

the Ottawas. Dablon¹ is sent to reinforce him, and to act as superior of that mission. They are stationed at Sault Ste. Marie, and Allouez has also ministered at Chequamegon. A third church will soon be established at Green Bay. A peace has been negotiated between the Iroquois and the Ottawas; but the fickle temper of these savage peoples makes the duration of the peace somewhat uncertain.

Allouez announces the conversion of an entire Ottawa tribe. These people had received instruction for several years, but had always made sport of the new religion. But at last the good seed has taken root, and they institute a complete reform. They abolish polygamy, give up their sacrifices, and flock to Allouez's little chapel.² Some of the conversions here made are described at length,—especially that of their chief, Kekakoung. A hundred of them have already been baptized—besides thirty-eight Hurons, who had fled to that country for refuge; and a hundred more, in other neighboring tribes.

Marquette, too, is stationed at Sault Ste. Marie, and he writes that “the harvest there is very abundant, and that it only rests with the Missionaries to baptize the entire population, to the number of two thousand;” but, knowing the fickle nature of the Indians, the Fathers are not disposed to trust them too far.]—*Jes. Relations*, l, pp. 17, 18, 249, 311; li, pp. 9–11, 21–51; lii, 14, 15, 199–213.

1670: GALINÉE AND DOLLIER DE CASSON AT SAULT STE. MARIE.

[Note: In 1669 Queylus, the Sulpitian superior at Montreal, conceived the idea of establishing missions among Western

¹ Claude Dablon was engaged in the New France missions from 1655 until his death in 1697. During 1668–71, he was among the Lake Superior tribes; during the next ten years, and from 1686 to 1693, he was superior of all the Canadian missions.—ED.

²Reference is here made to the Kiskakon clan (see p. 30, *ante*, note 1).—ED.

tribes. He accordingly sent two of his order, François Dollier de Casson and René de Bréhant de Galinée,—who had come with Queylus to Canada in the year preceding,—to travel with the explorer La Salle, to seek the Mississippi river, and to open the way, among hitherto unknown tribes, for Sulpitian missions. In pursuance of this commission, the two priests spent the winter of 1669-70 on the north shore of Lake Erie,—alone, since La Salle, on account of illness, returned to Montreal in the preceding October,—where they took possession of the country in the name of Louis XIV.; and made earnest but unavailing efforts to reach the Mississippi. But they met with disasters, which obliged them to give up the attempt. They proceeded to Sault Ste. Marie, and returned to the St. Lawrence in the spring of 1670. Galinée then made a map of the region which they had explored: Lake Ontario, Niagara, the north shore of Lake Erie, Detroit, and the east and north shores of Lake Huron—the first chart thereof known to exist.]—*Jes. Relations*, I, pp. 320-321.

1670: JESUIT MISSIONS AMONG THE WISCONSIN TRIBES.

[From the Jesuit *Relation* of 1669-70.]

[Synopsis: Much of this year's *Relation* is occupied by the report of the Ottawa mission, made by Dablon to his Quebec superior. He mentions its three centres of work—at Sault Ste. Marie, Chequamegon, and Green Bay; and gives a separate account of each; of its topography, resources, and inhabitants; and of the state of each mission.

Sault Ste. Marie is a resort for nineteen different tribes, most of whom come hither to fish during the summer. Some of these come from the region of Hudson Bay; and intercourse with them has led the missionaries to plan a journey to that distant land—partly to open the way for missionary work among those peoples, partly to discover a land route to the great and still mysterious "North Sea," and perhaps also the Japan Sea. They have, moreover, heard of the Mississippi river, and of the Illi-