Oklahoma: University of Oklahoma Press: 1987), Chart: The Iroquois Wars 1641-1701.

¹⁵ *DCB*, Rémy de Courcelle's biography; *JR*, Vol. 54, pp. 111-113 (does not mention the execution of the soldiers).

¹⁶ *JR*, Vol. 54, p. 113.

¹⁷ *JR*, Vol. 51, p. 293 (location); *JR*, Vol. 54, pp. 117, 121-123.

¹⁸ *JR*, Vol. 54, pp. 115-117.

¹⁹ Galinée, p. 69.

²⁰ *JR*, Vol. 51, p. 293 (location); *JR*, Vol. 54, p. 53.

two large villages of 8,000 or 9,000 south of the **Miami** villages. They moved *en masse* from their villages during the year to hunt and to better protect themselves from attack. They hoped that if **Marquette** established a mission, he would establish peace with all the nations and they would be able to live in their villages throughout the year and only the young men would leave for the hunt. The **Illinois** told **Marquette** that when they came to La Pointe they crossed a great river a *league* in width which passed from north to south. They had never heard of its mouth. A young **Shawnee** visited the **Illinois** in 1669. The **Shawnee** were laden with glass beads which indicated that they had contact with **Europeans**. **Marquette** believed that the mouth of “Great River” was in California. One of the **Native Americans** promised to make **Marquette** a canoe so he could explore the river with a **French Canadian** and a **Native-American** guide who would act as an interpreter to the **Nations** who lived on this river. **Marquette** planned to visit all the **Nations** who lived along the river, thereby opening the passage for **Jesuit** missions. The voyage would also give them full knowledge of the South or Western Sea.²¹



Statues of Jacques Marquette from Wikipedia.com (accessed 1 January 2014).
The statue on the left is from the National Statutory Hall in the United States’ Capitol.
The one on the right is Alfred Laliberté’s Sculpture at the Parliament Building in Québec

Jacques Fremin, S.J., visited the St. Michel mission:

27 September 1669 – **Jacques Fremin, S.J.**, left his mission among the **Seneca** to visit St. Michel in Gandougararé. In addition to the **Huron**, the **Onnontioga** (a Tribe conquered by the **Iroquois**), and the **Neutral** also lived in the village and built a chapel for **Fremin**.²²

Dollier de Casson and Galinée wintered at present-day Port Dover, Ontario, and took possession of the area:

1 October 1669 to 23 March 1670 – **Dollier de Casson** and **Galinée** left Tinaouataoua/Tinawatawa on 1 October. On 3 October some of their men left Lake Ontario to travel to Lake Erie on foot. **Dollier de Casson** and **Galinée** set off on their journey in canoes the following day, planning to meet the others where **Adrien Jolliet** had left his canoe. They reached the shores of Lake Erie on 13 or 14 October and followed the northern shore; three days later

²¹ *JR*, Vol. 54, pp. 164-195 (Marquette’s letter about the mission).

²² *JR*, Vol. 54, pp. 79-81.

they found a spot where they decided to make their winter camp because of the abundance of game (at present-day Port Dover, Ontario). They built a cabin in the woods on the bank of a river. On 23 March 1670, they went to the Lake, planted a cross, and took possession of the area.²³



Memorial Cross erected to commemorate the cross raised when Dollier de Casson and Galinée took possession of the area Cliff Site National Historic Site of Canada, located on Brant Hill in Port Dover, Ontario, overlooks Highway 6, along the north shore of Lake Erie²⁴

Cayuga Warriors attacked the Susquehanna:

Fall 1669 to March 1670 – During the fall, the **Susquehanna** sent a peace ambassador to the **Cayuga**. While he waited for their reply, a band of **Cayuga** Warriors departed to make war on the **Susquehanna**; the Warriors returned in March with eight or nine prisoners and murdered the ambassador who had arrived the previous fall.²⁵

Claude Allouez, S.J., travelled to present-day Wisconsin:

3 November 1669 to 2 December 1669 – **Claude Allouez, S.J.**, left Sault Ste. Marie on 3 November 1669 with two others on a journey to present-day Wisconsin. The **Potawatomi** wanted **Allouez** to accompany them home, not for instruction, but to curb some young **French-Canadian** traders who threatened and maltreated them. On November 11, they crossed to an island (probably St. Martin) and then to the northern shore of present-day Michigan's Lower Peninsula where they found two **French Canadians** who lived with the **Native Americans**. **Allouez** learned of the great hazards they would encounter in the form of violent storms and ice as they completed their journey. They also learned about the legends connected to Michilimackinac, where Michabou, one of their gods lived. *En route* to the present-day area of Green Bay, Wisconsin, they met some **Potawatomi** and **Menominee**.²⁶

²³ Galinée, pp. 49-59; 79 (note: this page which contains the formal act of possession, incorrectly states that the date was October 1669, even though the journal states that the cross was planted on 23 March 1670) Paré, pp. 54-55; *DCB*, Bréhant de Galinée's and Dollier's biographies.

²⁴ *Canada's Historic Places*, <http://www.historicplaces.ca/en/rep-reg/place-lieu.aspx?id=13398> – accessed 2 January 2014.

²⁵ *JR*, Vol. 54, pp. 73-75.

²⁶ *JR*, Vol. 54 pp. 197-236 (Allouez letter describing his journey); Kellogg, *Early Narratives of the Northwest*, pp. 141-160 (Allouez letter describing his journey from *JR*, 54 197-236); Tanner, *Chart: French Missions in the Great Lakes 1636-1698*.



Portion of Vincenzo Coronelli's 1688 map *Partie occidentale du Canada ou de la Nouvelle France où sont les nations des Illinois, de Tracy, les Iroquois, et plusieurs autres peuples, avec la Louisiane nouvellement découverte etc.* illustrating the area around present-day Green Bay, Wisconsin (*Baye de Puants*). The complete map can be downloaded from *BAnQ*²⁷

Charles Albanel, S.J., ministered to the Montagnais at the St. Croix mission near Tadoussac:

14 November 1669 to May 1670 – **Charles Albanel, S.J.**, departed for St. Croix, the **Montagnais** mission near Tadoussac. **Albanel** spent the winter ministering to approximately 250 **Native Americans** who died from smallpox on both sides of the St. Lawrence surrounding the missions at Sillery and Tadoussac. **Albanel** was cured of smallpox after he made a novena to St. François Xavier.²⁸

Allouez founded the Saint François Xavier Mission:

Late November – 2 December 1669 – **Allouez** arrived in *Des Pères Rapides*; south of present-day Green Bay on 2 December where he met eight **French Canadians** who lived in a village with some **Native Americans** of the **Sauk**, **Pottawatomi**, **Fox**, and **Winnebago** Nations. While **Allouez** was on this journey, he founded the St. François Xavier Mission near present-day Green Bay, a mission serving the **Native Americans** in the area.²⁹

Allouez visited the Potawatomi:

17 February to 16 April 1670 – On 17 February, **Allouez** travelled to the **Potawatomi** villages, which were located eight *leagues* from the **Sauk** on the southern side of present-day Green Bay. At the beginning of March after the thaws had set in, the main body of the **Potawatomi** left their villages to hunt. Although many **Potawatomi** left the area, **Allouez** was able to visit and instruct another group of **Potawatomi** that remained in the area.³⁰

Seneca Warriors attacked the Fox at the foot of Lake Michigan:

March 1670 – Eighteen **Seneca** warriors, led by two **Potawatomi** who had been captured by the **Iroquois**, attacked the **Fox** village at the foot of Lake Michigan while the warriors were hunting and guarded by only six Warriors. During the attack, the Iroquois killed approximately 70 men, women, and children, and captured 30 women.³¹

²⁷ *BAnQ*, (<http://www.banq.qc.ca/accueil/>) [Collections> Collection numérique> Cartes et plans.](#)

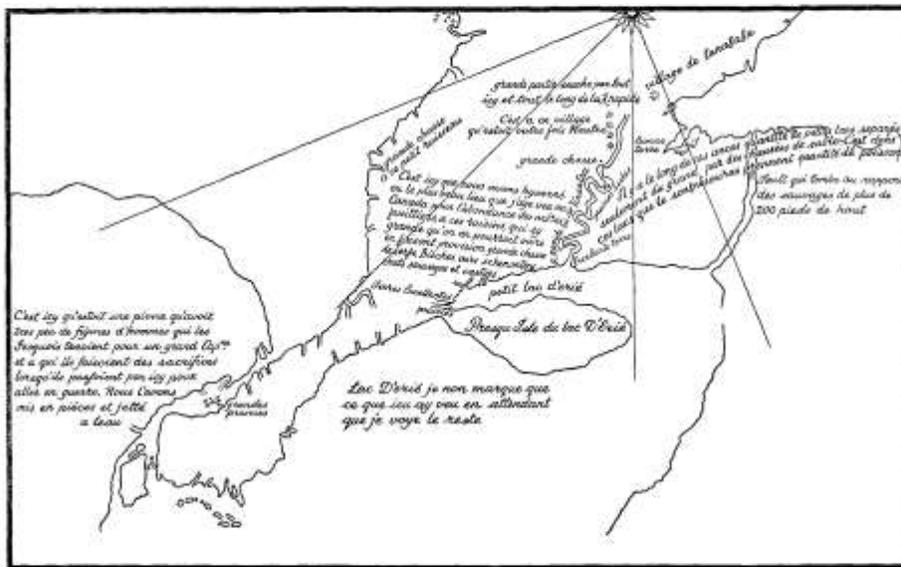
²⁸ *JR*, Vol. 53, pp. 57-75.

²⁹ *JR*, Vol. 54 pp. 197-236 (Allouez letter describing his journey); Kellogg, *Early Narratives of the Northwest*, pp. 141-160 (Allouez letter describing his journey from *JR*, 54 197-236); Tanner, Chart: French Missions in the Great Lakes 1636-1698.

³⁰ *JR*, Vol. 54 pp. 197-236 (Allouez letter describing his journey); Kellogg, *Early Narratives of the Northwest*, pp. 141-160 (Allouez letter describing his journey from *JR*, 54 197-236); Tanner, Chart: French Missions in the Great Lakes 1636-1698.

³¹ *JR*, Vol. 54, pp. 14, 218-219.

Dollier and Galinée travelled through the Détroit River, Lake St. Clair, and Lake Huron to Sault Ste. Marie:
26 March 1670 to 18 June 1670 – On 26 March 1670, **Dollier de Casson** and **Galinée** departed from their winter camp on Lake Erie. A few days later, **Galinée's** canoe was lost. Although they found the canoe left by **Adrien Jolliet**, **Dollier de Casson's** canoe and all his possessions, including the altar service were carried off by a storm while they were camped at present-day Point Pelee, Ontario. Following the loss of the altar service, they decided to return to Montréal via the route that **Adrien Jolliet** had shown them, so that they could accompany the **Ottawa** back to Montréal. While they were on their journey, they came to a **Native American** camp site near Detroit where they found an idol that had been erected on the shore. Although their **Iroquois** guide urged the missionaries to worship “the Captain,” they destroyed it. As they continued their journey, **Dollier de Casson** and **Galinée** entered the Salt Water Lake (Lake St. Clair). They arrived in Sault Ste. Marie on 25 May where they hired a guide to transport them to Montréal. The missionaries left Sault Ste. Marie on 28 May, bidding goodbye to **Claude Dablon, S.J.**, and **Jacques Marquette, S.J.**, who were visiting the Sault. They returned to Montreal from Michilimackinac going via Georgian Bay and the Ottawa River. Shortly after their arrival in Montréal on 18 June, **Galinée** was urged to draw a map of their travels. **Galinée's** map only depicts what he had actually seen; it was the first map to chart the passage from Lake Erie to Lake Huron in detail.³²



Portion of Galinée's Map³³

Colbert forwarded Louis XIV's orders to Courcelle:

9 April 1670 – **Colbert** instructed **Courcelle** to encourage the people of New France to be involved in industry, farming, and the commerce of the seas, as well as fisheries and marine trade. **Colbert** also ordered **Courcelle** to assist **Talon** with his plans for the exploitation of copper and iron mines, as well as the timber industry which was necessary for the construction of ships.³⁴

Allouez founded the Saint Marc mission to the Fox:

16 April – 27 April 1670 – After **Allouez** and his companions left the **Potawatomi** for his visit to the **Fox** on 16 April, they spent the night at the mouth of the *Rivière des Puans/Puants* (present-day Fox River, Wisconsin), which he named the St. François. They reached *Lac des Puans* (present-day Lake Winnebago) which **Allouez** named Lac St. François on 19 April. They followed the present-day Upper Fox and Wolf Rivers to the **Fox** villages, which they reached on 24 April. **Allouez** called a council of the elders the following day where he gave them the first instructions and learned about their beliefs. On 26 April, the Elders came into the cabin where **Allouez** was lodging.

³² Galinée, pp. 59-75; *DCB*, Bréhant de Galinée's and Dollier's biographies; Dunnigan, pp. 11 and figure 1.4 (Galinée's map), Paré, pp. 55-57; Winsor, *Narrative*, Vol. 4, pp. 173, 203-205; Kellogg, *Early Narratives*, pp. 161-208.

³³ Ernest J. Lajeunesse, C.S.B., *The Windsor Border Region* (Toronto: University of Toronto Press, 1960), Figure 2.

³⁴ *NYCD*, Vol. 9, p. 63.

They thanked him for his visit; told him that they were in mourning because of the **Iroquois** attack on their village; begged him to take pity on them, dwell with them, and teach them to speak to the great Manitou, just as he had instructed the **Natives** of Sault Ste. Marie. They hoped that he would speak to the **Iroquois**, establish peace between the two tribes, and convince the **Iroquois** to restore the **Fox** women who had been captured in the March attack. **Allouez** promised to return in the fall with answers to their requests. That same evening four **Miami** arrived with three **Iroquois** scalps to console the mourning **Fox**. **Allouez** departed from the village on 27 April 1670.³⁵



Spirit of the Northwest
Brown County Courthouse
Green Bay, Wisconsin

Left to right, A Fox Indian, Claude Allouez, S.J.,
and Nicolas Perrot³⁶

Louis XIV appointed François Marie Perrot/Perrault, *sieur de Sainte Geneviève*, governor of Montréal:

20 April 1670 – **Louis XIV** appointed **François Marie Perrot/Perrault, *sieur de Sainte Geneviève***, governor of Montréal to succeed **Paul Chomedey de Maisonneuve**. The preceding year **Perrot** had married **Talon's** niece.³⁷

Allouez founded the Saint Jacques mission to the Mascoutin and Miami:

27 April to 2 May 1670 – **Allouez** left the **Fox** mission for his voyage to the **Mascoutin** and **Miami** who lived on a river that flowed southwest. **Allouez** and his companions arrived at their fortified village which was located near present-day Berlin, Wisconsin, on 30 April. Only a few **Miami** were present in the village because most of the tribe was still hunting. The **Miami** lived on a river, surrounded by plains and fields. A voyage of six days from the **Miami** would lead to the Mississippi River. **Allouez** learned that the **Kickapoo** and **Kitchigamich** lived four *leagues* from the **Miami** village. **Allouez** visited the **Miami** on 1 May; they were very respectful and courteous, they also invited him to preach to them often. **Allouez** believed that the **Miami** and the two neighboring tribes could occupy a missionary on a full time basis; he named the mission Saint Jacques.³⁸

Allouez founded the Saint Michel mission to the Menominee:

3 May to 20 May 1670 – **Allouez** started on his return journey on 3 May; he visited the **Menominee** on 6 May. On 9 May, they invited **Allouez** to instruct them often. **Allouez** named their mission and the river on which they lived Saint Michel. On 13 May, he crossed Green Bay to visit the **Winnebago** who lived with some of the **Potawatomi**.

³⁵ *JR*, Vol. 54 pp. 197-236 (Allouez letter describing his journey); Kellogg, *Early Narratives of the Northwest*, pp. 141-160 (Allouez letter describing his journey from *JR*, 54 197-236); Tanner, Chart: French Missions in the Great Lakes 1636-1698.

³⁶ University of Wisconsin, Green Bay: <http://www.uwgb.edu/wisfrench/photos/trio.htm>; accessed 17 December 2013.

³⁷ *PAC1900-1901*, p. 56; *DCB*, Perrot's biography.

³⁸ *JR*, Vol. 54 pp. 197-236 (Allouez letter describing his journey); Kellogg, *Early Narratives of the Northwest*, pp. 141-160 (Allouez letter describing his journey from *JR*, 54 197-236); Tanner, Chart: French Missions in the Great Lakes 1636-1698.

Thirty years earlier the **Illinois** had killed or captured most of their tribe. He instructed them and promised to visit them the following autumn. **Allouez** left Wisconsin with a **French Canadian** and a **Native American** for his return voyage to Sault Ste. Marie on 20 May 1670, promising to return to the new missions the following autumn.³⁹

The Jesuits founded the Saint François Xavier des Prés mission at Laprairie:

Circa 1670 – The **Jesuits** founded the Saint François Xavier des Prés mission serving the **Iroquois**, **Huron**, **Ottawa**, and other nations at Laprairie, Québec. Prior to the establishment of the mission, the **Jesuits** had built a residence for the missionaries serving the **Iroquois** and the Great Lakes missions and a building which contained supplies needed for the missions. Due to the large number of **Native Americans** who came to mission, two missionaries who were fluent in the **Native American** languages remained as permanent residents of the mission. The **Native-American** residents elected two chiefs, one who was responsible for policy and war, and the other who was responsible for the observation of Christianity and religion. New residents were required to vow never to drink to excess.⁴⁰

Albanel ministered to the Papinachois and Bersiamites:

1 May to 24 June 1670 – While **Charles Albanel, S.J.**, was preparing to return to Québec, he received orders to visit the missions that **Henri Nouvel, S.J.**, had established with the **Papinachois**. When he reached Tadoussac he found the **Native-American** community decimated from smallpox. **Albanel** departed from Tadoussac on 31 May for the **Papinachois** mission. When he arrived at the mission on 3 June, he found 150 **Native Americans**, including a chief from the area of the North Sea (Hudson Bay). The Chief reported that he had seen a ship in Hudson Bay. The ship's captain (most likely **Zachary Gillam**) had assured him that he would return the following year and commanded the **Native Americans** to bring their furs to the Bay. **Gillam** threatened that if they did not obey him he would bring a large force of **Iroquois** to destroy them. While he was at the **Papinachois'** mission, members of the **Bersiamites'** Tribe begged **Albanel** to visit them. **Albanel** obtained the services of two **French Canadians** who worked for **Nicolas Juchereau de Saint Denis**; they departed in a shallop on 15 June and reached present-day Baie Comeau (260 miles northeast of Québec) the same day. He departed for the Godbout River on 18th June. **Albanel** found that 130 **Bersiamites** and **Ouchessigiriniouek** (an unidentified tribe) had travelled more than 200 leagues to be instructed. They built a chapel on 19 June. Within five days, **Albanel** baptized 45 adults and children.⁴¹



Portion of Nicolas Sanson's 1656 Map *Le Canada, ou Nouvelle France*. . . showing the St. Lawrence Settlements between Sillery and Québec (lower left) to the area inhabited by the Bersiamites (opposite the word Canada and north of the Gaspé Peninsula). Available from *BAnQ*⁴²

³⁹ *JR*, Vol. 54 pp. 197-236 (Allouez letter describing his journey); Kellogg, *Early Narratives of the Northwest*, pp. 141-160 (Allouez letter describing his journey from *JR*, 54 197-236); Tanner, Chart: French Missions in the Great Lakes 1636-1698; Ruben Gold Thwaites (editor), *Collections of the State Historical Society of Wisconsin* (Madison: Democrat Printing Company, 1902), hereafter *WiHC*, Vol. 16, Vol. pp. 16, 69-70 (explanatory note about the Iroquois attack on the Fox); Brian Leigh Dunningan, *A Picturesque Situation, Mackinac before Photography 1615 – 1860* (Detroit: Wayne State University Press, 2008), p. 12.

⁴⁰ *JR*, Vol. 55, pp. 32-35; Tanner, Chart: French Missions in the Great Lakes.

⁴¹ *JR*, Vol. 53, pp. 75-91. The *JR* states that it was a French ship, but it was probably the *Nonsuch*, captained by Zachary Gillam, with DesGroseilliers aboard, who went to Hudson Bay in 1668-1669.

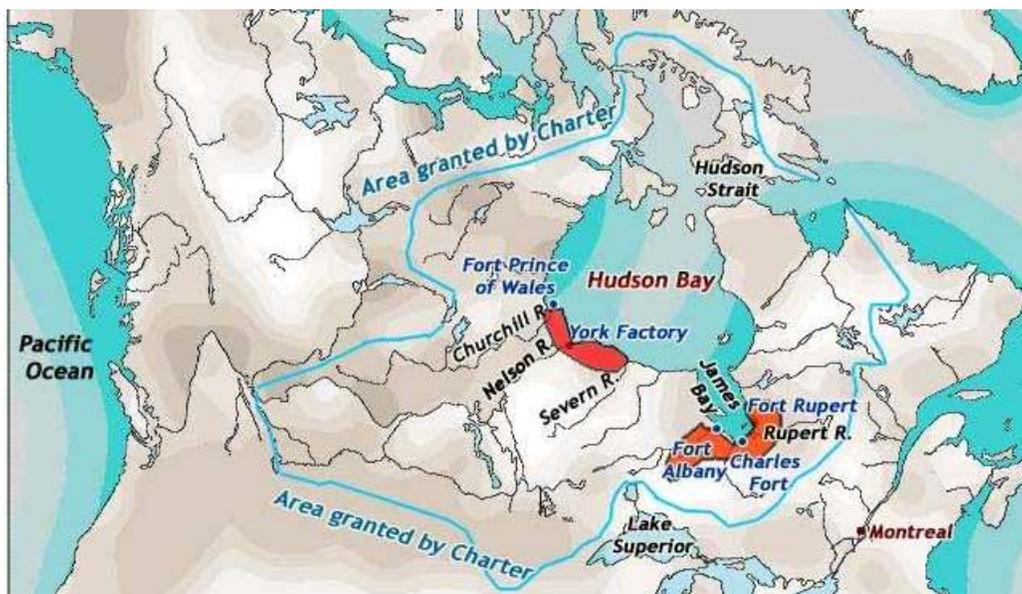
⁴² *BAnQ*, (<http://www.banq.qc.ca/accueil/>) [Collections](#)> [Collection numérique](#)> [Cartes et plans](#).

The Treaty of Dover:

May 1670 – **Charles II** of **England** signed the Treaty of Dover with **Louis XIV** which promised that **England** would support **France** in its wars with **Spain** and **Holland**.⁴³

Charles II granted the Hudson Bay Company a Royal Charter:

2 May 1670 – **Charles II** of England granted the “Governor and Company of Adventurers of England Trading into Hudson Bay”, (Hudson Bay Company), a Royal Charter which gave the group a monopoly on trade in Hudson Bay.⁴⁴



Modern map showing the area in North America granted by Charles II to the Hudson Bay Company⁴⁵

The Hudson Bay Company appointed Charles Baily governor of Hudson Bay:

May 1670 to October 1671 – The Hudson Bay Company named **Charles Baily/Bayly** governor of Hudson Bay, with **Thomas Gorst** as his secretary. In early June, the *Wivenhoe*, captained by **Robert Newland**, sailed from England with **Baily/Bayly** and **Pierre Esprit Radisson** as passengers, while **Zachary Gillam** captained the *Prince Rupert* with **Chouart DesGroseilliers** aboard. On 18 August the two ships separated in the western end of Hudson Strait. The *Prince Rupert* landed at Charles Fort, but the *Wivenhoe* had a difficult time reaching Port Nelson (located at the mouth of the Nelson River). By the middle of October, **Baily/Bayly** assumed command after the death of the Captain **Newland** and the chief mate; both men had probably died from scurvy. The following spring, **Radisson** and **Baily/Bayly** travelled to Moose River for trading. Shortly before departing for England, **Baily/Bayly** and **Thomas Gorst** explored the coast and islands of James Bay. **Baily/Bayly** arrived in England in October 1671.⁴⁶

Treaty of Madrid:

8 July 1670 – **England** and **Spain** signed the Treaty of Madrid in which both countries agreed to respect the other’s rights in North America.⁴⁷

⁴³ William L. Langer, *An Encyclopedia of World History* (Boston, Massachusetts: Houghton Mifflin Company, Fifth Edition, 1972), p. 463.

⁴⁴ *DCB*, Radisson and DesGrosselier’s biographies.

⁴⁵ Natural Resources Canada, Government of Canada, accessed 1 January 2014 from the Hudson Bay Company website: http://www.canadiana.ca/hbc/images/intro_e.html

⁴⁶ *DCB*, Bayly’s biography; Joseph Burr Tyrrel, *Documents relating to the early History of Hudson Bay* (Toronto: Champlain Society, 1931), p. 9.

⁴⁷ Arthur Schlesinger, Jr., *The Almanac of American History* (New York, NY: Barnes and Nobles Books, 1993), p. 57.

Warfare between the Seneca and Algonquin; their conference with Courcelle:

Circa May to July 1670 – Twenty **Seneca** attacked an **Algonquin** village while the men were hunting, taking 100 women and children prisoner. Although the returning hunters attempted to overtake the **Seneca**, they were not successful. Neighboring **Algonquin** Warriors formed a war party which attacked an **Iroquois** village while the men were hunting. When news of the attack reached the **Seneca**, **Garakontié** immediately sent messages to the other **Iroquois** tribes urging them to go to Montréal so that **Courcelle** could mediate the dispute and prevent the disruption of the peace. The other tribes adopted **Garakontié's** proposal and departed for Montréal. They arrived at the same time as 400 **Upper Algonquin**. **Courcelle** was notified of their arrival and rather than leaving for Montréal, he summoned 20 members of each tribe to meet in Québec. The **Native Americans** arrived in Québec at the end of July and met with **Courcelle** in three conferences. **Garakontié** was the only **Iroquois** present at the conferences. **Courcelle** found the **Seneca** and well as the **Algonquin** at fault and ordered the **Seneca** to return the **Algonquin** prisoners or they would incur the hostility of the **French**.⁴⁸

One-hundred-eighteen *Filles du Roi* arrived in New France:

23 July 1670 – One-hundred-eighteen *Filles du Roi* arrived in New France. Eighty-two remained in Québec; ten travelled to Trois-Rivières; and twenty-six travelled to Montréal.⁴⁹

François Laval baptized Garakontié:

Circa August 1670 – **François Laval** baptized **Garakontié**; he was given the name of Daniel by his godfather, **Daniel Courcelle**.⁵⁰

The Seneca released eight Potawatomi prisoners:

Summer/Fall 1670 – When the **Seneca** received word of **Courcelle's** orders to restore the prisoners, they were incensed. However, they also feared that **Courcelle** might bring an army to *Iroquoia*. Therefore, they decided to send eight **Potawatomi** prisoners out of 25 or 30 that they had captured. They feared that **Courcelle** would reject them if they appeared in person so they sent the prisoners with **Saonchiogoua**, a respected **Cayuga** chief. Shortly after he met with **Courcelle** and delivered his prisoners, **François Laval** baptized **Saonchiogoua** and he received the name **Louis**. **Jean Talon** was his godfather.⁵¹

The French founded the Cataragui mission for the Oneida:

Circa 1670 – The French founded Cataragui, a mission serving the **Oneida** in present-day Kingston, Ontario.⁵²

The Jesuits named Gabriel Druillettes, S.J., superior of the mission at Sault Ste. Marie:

1670 – **Gabriel Druillettes, S.J.**, went to Sault Ste. Marie to take charge of the mission.⁵³

Talon tried to exclude young-unmarried men from participating in the fur trade or hunting:

Summer 1670 – **Talon** ordered that young men who did not marry within two weeks of the arrival of the *Filles du Roi* were excluded from trade with the **Native Americans** or hunting. Although **Talon's** intentions were good, the ordinance was unenforceable; therefore, it had little impact on the marriage rate.⁵⁴

Talon ordered the construction of three ships:

Summer 1670 – **Talon** ordered the construction of three ships that would be used for trade with the Islands.⁵⁵

⁴⁸ *JR*, Vol. 53, pp. 37-51; *JR*, Vol. 54, pp. 261-263.

⁴⁹ Gagné, pp. 41, 42.

⁵⁰ *JR*, Vol. 53, pp. 51-57. The baptism does not appear in PRDH or the Drouin records.

⁵¹ *JR*, Vol. 54, pp. 261-273.

⁵² Tanner, Chart: French Missions in the Great Lakes.

⁵³ *DCB*, Druillettes's biography; *JR*, Vol. 56, pp. 105-113 (description of the missionary efforts in 1671).

⁵⁴ *NYCD*, Vol. 9, p. 65 (extract of Talon's report to Louis XIV); *PAC1900-1901*, p. 251 (extract of Colbert's memo to Talon which stated that he approved of this order); Jack Verney, *The Good Regiment – The Carignan-Salières Regiment in Canada 1665-1668* (Montréal and Kingston, McGill-Queen's University Press: 1991), 112-113.

⁵⁵ *PAC1900-1901*, p. 251 (extract of Colbert's memo to Talon which stated that Louis XIV was pleased with the construction of ships).



Talon inspecting ship building in Québec⁵⁶

Louis André, S.J., ministered the Native Americans who lived near Sault Ste. Marie:

28 August 1670 – **Louis André, S.J.**, left Sault Ste. Marie to visit and establish temporary missions for various tribes that lived in the area of northern Lake Huron. While he was on this voyage, he ministered to the **Mississauga** who lived on Georgian Bay (possibly south of present-day Parry Sound, Ontario); the **Mississauga** had been suffering from starvation and had been forced to exist on the bark of the fir tree. **Native Americans** also lived or gathered on Ouibitchiouan Island, an unidentified island described as being opposite Manitoulin Island. Fifteen to Sixteen hundred **Native Americans** gathered on this island to perform rites for the dead. **André** also visited the **Ottawa** who had returned to Manitoulin Island following war with the **Sioux**. **André** established the St. Simon mission for the **Ottawa**. He also visited the **Nipissing** on Lake Nipissing and the **Amikwa** (Amikoué or Beaver Nation, an Algonquin tribe) on Manitoulin Island.⁵⁷

Talon sent Simon François Daumont de Saint Lussion and Nicolas Perrot on a special exploratory expedition:

3 (or 2) September 1670 to spring 1671 – **Talon** commissioned **Simon François Daumont de Saint Lussion** to explore as long as he had provisions in order to ascertain “whether there is, by means of lakes and rivers, any way of reaching the Southern Sea, which separates this continent from China.” He was also commissioned to find the exact location of the copper mine in Lake Superior and to take possession of the whole central region of America. **Talon** commissioned **Nicolas Perrot** to act as interpreter for the expedition. On 2 September 1670, **Perrot** founded a trading company with **Jacques Benoît, Jean Dupuis, Jean Guitard, Denis Massé, and Pierre Poupart**. **Daumont de Saint Lussion** departed in October 1670 with **Perrot**. They spent the winter on Manitoulin Island. During the winter and spring, **Perrot** sent invitations to the northern tribes inviting them to assemble at Sault Ste. Marie in June, while he went to the tribes living near present-day Green Bay, inviting them to the same assembly. Historians do not believe that **Daumont de Saint Lussion** went to Lake Superior in search of the copper mine.⁵⁸

⁵⁶ C.W. Jefferys, *The Picture Gallery of Canadian History* (Toronto: The Ryerson Press, 1942), Vol. 1, p. 152.

⁵⁷ *JR*, Vol. 55, 131-155; Frederick Webb Hodge (editor), *Handbook of American Indians North of Mexico* (Washington, D.C.: Smithsonian Institution: Vol. 1, 1907 and Volume 2, 1910), Vol. 1, 49 (description of the Amikwa).

⁵⁸ *DCB*, Talon’s and Perrot’s biographies; Emma Helen Blair, editor and translator, *The Indian Tribes of the Upper Mississippi Valley and Region of the Great Lakes* (Cleveland, Ohio: The Arthur H. Clark Company, 1912), Vols. 1 and 2, especially Nicolas Perrot, *Memoir on the Manners, Customs, and Religion of the Savages of North America* and Claude Charles Leroy Bacqueville de LaPotherie, *History of the Savage Peoples who are allies of New France*, Vol. 1, pp. 220-223 (Perrot’s memoir); Jaenen, p. 67 (extract of Talon’s 10 November 1670 letter to Colbert); *NYCD*, Vol. 9, p. 64 (extract of Talon’s 10 November 1670 letter to Louis XIV).

Talon ordered La Salle on a southern exploratory mission, but La Salle failed to report on the mission as ordered:

Fall 1670 – **Talon** sent **La Salle** “towards the south.” **Talon** informed **Louis XIV**, that “. . . it is by this same river that we can hope some day to find the opening to **Mexico**.” **Talon** instructed **La Salle** and **Daumont de Saint Lussion** to keep journals and on their return to answer to the written instructions that **Talon** had given them. **Talon** also ordered them to take possession of the lands, post the King’s arms, and to draw up an account that would serve as a title. Prior to departing, **La Salle** borrowed money from **Jacques Leber**. Nothing is known about where **La Salle** went, but he was back in Montréal by 6 August 1671 and did not give **Talon** a report on his mission “towards the south.”⁵⁹

Claude Dablon, S.J., reported on the missions in the Great Lakes:

1669 – 1670 – **Claude Dablon, S.J.**, superior of the Mission at Sault Ste. Marie, reported to his superiors about the three missions in Michigan and Wisconsin to the **Algonquin** tribes. Nineteen Tribes, from as far away as Hudson Bay, gathered in Sault Ste. Marie in the summer to fish. The **Jesuits** had begun to sow crops and some of the **Native Americans** had also begun to farm in the area. The **Jesuits** decided that the Ste. Marie mission would function as their headquarters. The missionaries also decided to make a voyage to the Northern Sea (Hudson Bay) in the future. When they made this voyage they hoped to accomplish three things: (1) minister to the many tribes who gathered at Sault Ste. Marie in the summer; (2) to determine if the Northern Sea was the same sea as Hudson Bay and the best routes to reach it; and, (3) determine whether it was possible to reach the Japan Sea. **Dablon** also reported that they had learned from the **Native Americans** about other important waterways that **Dablon** recommended exploring in order to facilitate trade. They had learned of a great river (the Mississippi), a number of day’s journey from *Baie du Puans* (Green Bay) that flowed to the south; none of the **Native Americans** had found its mouth, but **Dablon** guessed that it must be towards the Sea of Florida or California. The **Native Americans** also reported that the Western Sea was two hundred *leagues* farther west of the mission at Chequamegon. The St. Esprit mission, at Chequamegon, Wisconsin, served by **Jacques Marquette, S.J.**, was an important mission because the **Native Americans** from all over the Northwest (the tribes between Lake Michigan and the Missouri River and from Hudson Bay to the Ohio River) gathered there for fishing and trading. More than 50 villages surrounded this mission, although some of the villages were only inhabited when the **Native Americans** come to trade. The missionaries also received occasional visits from the **Sioux**. **Claude Allouez, S.J.**, served the third mission, St. François Xavier, located near present-day Green Bay. The final portion of **Dablon’s** report was devoted to the presence of copper in Lake Superior. He reported all of the information that he had gathered from the **Native Americans** as well as the missionaries. Prior to **Dablon’s** report, the **French** believed that copper mines were only located on one or two islands, but this report indicated that copper could be found on many islands, including the abundant presence on Isle Royale, as well as on the southern shore near Chequamegon, Wisconsin, and at the end of the Keweenaw Peninsula in Michigan. **Dablon** advocated a formal investigation into the presence of copper in and around Lake Superior, rather than merely relying on the information from the **Native Americans**. The **Jesuits** had already purchased a two-foot square piece of copper from the **Native Americans**. The **Jesuits** planned to carry on

⁵⁹ *DCB*, Talon’s and La Salle’s biographies; *NYCD*, Vol. 9, p. 64 (extract of Talon’s 10 November 1670 letter to Louis XIV); Jean Delanglez, S.J., Ph.D., *A Calendar of La Salle’s Travels, 1643-1683*, in *Mid-America* (Chicago: Loyola University, Vol. 22, (4), 1940); hereafter Delanglez, *La Salle Calendar*, 278-305; reprinted in Mildred Mott Wedel, *A Jean Delanglez, S.J., Anthology* (New York and London: Garland Press: 1985) (this article provides a calendar for the first 40 years of La Salle’s life; it lists the dates and physical locations that can be proven by valid evidence. The evidence used is also listed; thereby, providing a check against secondary references regarding La Salle), Preston, pp. 29-32; Jaenen, p. 66; Jean Delanglez, S.J., Ph.D., *Some La Salle Journeys* (Chicago: Institute of Jesuit History, 1938), 29-39, 43-61; Winsor, *Narrative*, Vol. 4, pp. 202-222; Robert S. Weddle, *The Wreck of the Belle, the Ruin of La Salle* (College Station, Texas: Texas A&M University Press: 2001), pp. 34-39. Weddle also discusses the Ellington Stone, an artifact uncovered in the early part of the 20th century near Cedar Creek, north of Quincy, Illinois. The stone bears the inscription IHS and the year 1671, leading some to believe that La Salle left it; others think it is a Jesuit tombstone. Archeologists have not been able to determine when it was carved, thereby, failing to determine whether it is a hoax or not.

this investigation in the future; they also planned to investigate verdigris that was found among the pebbles on Lake Superior.⁶⁰



Photograph of Wilhelm Lamprecht's 1869 oil painting of Jacques Marquette, S.J., preaching to the Native Americans
The original painting hangs in the Raynor Memorial Library at Marquette University⁶¹

Iroquois ambassadors visited the Ottawa and invited them to trade with the Dutch:

Fall 1670 to Summer 1671 – A number of **French Canadians** accompanied the **Iroquois** to the **Ottawa**, allegedly to confirm their peace with the **Ottawa**. While the group wintered in the Great Lakes, the **Ottawa** asked the **Iroquois** how much the **Dutch** charged for merchandise. The **Ottawa** learned that the **Dutch** charged less than half than the **French-Canadian** merchants charged. The news inflamed the **Ottawa** against the **French Canadians** and they resolved to begin trading with the **Dutch**. The **Iroquois** offered to escort the **Ottawa** to the **Dutch**. After news of the planned rendezvous reached New France, **Courcelle** sent letters to the missionaries in the Great Lakes and in *Iroquoia*, instructing them to deliver his messages to the **Native Americans** regarding the dangerous consequences of trading with each other. **Courcelle's** messages reminded each Tribe of past hostilities and the danger of future attacks in their villages. The **Iroquois** believed the missionaries and fortified their villages against the **Ottawa**. During the winter of 1670/1671, the **Iroquois** told the **French Canadians** that they would not allow the **Ottawa** to pass through *Iroquoia* to trade with the **Dutch**. In spite of the warnings, 25 **Ottawa** arrived in *Iroquoia* to trade. Although they traded for clothes and arms, they were dissatisfied with the trading. There were too few **French Canadians** to prevent the trading, but they warned both Tribes that if the trade continued in violation of **Courcelle's** orders, the **French Canadians** would prevent future trading voyages and plunder them.⁶²

Talon recommended the construction of a fort on the north and south side of Lake Ontario:

10 October 1670 – **Talon** informed **Louis XIV** that in addition to threatening to breach the peace, the **Iroquois** were ruining **French-Canadian** trade by hunting beaver on lands belonging to New France's **Native Allies** and stealing their furs. **Talon** was convinced that New France should build two posts or forts, one on the north shore of Lake Ontario and other one on the south shore. If **Louis XIV** approved of the posts, **Talon** would have a small galley built and appoint *commandants* for the posts. **Colbert** annotated the letter: establishment on Lake Ontario to wait.⁶³

⁶⁰ *JR*, Vol. 54, pp. 127-165 (Dablon's report on the missions, the Native Americans who gathered in the missions and their beliefs, the geography of the area, the potential for exploration north, south and west; information about the copper mines).

⁶¹ www.Wikipedia.org. accessed 2 January 2014.

⁶² *NYCD*, Vol. 9, pp. 84-85 (extract of memo re Courcelle's expedition to Lake Ontario).

⁶³ Preston, p. 102.

Talon reiterated his recommendations regarding forts on Lake Ontario:

10 November 1670 – **Talon** informed **Louis XIV** that the diversion of furs by the **Iroquois** and their subsequent sale to the **Dutch** or **English** cost the colony 1,200,000 *livres* of beaver pelts annually. He recommended that New France build two trading posts, one on the north shore and one on the south shore of Lake Ontario in order to protect the **Ottawa** when they brought their furs to Montréal. He also suggested that they build a galley on Lake Ontario to provide greater navigation on the lake. **Talon** asked for 100 men and 15,000 *livres* for the levying of the troops and their sustenance, or a commission by which **Talon** could furnish at his own expense 50 men and a kind of galley to control Lake Ontario. **Talon** believed a very profitable trade with the **Native Americans** would pay for the posts and men. **Talon** intended to use the profits from the fur trade to pay off the expenses that **Louis XIV** was obliged to undertake for the maintenance of New France. If the two posts that **Talon** recommended did not sufficiently intimidate the **Iroquois**, **Talon** proposed attacking *Iroquoia*. In anticipation of these circumstances, **Talon** requested cannons, mortars, and shells as well as a gunner. Although **Talon** continued to believe that the purchase of Manhattan and Orange would be beneficial to the **King**, he realized that this was not possible. **Talon** believed that New France must shut off all access that the **English** or **Dutch** could have to the St. Lawrence. **Talon** also believed that the **French** should encourage the **Mohegan** and the **Sokoki** to move to New France because they were traditional enemies of the **Iroquois** and the **French** could use them to attack the **Iroquois**. **Talon** also pointed out that New France would also gain the furs that these Nations traditionally traded with the **English**.⁶⁴

Talon informed Colbert that the Native Americans had seen two European vessels at Hudson Bay:

10 November 1670 – **Talon** informed **Colbert** that the **Algonquin** who wintered at Tadoussac had reported seeing two European vessels at Hudson Bay. **Talon** believed that they were led by **Chouart DesGroseilliers**. **Talon** intended to send someone to Hudson Bay to invite the **Cree** to bring their furs to the New France settlements as the **Ottawa** do.⁶⁵

Dablon established the St. Ignace Mission on Michilimackinac:

End of 1670 to 1671 – **Claude Dablon, S.J.**, established the Mission of St. Ignace on Michilimackinac (Mackinac Island on the straits between Lakes Huron and Michigan) toward the end of 1670 and built a chapel to receive the **Native Americans** who passed by. There were a number of advantages to establishing the mission on the island, including: security, the abundance of fish, and its location on the straits between Lakes Huron and Michigan allowed the **Jesuits** to minister to the **Native Americans** who passed through the area. Its winter season was also much shorter than that in Lake Superior and New France. During 1670, hostilities had broken out between the **Huron/Petun** and **Ottawa**, allied against the **Dakota Sioux**, beginning with each side burning prisoners. The **Sioux** then returned the pictures that **Jacques Marquette, S.J.**, had given them to explain the faith. By spring 1671, the **Huron/Petun** and **Ottawa** feared attacks by the **Dakota Sioux**, therefore, both tribes moved from Chequamegon Bay. The **Huron/Petun** moved to Michilimackinac and the **Ottawa** returned to Manitoulin Island in Lake Huron. Although **Marquette** had planned to accompany the **Illinois** to their homes on the Mississippi, he followed the **Huron/Petun** to Michilimackinac and relieved **Dablon** of the St. Ignace mission.⁶⁶

Colbert replied to Talon's report and sent him orders:

February 1671 – **Colbert** informed **Talon** that he approved of his efforts to keep a cordial and close correspondence with the **English** of Boston and would not object to his allowing some trading with New France. **Colbert** approved of **Talon's** decision to send **La Salle** to the south and **Daumont de Saint Lussion** to the north to discover the passage to the South Sea. **Colbert** remarked that **La Salle** and **Daumont de Saint Lussion** must search for copper mines because the mines would motivate many **Frenchmen** to settle in New France.⁶⁷

⁶⁴ *DCB*, Talon's biography; *NYCD* Vol. 9, pp. 63-67 (extracts of Talon's report to Louis XIV), 85; Preston, p. 102; Winsor, *Narrative*, Vol. 4, p. 177.

⁶⁵ *NYCD*, Vol. 9, pp. 67-70 (extracts of Talon's report to Colbert).

⁶⁶ Dunningan, pp. 14-15, 355; *JR*, Vol. 55, pp. 131, 155-167 (vivid description of Michilimackinac, the former residents in the area, the tribes who had returned after peace was made with the Iroquois, and the plans for the mission of St. Ignace), 168-171; Vol., 56, pp. 113-119 (hostilities with the Sioux, movement of the Huron/Petun and Ottawa; mission on Michilimackinac); Tanner, 31, p. 36 (1671).

⁶⁷ *NYCD* Vol. 9, 70 (extracts of orders to Talon).

Colbert forwarded Louis XIV’s orders to Courcelle:

11 March 1671 – **Colbert** informed **Courcelle** that **Louis XIV** did not think that it was necessary to send companies to take up a position at the entrance to Lake Ontario in order to prevent the **Iroquois** from undertaking incursions into the lands of the **Native-American** Allies. Although the **King** had taken this position, he referred the question to **Courcelle** and **Talon**; they would jointly decide the proper course of action. **Colbert** also informed **Courcelle** that he cannot permit the price of beaver to be fixed because such a restriction would “disgust the merchants.”⁶⁸

Courcelle explored Lake Ontario for potential sites for trading posts:

2 June 1671 – **Courcelle** and 57 volunteers left Montréal on an expedition that had two objectives: (1) impress the **Western Iroquois** with the fact that their territory was not beyond the reach of the **French**; and (2) search for potential forts and trading posts so that the **French** could obtain the furs that the **Iroquois** were trading with the **Dutch** at Albany, New York, as well as facilitate exploration of the great river that led towards New Spain (the Mississippi). Whenever **Courcelle** encountered **Iroquois** hunting parties he told them that if they did not make peace with the **Algonquin**, he would bring back an army to destroy them. The **Iroquois** were so impressed with his audacious move that they made peace with the **Algonquin**. The following **French Canadians** accompanied **Courcelle** on his voyage: **François Marie Perrot**, **Champagne** (a member of Perrot’s company), **François Dollier de Casson** (chaplain for the expedition), **René Gauthier de Varennes**, **Arnoult Loubias**, **Charles Lemoine de Longueuil** (interpreter for the expedition), and **Gabriel Berthé de LaJobardière**.⁶⁹

Daumont de Saint-Lusson took possession of the territories from Montréal to the South Sea:

14 June (or 4 June) 1671 – **Simon François Daumont de Saint-Lusson** took possession of the territories from Montréal to the South Sea in the name of **Louis XIV** in a ceremony at Sault Ste. Marie. Representatives of 14 **Native** Nations were present at the ceremony where **Allouez** addressed the **Native Americans**. The ceremony was witnessed by **Claude Allouez, S.J.**, **Louis André, S.J.**, **François Bibeau/Bibaud**, **Guillaume Bonhomme**, **François Chavigny, sieur de LaChevrotière**; **Claude Dablon, S.J.**, **Gabriel Druillettes, S.J.**, **Robert Duprat**, **Nicolas Dupuis**, **Louis Jolliet**, **Jacques Joyal/Joviel**, **Jacques Largillier**, **Denis Masse**, **Jacques Maugras**, **Jean Mayseré**, **Pierre Moreau, sieur or dit LaTaupine**; **Vital Oriot/Oriol**, **Nicolas Perrot**, **Pierre Porteret**, and other unnamed witnesses. **Daumont de Saint-Lusson** did not go much further than Sault Ste. Marie, but he probably brought back information that he learned from the **Native Americans** about the Mississippi, which at that time most believed flowed into the Gulf of California.⁷⁰

⁶⁸ *NYCD* Vol. 9, pp. 70-71 (extracts of memo to Courcelle); *PAC1900-1901*, p. 252 (extract of memo regarding the price of beaver); Preston, pp. 103, 104-105 (memorandum of an unknown missionary regarding the Iroquois trade with the Dutch, their hunting north of Lake Ontario, recommendation to establish a post/fort on the Northern shore of Lake Ontario).

⁶⁹ *NYCD* Vol. 9, pp. 75-85; *DCB*, Rémy de Courcelle’s biography; Preston, pp. 104-105 (Dollier de Casson’s account of Courcelle’s expedition to Lake Ontario).

⁷⁰ *JR*, Vol. 55, pp. 103-115; *DCB*, Talon’s, Daumont’s and Perrot’s biographies; Jaenen, pp. 67-70, 70-74, 146-149; Winsor, *Narrative*, Vol. 4, pp. 174-175; Kellogg, *Early Narratives*, pp. 211-217; Blair, Vol. 1, pp. 220-225. It’s not clear whether any of Perrot’s partners in the 2 September 1670 contract accompanied him to the west. If they did, they may have been one or more of the “unnamed witnesses” referred to in the official minutes.



Daumont de Saint-Lusson as he took possession of the territories from Montréal to the South Sea⁷¹

Algonquin Allies attacked the Sioux, but were defeated:

1671-1672 – The **Huron/Petun** and the **Sinago** and **Kiskakon** bands of the **Ottawa** convinced the **Sauk**, **Fox**, and **Potawatomi** to join them in a 1,000-warrior attack on the **Sioux**. After the Allies attacked a few small **Sioux** villages, the **Sioux** who has escaped from the attacks spread the alarm in the neighboring villages and raised an army to pursue the **Algonquin Allies**. In the ensuing battle, many of the **Fox**, **Kiskakon**, and **Potawatomi** fled at the beginning of the encounter. The **Huron/Petun**, **Sinago**, and **Sauk** distinguished themselves in the battle, allowing many of the other Allies to escape. The **Sioux** captured and burned to death the **Sinago** chief and the **Sauk** chief; the **Sioux** shot to death the remaining captives. Starvation forced some of the fugitives to resort to cannibalism as they retreated from the vigorous pursuit of the **Sioux**.⁷²

The British signed treaties with the Iroquois:

1671 – The **British** and members of the **Iroquois** Confederacy signed treaties in Albany, New York State, that founded the Covenant Chain.⁷³

Marquette moved the St. Ignace mission to present-day St. Ignace, Michigan:

Summer/Fall 1671 to 1672 – In the summer or fall of 1671 **Jacques Marquette, S.J.**, moved the St. Ignace mission from Michilimackinac to present-day St. Ignace, Michigan (on east Moran Bay on the north side of the Mackinac Straits). The **Jesuits** built a chapel in the mission during the fall. During this same time period, the **Huron/Petun** established a village near the mission. **Marquette** took his final vows as a Jesuit on 2 July 1671 in Sault Ste. Marie. In his 1671/1672 report on the mission to **Dablon**, **Marquette** wrote that he was preparing to leave the mission in the hands of another missionary so that he could depart on the voyage to the South Sea to seek new unknown nations, as **Dablon** had ordered. By 1672, the **Huron/Petun** had fortified their village. Members of the **Ottawa** Tribe, who had moved from Chequamegon or from present-day Green Bay, Wisconsin, moved to St. Ignace shortly after the **Huron/Petun** established their village.⁷⁴

⁷¹ C.W. Jefferys, *The Picture Gallery of Canadian History* (Toronto: The Ryerson Press, 1942), Vol. 1, p. 157.

⁷² Hodge, Vol. 2, p. 474.

⁷³ Gilles Havard, Phyllis Aronoff, and Howard Scott (translators) *The Great Peace of Montreal of 1701 – French-Native Diplomacy in the Seventeenth Century* (Montreal and Kingston: McGill-Queen's University Press, 2001), p. ix.

⁷⁴ *DCB*, Marquette's biography (summer); Dunnigan, pp. 15-16, 355 (chronology); Tanner, Chart: French Missions in the Great Lakes; *JR*, Vol. 57, pp. 247-263 (report to Dablon)

Allouez and Marquette drew a map illustrating the upper Great Lakes:

Circa 1671 – **Allouez** and **Marquette** drew a map illustrating the upper Great Lakes that was published in the *Jesuit Relations* in 1671.⁷⁵



Allouez' and Marquette's Map, *Lac Supérieur et autres lieux ou sont les missions des Pères de la Compagnie de Jésus comprises sous le nom d'Outaouacs*. Available from *BAnQ*⁷⁶

The Church at Sault Ste. Marie burned:

1671 – The Mission Church at Sault Ste. Marie burned.⁷⁷

Talon commissioned an expedition to Hudson Bay:

Summer to 19 September 1671 – **Talon** commissioned **Charles Albanel, S.J.**, and **Paul Denis de Saint-Simon** to lead an expedition to Hudson Bay. **Albanel** and **Denis de Saint-Simon** were to determine whether the North Sea was the same as Hudson Bay and to discover whether the **English** had established a presence at the Bay. When they reached the Bay, they were to make reports of everything they saw; establish trade with the **Native Americans**; and take possession of the area. They were also to investigate whether it was advisable to build a warehouse on the Bay which could “replenish supplies for the ships which will subsequently be able to discover by this route the connecting passage between the Northern and Southern Sea.” **Albanel** departed from Québec on 6 August 1671 and

⁷⁵ Michael McCafferty, *Native American Place-Names of Indiana* (Urbana, Illinois: University of Illinois Press, 2008), pp. 4, 179 (McCafferty notes that the map was previously attributed to Allouez and Dablon; Lucien Campeau identified Marquette as the mapmaker in an article I have not read); Hayes, *America Discovered*, p. 69, Map 85; Dunnigan, pp. 12-14 and figure 1.5; *DCB*, Dablon's biography; *JR*, Vol. 55, the map is reproduced facing 94; pp. 93-103 (description of the map, the missions, the Native Americans who lived in the area, the lakes, the rivers, including the Mississippi, and the presence of copper and precious stones in the area); 179-225 (Dablon's description of the voyage he took with Allouez to the missions in present-day Wisconsin and the tribes who lived there or visited the area).

⁷⁶ *BAnQ*, (<http://www.banq.qc.ca/accueil/>) [Collections> Collection numérique> Cartes et plans](#). The map is attributed to Claude Dablon.

⁷⁷ *JR*, Vol. 58, p. 254.

reached Tadoussac two days later, where he met his companions, **Denis de Saint-Simon** and **Sébastien Provencher**. Although some of the **Native Americans** were opposed to the voyage, **Albanel** was able to obtain guides from one of the chiefs. Travelling north on the Saguenay River they reached the mouth of Lake St. John on 2 September and the northern end of the Lake on 7 September. On 17 September five canoes of **Whitefish** and **Mistassini** (a **Montagnais** subtribe) joined them. The **Native Americans** told them that two ships had been seen in Hudson Bay and had conducted extensive trading; they also added that the lives of the **French Canadians** would be in danger if they continued their journey because fighting had taken place in the bay. **Albanel** realized that it was too late in the season to continue their journey, so he decided to seek the advice of **Courcelle**. On 19 September, he sent two **Native Americans** and one of the **French Canadians** to **Courcelle** with a journal of all that had transpired and asked for instructions on how to proceed. While the **French** waited for **Courcelle's** instructions, **Albanel** instructed the **Natives**.⁷⁸

One-hundred-seventeen *Filles du Roi* arrived in New France:

15 August 1671 – One-hundred-seventeen *Filles du Roi* arrived in New France. Eighty-five remained in Québec; thirteen travelled to Trois-Rivières; and nineteen travelled to Montréal.⁷⁹

Courcelle ordered the arrest of some French Canadians who were selling brandy to the Native Americans:

Fall 1671 – On his return from Lake Ontario, **Courcelle** learned that some **French Canadians** were selling brandy to the **Native Americans**, in contravention of the ordinances. **Courcelle** had them arrested to make an example of them.⁸⁰

Louis André, S. J., joined Claude Allouez, S. J., at the St. François Xavier Mission:

1671 – **Louis André, S. J.**, joined **Claude Allouez, S. J.**, at the St. François Xavier Mission, in present-day Du Pere, Wisconsin.⁸¹

Albanel and his companions wintered with the Native Americans:

10 October 1671 to spring 1672 – The **French Canadian** who **Albanel** had sent to **Courcelle** for instructions returned to **Albanel's** winter camp with a letter patent from **François de Laval** and passports from **Courcelle** and **Talon**. **Albanel** and his companions knew that they could not proceed farther north because of the expected snow and ice, therefore **Albanel** let the **Native Americans** choose a place to winter that would provide excellent hunting. The winter and spring season were trying because **Albanel's** guides from Tadoussac harassed him continuously and tried to force him to abandon the expedition. **Albanel** was finally able to secure the services of **Mistassini** guides.⁸²

Henri Nouvel, S.J., established the Mission of the Apostles for the Amikwa/Amikoué:

26 October 1671 to circa April 1672 – **Henri Nouvel, S.J.**, left Sault Ste. Marie to winter with the **Amikwa** and to visit the missions that the **Jesuits** had established in northeast Lake Huron and Lake Nipissing. **Nouvel** established the Mission of the Apostles for the **Amikwa/Amikoué**. During his mission, he ministered to the **Ottawa, Amikwa, Mississauga, and Nipissing** tribes.⁸³

François Crespieul, S.J., began his 30-year mission to the Montagnais:

29 October 1671 to 1702 – **François Crespieul, S.J.**, arrived at Tadoussac to begin his 30-year mission to the **Montagnais** territory which ranged from Île-aux-Coudres to Sept-Îles and from Tadoussac to Lake Mistassini.⁸⁴

⁷⁸DCB, Talon's, Denys' and Albanel's biographies; JR, Vol. 56, pp. 149-155; Marcel Trudel, *Catalogue des immigrants 1632-1662* (Montréal: Editions Hurtubise HMH, Limitée, 1983), p. 71.

⁷⁹ Gagné, pp. 41, 42.

⁸⁰ NYCD Vol. 9, p. 84 (extract from Courcelle's memo re expedition to Lake Ontario).

⁸¹ JR, Vol. 56, pp. 90, 119, 119-147 (description of the mission, the Native Americans in the area; visit to the Mascoutin).

⁸² JR, Vol. 56, pp. 155-167.

⁸³ JR, Vol. 56, pp. 91-105.

⁸⁴ DCB, Crespieul's biography; JR, Vol. 59, pp. 23-47 (Journal of his 1673-1674 mission).

Talon reported to Louis XIV:

2 November 1671 – **Talon** reported to **Louis XIV** about the most important events that had occurred in the past year. In addition to other issues already covered in this timeline, he reported that some of the residents of New France had proposed to send a ship of sixty tons to Hudson Bay to discover the route between the two seas. **Talon** proposed that if the men who suggested the voyage paid all of the expenses that he would give them hopes of some mark of honor in addition to giving them the privilege of trading with the **Native Americans**.⁸⁵

England was at war with Holland:

17 March 1672 to 9 February 1674 – **England** was at war with **Holland** pursuant to the policy of the Treaty of Dover with **Louis XIV**; the war was concluded by the Treaty of Westminster.⁸⁶

Louis XIV appointed Louis de Buade, count de Frontenac, Governor of New France:

6 April 1672 – **Louis de Buade, count de Frontenac**, was appointed the Governor of New France. **Louis XIV** recalled him in 1682 because of his continued disagreements with the Intendant, the clergy and the *Conseil Souverain*. He was also criticized for his personal involvement in the fur trade.⁸⁷

Louis XIV provided instructions to Frontenac:

April 1672 – **Louis XIV** issued instructions to **Frontenac** regarding his appointment as Governor. In addition to other instructions, **Louis XIV** ordered **Frontenac** to maintain the *habitants* in the exercise and management of arms for the defense of the colony and make them ready for offensive attacks if necessary; and to encourage the *habitants* to be involved in fisheries and lumbering.⁸⁸

The Compagnie des Indes Occidentales appointed Charles Aubert, sieur de LaChesnaye, to sit on the Conseil Souverain:

23 April 1672 – The *Compagnie des Indes Occidentales* appointed **Charles Aubert, sieur de LaChesnaye**, to sit on the *Conseil Souverain* and to represent their interests. His rank would be next to the first councilor.⁸⁹

Louis XIV gave Talon permission to return to France:

17 May 1672 – **Louis XIV** gave **Talon** permission to return to France for the restoration of his health.⁹⁰

War in Europe:

1672 to 1679 – **France, England, and Sweden** were at war with the **Dutch Republic, Spain, and the Holy Roman Empire**.⁹¹

Jean Péré found a mine:

1672 – **Jean Péré** found a mine in the Lake Superior region.⁹²

Albanel, Denis de Saint-Simon, and Sébastien Provencher reached Hudson Bay:

1 June to 1 August 1672 – **Albanel, Denis de Saint-Simon, Sébastien Provencher**, and 16 **Native Americans** departed from Nataschegamiou (an unidentified village) to continue their expedition to Hudson Bay. The journey was difficult because of the number of portages required to avoid the rapids. On 10 June, they reached the

⁸⁵ NYCD Vol. 9, pp. 71-73 (extracts of report to Colbert).

⁸⁶ Langer, p. 463.

⁸⁷ DCB, Frontenac's biography. Frontenac's biography in the DCB should be read prior to reading any of his correspondence or pre-20th century accounts of his life or activities. Also see: W.J. Eccles, *Frontenac- The Courtier Governor* (Lincoln, Nebraska and London: University of Nebraska Press, 2003), hereafter Eccles, *Frontenac*. When reading Frontenac's letters in Margry or other sources, it is advisable to read other correspondence about the same subject in order to get a more objective viewpoint of the issue. Frontenac often used his letters to defend himself, as well as to blame others for a particular problem.

⁸⁸ NYCD Vol. 9, pp. 85-88 (extracts from Louis XIV's instructions).

⁸⁹ PAC1900-1901, p. 58.

⁹⁰ PAC1900-1901, p. 254.

⁹¹ Langer, p. 479.

⁹² DCB, Péré's biography; WiHC, Vol. 16, p. 115.

watershed between the St. Lawrence Valley and Hudson Bay. Over the next three days they encountered **Native Americans** who tried to prevent them from proceeding farther, but **Albanel** held a conference with them. He presented them with gifts and reminded them that the **French** had delivered the country from **Iroquois** incursions; therefore, they had the right to travel in the area that they had subdued. He also informed them that the **Iroquois** now had missionaries and that the **French** wanted to establish missionaries for the northern tribes. He pleaded with them to abandon their plans to trade with the **English** and to resume their journeys to Lake St. John where they would always find missionaries to instruct them. The following day, the chiefs asked **Albanel** to remain so that he could instruct them. **Albanel** consented to baptize the children, but told the adults that he needed to continue his journey and that if they went to Lake St. John, he would return there to instruct them. **Albanel** and his companions departed from the **Native Americans** on 16 June. They reached Lake Mistassini on 18 June and Lake Nemiskau on June 25. **Albanel** and his companions followed the Rupert River west to James Bay on Hudson Bay; when they reached the Bay on 28 June, they found an **English** ship and two houses, but saw that the **Native Americans** had departed. On the following day, a canoe departed to search for the **Native Americans** who lived in the area, but **Albanel's** guides wanted to return home. On 1 July, **Albanel** was able to convince the guides to continue their journey. After travelling about 20 leagues on the coast of James Bay, they reached a large encampment of **Native Americans**. **Albanel** assured them that he had come to instruct them; not to trade. Prior to departing on his return journey, **Albanel** was able to instruct and baptize 62 adults and children; he also left a letter for **Radisson** with the **Native Americans**. **Albanel** and his companions departed from James Bay on 6 July following the Rupert River to Lake Nemiskau. They raised the arms of France on 9 July at the point of an island that intersected Lake Nemiskau. On 19 July, **Albanel** raised the king's arms on the Minahigouskat River to serve as a safeguard to all tribes against the **Iroquois**. **Albanel** and his companions reached Lake St. John on 23 July and were surprised to learn that the **Mistassini** had been waiting for him for a month. He baptized 30 adults and left Lake St. John on 29 July for Chicoutimi where they met a guide who escorted them to Québec. **Albanel** described his journey as follows, "There are 200 saults, or water-falls, and consequently 200 portages. . . . There are 400 rapids. . . . Going and returning, the distance is 800 leagues; we covered 600 in less than 40 days." From the date of his departure, **Albanel** was able to baptize 200 adults and children.⁹³



Portion of Guillaume (de) L'Isle's 1703 map

Carte du Canada ou de la Nouvelle France et des découvertes qui y ont été faites. The cropped portion of the map illustrates the area travelled by Albanel, Denis de Saint-Simon, Sébastien Provencher, and their Native Guides in the first successful overland expedition to Hudson Bay. Tadoussac in the lower right and James Bay in the upper left.

The complete map is available from *BAnQ*⁹⁴

⁹³ *JR*, Vol. 56, pp. 167-217; *DCB*, Albanel's and Denis/Denys' biographies.

⁹⁴ *BAnQ*, (<http://www.banq.qc.ca/accueil/>) [Collections](#)> [Collection numérique](#)> [Cartes et plans](#).

Colbert sent instructions to Talon:

4 June 1672 – **Colbert** instructed **Talon** that he should remain in Canada only until September or October. **Colbert** felt that there was nothing more important to New France than the discovery of the passage to the South Sea; he informed Talon that he could promise a good reward to the person who shall discover it. **Talon** may make the decisions regarding the discovery and exploitation of mines and the establishment of manufacturing. **Louis XIV** did not want the colonists of New France to grow tobacco because it would be detrimental to the Islands of the Americas. It would be advantageous to induce the colonists to devote themselves to navigation, fisheries, and manufactures. **Talon** should not be surprised at the lull in the fur trade; **Colbert** felt that the lull would force the settlers to devote themselves more closely to agriculture, trade, and industry.⁹⁵

Louis XIV sent instructions to Frontenac and Talon:

4 June 1672 – **Louis XIV** instructed **Frontenac** that he must issue the “most stringent injunctions” against those who left their farms to go away long distances for hunting or fishing. On the same day, he instructed **Talon** that he must prevent the volunteers of Canada from going out hunting and fur trading because this prohibition would force the **Native Americans** to come to Québec and Montréal for trading.⁹⁶

The *coureurs de bois* began to trade with the Dutch and the English:

Circa 1672 – The *coureurs de bois* began to form groups and distributing information regarding a planned rendezvous. They threatened to build their own forts and to move to Manhattan and Orange where they would be well received and receive every protection. They began to take their furs to the **Dutch** and **English**; thereby prejudicing New France.⁹⁷

Talon forbade the French Canadians to leave the colony for a trading voyage without a license:

5 June 1672 – **Talon** issued an ordinance forbidding anyone from leaving the colony for a trading voyage without first obtaining a license from the Governor or the Intendant.⁹⁸

The Jesuits founded the St. François Borgia mission for the Huron/Petun:

1672 – The **Jesuits** founded St. François Borgia at St. Ignace, Michigan, a mission serving the **Huron/Petun**.⁹⁹

The Huron/Petun and the Ottawa established themselves at St. Ignace:

Summer 1672 – The **Huron** constructed a fort near the St. Ignace chapel; the same year, the **Ottawa** established a village near the chapel.¹⁰⁰

Frontenac sailed from France:

28 June 1672 – **Frontenac** sailed from La Rochelle to New France. Prior to his departure, **Colbert** instructed him that he should not usurp the functions of the intendant, the *Conseil Souverain*, or the lower court officers of justice.¹⁰¹

Talon commissioned Louis Jolliet to search for the South Sea and the Mississippi:

Summer 1672 to 8 December 1672 – **Talon** commissioned **Louis Jolliet** to “search for a water route to the Sea of the South and for ‘the great river which [the Indians] call Michissipi, and which it is believed, discharges itself in the Sea of California.’” **Talon** warned **Jolliet** that New France would not finance the expedition.¹⁰²

⁹⁵ NYCD Vol. 9, pp. 89-90 (extracts from Colbert’s instructions); PAC1900-1901, pp. 58, 254.

⁹⁶ PAC1900-1901, pp. 58, 254.

⁹⁷ NYCD Vol. 9, pp. 90-91 (excerpts from Frontenac’s 11/1672 letter to Colbert).

⁹⁸ DCB, Talon’s biography.

⁹⁹ Tanner, Chart: French Missions in the Great Lakes 1636-1698.

¹⁰⁰ Dunnigan, p. 355 (chronology); JR, Vol. 57, p. 247.

¹⁰¹ DCB, Frontenac’s biography.

¹⁰² Jean Delanglez, S.J., Ph.D., *Life and Voyages of Louis Jolliet (1645-1700)* (Chicago: Institute of Jesuit History, 1948), pp. 104-106; DCB, Talon’s, Jolliet’s and Marquette’s biographies; Jolliet’s biography identifies all of the men; Jaenen, pp. 149-150; JR, Vol. 58, pp. 91-93.



Alfred Laliberté's Sculpture of Louis Jolliet at the Parliament Building in Québec¹⁰³

Frontenac's actions shortly after his arrival in New France brought him in conflict with other officials in New France:

Autumn 1672 – **Frontenac** arrived in New France. **Talon** sailed for France in November even though **Louis XIV** had not appointed a new intendant. **Frontenac** assumed that he should assume the duties and powers formerly reserved for the Intendant. **Frontenac's** actions soon brought him into conflict with the *Conseil Souverain*, the governor of Montréal and several of the leading French colonists. During his tenure, he was sharply criticized for his favoritism towards **La Salle** and his personal involvement in the fur trade.¹⁰⁴

The mission to the Mascoutin had more than doubled in size since his last visit in 1670:

13 August 1672 – **Allouez** arrived at the St. Jacques mission to the **Mascoutin**. After **Allouez** found a separate lodging for himself, he noted that the village had more than doubled in size since autumn 1670. The village consisted of 20 **Illinois** cabins, 30 **Kickapoo** cabins, 50 **Mascoutin** cabins, 90 **Miami** cabins, and three **Wea** cabins.¹⁰⁵

Fifteen filles du Roi arrived in New France:

31 August 1672 – Fifteen *Filles du Roi* arrived in New France. Five remained in Québec; four travelled to Trois-Rivières; and six travelled to Montréal.¹⁰⁶

Frontenac forbade the merchants to sell to the *coureurs de bois*:

24 September 1672 – **Frontenac** issued an ordinance which forbade the residents/merchants from selling merchandise to the *coureurs de bois* or buying furs from them.¹⁰⁷

Louis Jolliet signed contracts with the men whose trading expedition would finance his exploration of the Mississippi:

1 and 2 October 1672 – **Louis Jolliet** signed a contract with the two partners and four men who would go on a trading expedition to Michilimackinac that would finance **Jolliet** and **Marquette's** expedition down the Mississippi. His partners were his brother, **Zacharie**, and **François de Chavigny, sieur de LaChevroitière**; the other men were **Jean Plattier, Pierre Moreau dit La Toupine, Jacques Largillier, and Jean Thibierge**.¹⁰⁸

¹⁰³ www.Wikipedia.org, accessed 2 January 2014.

¹⁰⁴ *DCB*, Frontenac's biography.

¹⁰⁵ *JR*, Vol. 58, p. 21.

¹⁰⁶ Gagné, pp. 41, 42.

¹⁰⁷ *PAC1885-1886*, p. xxxv.

¹⁰⁸ *DCB*, Jolliet's biography (identifies all of the men); Jaenen, p. 70 (identifies Zacharie and Louis Jolliet, Moreau, de Chavigny and Largillier).

Conflicts between the *Compagnie des Indes Occidentales* and the merchants:

8 October 1672 – **Charles Bazire**, clerk of the *Compagnie des Indes Occidentales*, complained to **Talon** about the frauds committed by merchants to the prejudice of the *Compagnie*. **Talon** issued an ordinance ruling the merchants must pay the duties prior to the furs entering their stores. The merchants replied by sending a petition signed by **Joseph Petit dit Bruneau, J. Quittand, François Hazeur, Pouquet and Jean Grignon**. The petition stated that the ordinance was contrary to the **King's** intentions, would ruin trade, and would be a source of annoyance to the settlers. A 14 October 1672 letter of the merchants insisted that the ordinance be revoked because it paralyzed trade. A group of settlers also sent a petition to **Talon** complaining about the ordinance. The settler's petition was signed by: **Jacques Le Neuf, sieur de LaPoterie; Claude Charron, Thierry Delestre, Louis Le Bertier, François Hazeur, Gauthier, Charles Denis, Charles Denis, sieur de Vitré; C. Chatte, Charles Roger, Nicolas Gouvreau/Gouvreau, Hippolyte Thibierge/Tebierge, Nicolas Durand, Bertrand Cheney/Chesnay, Pierre Nolan, Jean Picard, Jean Crevier, de Sienne, and Jean Lemire.**¹⁰⁹

Frontenac reported to Colbert regarding trading:

2 November 1672 – **Frontenac** informed **Colbert** that he had issued additional ordinances regarding trading with the **Native Americans**. **Frontenac** planned to go to Montréal in the spring to oversee the activities of the *coureurs de bois* and to make an example of them. He warned **Colbert**, however, that a governor was hardly in a position to execute **Louis XIV's** and **Colbert's** orders regarding trading. **Frontenac** requested that the inhabitants of New France be exempted from duties on liquors and other merchandise. He informed **Colbert** that **Courcelle** would relate all that he had planned for a fort on Lake Ontario. **Courcelle** believed that the fort was necessary to prevent the **Iroquois** from taking the furs which they had obtained from the **Ottawa** trading territories and to trade with the **Dutch**; thereby compelling them to trade with the French Canadians. **Frontenac** planned to visit Lake Ontario to select a location for the post which would also support the mission at Kenté/Quinté. He also requested that **Louis XIV** send troops to New France.¹¹⁰

Jolliet and Marquette planned their exploratory voyage:

8 December 1672 – **Jolliet** and his companions reached Sault Ste. Marie bearing **Frontenac's** and **Talon's** orders regarding the exploration of the Mississippi. **Jolliet** presented **Marquette** with **Dablon's** official order that **Marquette** accompany **Jolliet** on the expedition. The two men spent the winter and early spring planning the exploration of the Mississippi. **Jolliet** and **Marquette** probably spent part of their time at the Sault and part at the St. Ignace mission. Their preparations included interviewing the **Native Americans** and drawing a preliminary map based on their interviews.¹¹¹

Frontenac complained to Colbert about the Dutch:

16 February 1673 – **Frontenac** complained to **Colbert** about the difficulty of the intrigues of the **Dutch** and the difficulty of subjecting the *coureurs de bois* to his orders.¹¹²

Frontenac planned an expedition to Lake Ontario:

Spring 1673 – The **Iroquois** were making every effort to destroy the **French-Canadian** trade with the **Ottawa**; **Frontenac** was warned that the **Dutch** were trying to induce the **Iroquois** to conclude a treaty with the **Ottawa** and to break the peace treaty with the **French Canadians**. **Frontenac** decided to do what he could to thwart the efforts of the **Dutch** and **Iroquois**. He knew that his plans would not please certain people, so he announced that he intended to visit the Kenté mission and that he would invite the **Iroquois** to visit the mission in order to assure them of **Louis XIV's** protection, and to urge them to maintain the peace. He invited the military officers to accompany him and commandeered men from both sides of the St. Lawrence as escorts. He ordered the construction of two

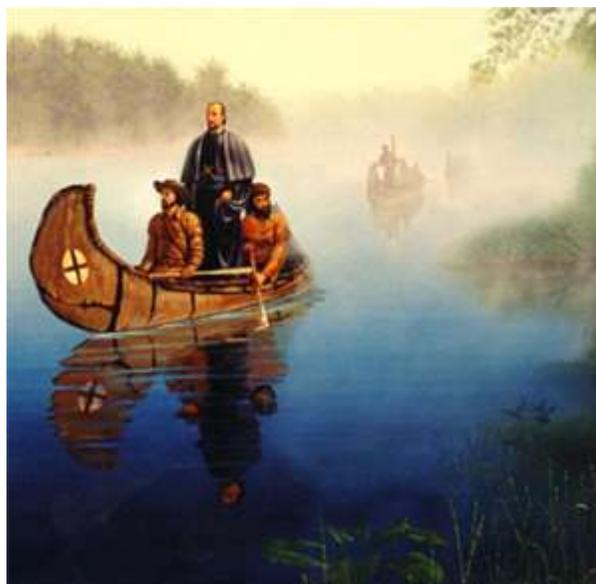
¹⁰⁹ *PAC1900-1901*, pp. 58-59 (in many cases only the surname is provided and a number of men are not found in Jetté or *PRDH*).

¹¹⁰ *NYCD* Vol. 9, pp. 90-90 (excerpts from Frontenac's letter to Colbert); Preston, pp. 105-106 (excerpts from Frontenac's letter to Colbert re fort on Lake Ontario); *PRDQ1886-1887*, pp. 137-138 (request regarding the exemptions).

¹¹¹ *DCB*, Marquette's biography; *JR*, Vol. 58, pp. 91-93; *JR*, Vol. 59, pp. 88-89 (arrival of Joliet at Michilimackinac with Frontenac's and Talon's orders and Marquette's delight at the news "since I saw that my plans were about to be accomplished")

¹¹² *PAC1885-1886*, p. xxxvi.

bateaux which could carry six small cannon; he also gathered all provisions necessary for constructing a fort. After he left Québec, **Frontenac** was told various rumors about the **Iroquois** and the **Dutch** to try to prevent him from making the journey.¹¹³



An Artist's depiction of Marquette and Jolliet exploring the Illinois River on their return voyage¹¹⁴

Jolliet's and Marquette's voyage on the Mississippi:

17 May 1673 to June 1674 – **Louis Jolliet**, **Jacques Marquette, S.J.**, **Jacques Largillier**, and their four companions (possibly **Jean Plattier**, **Pierre Moreau**, **Jean Thibierge**, and an unidentified man), left St. Ignace, followed the Lake Michigan shore to the St. François Xavier mission (at present-day De Pere, Wisconsin). They took the Lower Fox River south to a point where **Mascoutin** guides may have led them to the portage to the Wisconsin River (south of present-day Portage, Wisconsin). The explorers proceeded west on the Wisconsin River until they reached the Mississippi (a few miles south of present-day Prairie du Chien, Wisconsin) on 15 June. About 25 July, they reached a **Quapaw** village on the west bank of the Mississippi (between present-day Knowlton and Ratio, Arkansas). While they were with the **Quapaw**, they learned that they were approaching **Spanish** settlements. **Marquette** and **Jolliet** were sure that the Mississippi emptied into the Gulf of Mexico and determined that if they proceeded farther, they might be imprisoned or killed by the **Spanish**, risking the loss of all they had learned. Although the **Quapaw** told them that they were within 50 *leagues* from the Gulf of the Mississippi, they were actually over 700 miles north. On their return journey, they traveled north on the Mississippi to the Illinois River. They took the Illinois River northeast to the Des Plaines River, followed the Des Plaines to the Chicago Portage, and entered Lake Michigan at the present-day Chicago River. They followed the western shore of Lake Michigan to present-day Sturgeon Bay, portaged to present-day Green Bay and then to the St. François Xavier mission, which they reached about mid-October 1673. **Marquette** spent the winter at the mission due to ill health. **Jolliet** spent the winter of 1673-1674 in Sault Ste. Marie making copies of his log book and the map he had drawn during the journey. At the end of June 1674, his canoe capsized at the St. Louis rapids; two **French Canadians** and an **Illinois** slave drowned, and all of **Jolliet's** papers were lost. The copies of **Jolliet's** journal left at Sault Ste. Marie were destroyed in a fire. When he returned to Montréal, **Jolliet** suggested digging a canal between the Chicago River and the Des Plaines River to connect the Great Lakes to the Mississippi.¹¹⁵

¹¹³ Preston, pp. 108-114 (excerpts from Frontenac's 13 November 1673 letter to Colbert)

¹¹⁴ *Illinois State Museum*,

http://www.museum.state.il.us/exhibits/changes/htmls/Current/historical_illinois/historic_il_intro.html .

¹¹⁵ Delanglez, *Jolliet*, pp. 100-129 (Delanglez places the ending point north of the confluence of the Arkansas River and the Mississippi River. Jolliet and Marquette regarded the Illinois and Des Plaines Rivers as one river, which they named the St. Louis); *JR*, Vol. 58, pp. 12-13, 91-109 (the portion of the volume contains Dablon's "remarks" about the advantages that New France can gain from this voyage); Vol. 59, pp. 13-16, 66, 85-163 (Dablon's account



John Henry de Rinzy's watercolor painting of Frontenac *en route* to Cataracoui. Available from LAC¹¹⁶

Frontenac established Fort Cataracoui/Frontenac:

May to 1 August 1673 – In May, **Frontenac** sent **La Salle** to the **Onondaga** to invite the **Iroquois** to meet **Frontenac** at the Kenté mission. **Frontenac** and about 400 men left Lachine on 27 June in two *bateaux* and 120 canoes, intending to meet the **Iroquois** at the mission. While they were *en route*, **Frontenac**'s men provided him with alternative sites for the fort, including one near the present-day Trent River and another one on the south shore of Lake Ontario, known as *La Famine* at the mouth of present-day Salmon River. Two **Iroquois** canoes met **Frontenac** on 9 July 1673 at Chimney Point (present day Lisbon, New York) with letters from **La Salle**. The letters advised **Frontenac** that the **Iroquois** living south of Lake Ontario were jealous that **Frontenac** had chosen the Kenté site for the meeting and that 200 **Iroquois** awaited him at Kenté. **Frontenac** was concerned about the **Iroquois** jealousies; based on a map supplied by **La Salle**, he chose the harbor at the conjunction of Cataracoui/Cataracouli River with Lake Ontario (present-day Kingston, Ontario) because he believed that this site would allow him to see the **Native Americans** who crossed the lake as well as those who headed north. **Frontenac** ordered **François Salignac de Fénelon** and **François Saturnin d'Urfé** to go to the mission at Kenté and invite the **Iroquois** to meet **Frontenac** at Cataracoui/Cataracouli. On 12 July 1673, **Frontenac** met with the **Iroquois** at the first opening on Lake Ontario. The **Iroquois** met the governor, exchanged greetings, and guided **Frontenac** to the site of the new post. **Frontenac** explored the area and found lands suitable for cultivation, timber and wood, a good harbor, and a good look out on a point. **Frontenac** met with the **Iroquois** the following morning at daybreak; they were astonished that the preparations that had been made for the meeting. Each of the **Iroquois** ambassadors delivered speeches and presented wampum belts; **Charles Lemoine de Longueuil** translated **Frontenac**'s speech; **Frontenac** offered the ambassadors tobacco, a gun for each nation, raisins, and prunes for the women, and wine,

of the voyage); *DCB*, Jolliet's, Marquette's, Largillier's biographies; Jaenen, pp. 151-153; Raymond Douville, *Jacques Largillier dit 'le castor', coureur des bois et 'frère donné,'* in *Les Cahiers des Dix*, (Montréal: Société des Dix, 1964) (hereafter *Largillier article*), Vol. 29, pp. 53-54. (Douville states that Jean la Rouxelière (or Rouxcel de Larousselière) may have been the unnamed companion of Jolliet and Marquette when they descended the Mississippi). See the following for a discussion of Marquette's map and the maps attributed to Jolliet which Delanglez has determined are copies drawn by others: Delanglez, *Jolliet*, pp. 61-81; Delanglez, *Some La Salle Journeys*, pp. 22-39; Winsor, *Narrative*, Vol. 4, pp. 178-179, 207-222.

¹¹⁶ *Library and Archives Canada (LAC)*, http://www.collectionscanada.gc.ca/lac-bac/search/arch_adv, Mikan #2837516.

brandy, and biscuits. That same day, **Hugues Randin** and his men began felling the trees for construction of the fort, nearly clearing the site by 14 July. **Frontenac** entertained two or three chiefs at his table at each meal. On 17 July, **Frontenac** held another meeting with the **Iroquois**, he encouraged them to keep the peace, release **Huron** prisoners, become Christian, and trade there; he also presented them with additional presents, including 15 guns, powder, lead, and clothing. In the usual **Native-American** fashion, they asked to meet with **Frontenac** the following day to give him their reply. On the following day, the **Iroquois** ambassadors assured **Frontenac** of their submission, expressed their joy at the establishment of the fort, concluded peace with the **Algonquin**, and asked **Frontenac** to set the prices of French-Canadian goods. **Frontenac** replied that he could not fix prices at that time. He encouraged them to send their children to be educated in New France. Construction of the fort, a 46 foot building, and a 20 foot store was completed by 20 July; the men had also cleared 20 *arpents* of land surrounding the fort. The ambassadors started to return to their homes on the same day. On 21 July, **Iroquois** representatives from Kenté arrived at the fort; they met with **Frontenac** on 23 July and expressed the same peaceful intentions. In the succeeding days, **Frontenac** ordered the storage of provisions, appointed **Gabriel de Laribourde**, a Récollet, chaplain, and appointed the men who would remain at the garrison, as well as workers. **Frontenac** and the few remaining men left the fort on 27 July and met the convoy that was transporting a year's worth of supplies to the post on the following day. He arrived at Montréal on 1 August. **La Salle** was not left in command of the fort, but he did command it temporarily sometime during the fall. The post was known as Fort Cataracoui, and later as Fort Frontenac. After he returned to the mother colony, **Frontenac** ordered the construction of a sailing boat for Lake Ontario; thereby making the French Canadians masters of Lake Ontario. When **Louis XIV** was eventually shown a map of the area, he was amazed at the location because from a military point of view, the obvious site was one commanding the St. Lawrence; **Courcelle** had recommended that location in 1671. In addition to the French Canadians already named, the following men accompanied **Frontenac** on the expedition: **François Provost/Prevost**, **Jacques Chambly**, **François Lenoir dit Rolland**, **Séraphin Margane de Batilly** and **Lavaltrie**, **Olivier Morel de LaDurantaye**, **Jacques Leber**, **Antoine Lafresnaye de Brucy**, **Sidrac Michel Dugué de Boisbriant**, **Pierre Saint Ours**, **Antoine Pécaudy**, *sieur* de Contrecoeur; **Alexandre Berthier de Bellechasse** and **Villemur**, and **François Chavigny de LaChevrotière**.¹¹⁷



Illustration of Frontenac greeting the Iroquois at Fort Cataracoui/Frontenac¹¹⁸

¹¹⁷ NYCD Vol. 9, pp. 95-114 (Frontenac's journal); LAC, Mikan #, 3037254; Preston, pp. 10, 20-24, 30, 106-108-114 (excerpts from Frontenac's journal and his 13 November 1673 letter to Colbert); DCB, Rémy de Courcelle's and Frontenac's biographies; (does not provide an exact date); Cataracoui Archeological Research Foundation, (<http://www.carf.info/kingstonpast/fortfrontenac.php>), Winsor, *Narrative*, Vol. 4, p. 222; Delanglez, *La Salle Calendar*, pp. 286-287. Frontenac did not have Louis XIV's permission to establish the post. The erection of the fort enraged the fur traders and merchants of Montréal because they feared that the post would deprive them of some part of the fur trade with the western allies of the French. The *habitants* were incensed because Frontenac had used them to construct the fort and to transport supplies to it. By 1674, Frontenac had leased the fort to Charles Bazire and Jacques Leber for one year, but objections were raised to the lease.

¹¹⁸ Cataracoui Archeological Research Foundation, <http://www.carf.info/kingston-past/fort-frontenac>. The site does not identify the painter.

Nouvel warned Frontenac about Chouart de Groiseilliers' efforts to gain the fur trade from New France:

29 May 1673 – **Henri Nouvel, S.J.**, wrote from Sault Ste. Marie to **Frontenac**. The letter warned **Frontenac** about the efforts **Médard Chouart de Groiseilliers** had taken to sow dissent among the **Native American** Allies and to secure the **Algonquin** fur trade by liberally distributing presents to the **Native Americans** at Hudson Bay. He also reported that the **Mississauga** had gone on their winter hunt with the **Iroquois** and that the **Iroquois** had sent considerable presents to the **Native Americans** around the Great Lakes in order to secure the fur trade. **Nouvel** suggested that the **Dutch** may have instigated the **Iroquois**' visits, or alternatively, that the **Iroquois** were trying to beguile the **French-Canadian Allies** into renewal of a war if they were successful in their war against the **Susquehanna**, their only remaining enemies. **Nouvel** predicted that these events would cause a decided prejudice against New France. He assured **Frontenac** that all the missionaries were doing all that they could to retain the loyalty of the **Native Americans**.¹¹⁹

The Native Americans living at Sault Ste. Marie feared Sioux attacks:

Circa 1673 – The **Native Americans** living at Sault Ste. Marie preferred to live near the mission Church, rather in a fort, because of their fear of attacks by the **Sioux**.¹²⁰

Louis Nicolas, S.J., began a mission to the Bersiamites and Papinachois:

May/June 1673 – **Louis Nicolas, S.J.**, began a mission to the **Bersiamites** and **Papinachois** who lived near Sept Îles. When he reached the area, he found that two of the **French** traders who wintered there had died from scurvy. **Nicolas** and the remaining **French** traders left the area shortly thereafter, but **Nicolas** promised to return the following spring. While he was on his mission, **Nicolas** was able to baptize 26 **Native Americans**; *Monsieur Lambert* (probably one of the sons of **Eustache Lambert**) acted as godfather one of the converts. **Nicolas** closed his report by advising the authorities to open fisheries for seal, whale, and salmon. He believed that the fisheries would provide an excellent opportunity for a summer mission.¹²¹

Colbert sent orders to Frontenac:

13 June 1673 – **Colbert** instructed **Frontenac** that he must prevent the settlers from wandering in the woods to trade with the **Native Americans**. He advised **Frontenac** that **Louis XIV** could not provide much assistance to New France this year because of the war. The colony must support itself in case of war with the **Iroquois**. **Frontenac** must endeavor to get the duties levied while preserving the freedom of trade between the settlers.¹²²

Louis XIV prohibited fur trading without a permit:

Circa June or July 1673 – **Louis XIV** issued an ordinance which prohibited fur trading without a permit.¹²³

The population of New France was 6,705:

1673 – The population of New France was 6,705; the population of Plaisance, Newfoundland, was 63.¹²⁴

Marquette drew a map of the exploration with Jolliet:

1673 to 1675 – **Jacques Marquette** drew a map of the exploration that he had made with **Louis Jolliet**. The map was rather crude and showed the location of various **Native American** tribes as well as using **Native-American** language for the Missouri (Pekittan8i) and the Ohio River (8ab8skig8). **Marquette** only illustrated the most western part of the Ohio.¹²⁵

¹¹⁹ *DCB*, Nouvel's biography; *JR*, Vol. 57, pp. 8, 20-23.

¹²⁰ *JR*, Vol. 57, pp. 206-207.

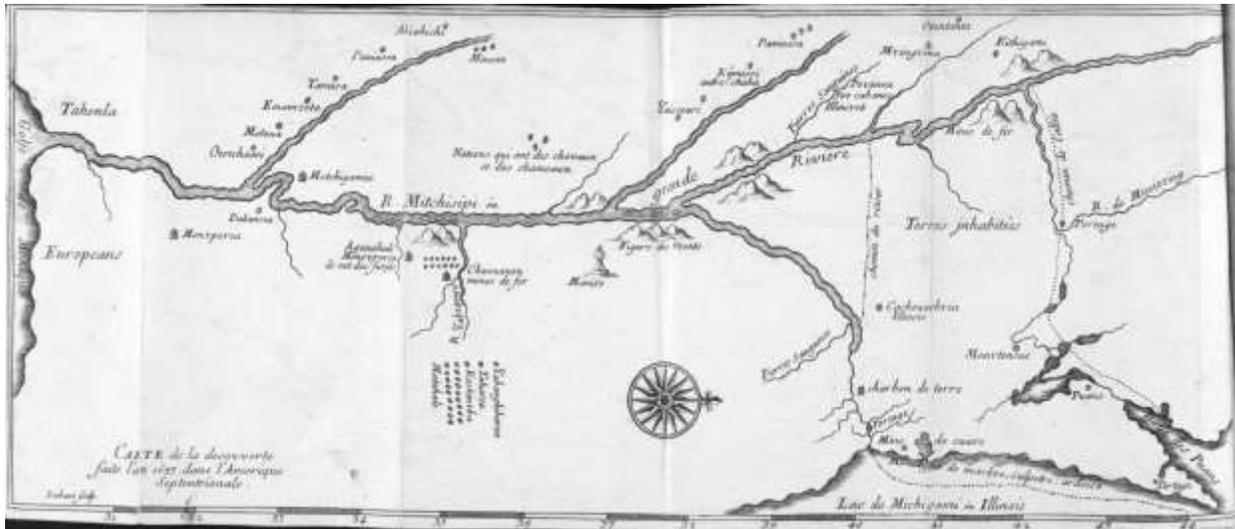
¹²¹ *JR*, Vol. 59, pp. 47-63.

¹²² *PAC1900-1901*, pp. 255-256; *NYCD* Vol. 9, p. 95 (extracts of memo to Frontenac – contains different excerpts).

¹²³ *PAC1900-1901*, p. 62 (The ordinance is referred to, but not quoted)

¹²⁴ Statistics Canada.

¹²⁵ *JR*, Vol. 59, p. 108 (Marquette's 1673-1674 map); 154 (Melchisédech Thévenot's 1681 map which he attributed to Marquette); Hayes, *America Discovered*, p. 73, map, 91 (Marquette's map).



Melchisédech Thévenot's 1681 map *Carte de la découverte fait l'an 1673 dans l'Amérique Septentrionale*¹²⁶

The map illustrates Jacques Marquette, S.J., and Louis Jolliet's voyage on the Mississippi.

Note that the map is oriented with north pointing right;

Lake Michigan and Baie des Puans are on the bottom right corner of the map.

La Salle and Lamberville informed Frontenac of the Iroquois reaction to his expedition:

10 August to September 1673 – **La Salle** informed **Frontenac** that he had completely won over the **Iroquois**; no one had ever given them such generous gifts. **Jean Lamberville, S.J.**, wrote a similar letter to **Frontenac** on 9 September 1673. **Lamberville** wrote another letter to **Frontenac** informing the governor that he had learned that the **Dutch** had made great offers to the **Iroquois** to get rid of the French Canadians; had **Frontenac** not met with the **Iroquois**, **Lamberville** was sure that the **Iroquois** would have killed all the French Canadians in *Iroquoia* or chased them out of the country.¹²⁷

Fifty-one Filles du Roi arrived in New France:

3 September 1673 – Fifty-one *Filles du Roi* arrived in New France. Forty-two remained in Québec and nine travelled to Montréal.¹²⁸

James II, Duke of York, married Maria d'Este:

20 September 1673 – **James II, Duke of York**, and heir to his brother, **Charles II**, married by proxy in a Catholic ceremony **Maria d'Este of Modena**, daughter of **Alfonso IV, Duke of Modena**, and **Laura Martinozzi**.¹²⁹

Jean Pierron, S.J., travelled to New England, Maryland, and Virginia:

Fall 1673 to spring 1674 – **Jean Pierron, S.J.**, spent the winter of 1673/1674 in Acadia. Starting in the spring, he travelled in disguise through New England, Maryland, and Virginia. While he was in Maryland, he met three English Jesuits and suggested to his superiors that they send him to help the Jesuits in Maryland. His request was not granted and he returned to his mission among the **Iroquois** until 1678 when he returned to France.¹³⁰

Frontenac informed Colbert about his voyage to Fort Cataracoui and his future plans for the fort:

13 November 1673 – **Frontenac** wrote to **Colbert** informing him of his voyage to Fort Cataracoui; he hoped **Colbert** would approve of the voyage because it “has assured peace and preserved a trade which was about to be lost”. **Frontenac's** letter outlined the recent history with the **Iroquois**, his preparations and the construction of the

¹²⁶ Bibliothèque et Archives nationales du Québec (<http://www.banq.qc.ca/accueil/index.html>), Accueil, Collections Collection, numérique Cartes et plans.

¹²⁷ Preston, pp. 107-108 (excerpts from letters to Frontenac).

¹²⁸ Gagné, pp. 41, 42.

¹²⁹ *Wikipedia.org*, accessed, 4 October 2009.

¹³⁰ *JR*, Vol. 59, pp. 71-73; *DCB*.

fort. In addition to the sailing boat that was being constructed on Lake Ontario, **Frontenac** proposed that the French Canadians construct another sailing boat on Lake Erie which could be used to sail on Lakes Huron and Michigan. **Frontenac** hoped that **Colbert** would reimburse his expenses. **Frontenac** offered to supply the trade goods which would be transported to Fort Cataracoui in the winter and following spring until **Colbert** approved a trading company which **Frontenac** had proposed to some of the principal traders and merchants. The trading company would be established to maintain the fort.¹³¹

Frontenac ordered the residents of Montréal to pay an annual sum of 50 livres to supply lodging for the soldiers in the garrison:

3 December 1673 – **François Dollier de Casson** held a meeting with several inhabitants of Montréal about renting a lodging to serve as a guard room for the soldiers of the garrison; on the same day, they established a fund to pay the rent on the building. On 28 December 1673, **Frontenac** issued an ordinance which obliged the residents of Montréal to pay an annual sum of 50 livres to supply lodging for the soldiers belonging to the garrison.¹³²

The Jesuits established Notre-Dame de Lorette for the Christian Hurons:

27 December 1673 – The **Jesuits** established Notre-Dame de Lorette for the Christian **Hurons** because they needed more land and woods. The **Hurons** gave the **Jesuits** their own cabin which functioned as a house and chapel until their stone chapel was completed on 24 November 1674.¹³³

¹³¹ Preston, 25, pp. 108-114 (excerpts from Frontenac's letter to Colbert).

¹³² *PRDQ1886-1887*, pp. 85-86.

¹³³ *JR*, Vol. 58, pp. 145-169; *JR*, Vol. 60, pp. 25-103.