

Of all the Nations toward the North, there are three, among others, who come to trade here; and very recently two hundred Canoes passed some time here.—*Jes. Relations*, liv, pp. 165–167.

1670–73: JESUIT MISSIONS IN THE LAKE REGION; TRIBAL
MIGRATIONS.

[From the *Jesuit Relations* of 1670–71, 1671–72, and 1672–73.]

[Synopsis: In Part III of the *Relation* of 1670–71 are described the Ottawa missions. It opens with a survey of these missions, of the tribes that they reach, and of the regions inhabited by those peoples; this résumé is illustrated by a map of Lake Superior and the adjacent lands, prepared by some of the missionaries. Besides the missions already familiar to the reader of these accounts,—at Sault Ste. Marie, Chequamegon, and Green Bay,—several new ones have been founded. New locations are assigned to several tribes that have been mentioned in previous documents; for the fierce Iroquois on the east, and the Sioux on the west, have made numerous raids upon the weaker tribes, who flee to whatever regions seem to offer even temporary security from their foes.

Dablon then relates how all the North and West has been annexed to the crown of France, the king “subjecting these nations to Jesus Christ’s dominion before placing them under his own.” This is accomplished by a formal ceremony at Sault Ste. Marie (June 4, 1671), at which St. Lusson takes possession, in the name of the king, of the territories “from Montreal as far as the South Sea, covering the utmost extent and range possible.” He plants a cross there, and raises over it the French royal standard, with ceremonies both civil and religious. Representatives of fourteen different tribes are present, whom Allouez addresses in eulogy of the king—“giving them such an idea of our incomparable Monarch’s greatness that they have no words with which to express their thoughts upon the subject.” His speech is reported at length; it is followed by one

from St. Lusson, "in martial and eloquent language." The ceremonies close with a bonfire, "around which the *Te Deum* was sung to thank God, on behalf of those poor peoples, that they were now the subjects of so great and powerful a monarch."¹

A report of the various branches of the Ottawa mission is now made. At the Sault, Druillettes is in charge. An epidemic breaks out there among the Indians, but wonderful cures of the sick are wrought by prayer—in cases of fever, hemorrhage, and even of paralysis, blindness, and deafness. These wonders lead the savages to embrace the faith; even the elders are desirous of instruction and baptism, and publicly declare (October 11, 1670) that "the Sault is Christian, and that the God of prayer is the Master of life." Many of these miraculous cures are related in detail. The result is equally marvelous; the chapel is filled on Sundays, and in the cabins instructions are given both day and night. In less than six months, Druillettes has baptized more than six-score children. But such blessings from God, and such honors paid to him, "doubtless stirred the wrath of Hell against this infant Church;" the chapel is consumed by fire January 27, 1671. Another and much finer building is soon erected, however; and "in it were baptized in a single day as many as twenty-six children."

The Ottawas have been driven by the Sioux from Chequamegon Bay, and part of the refugees have returned to their old home on Manitoulin Island. They ask for a priest, and André is assigned to this post. In the *Relation* is published the report of André upon his labors since August, 1670, among the tribes about Lake Huron. He first goes to the Mississaguas, whom he finds so pressed by famine that they are living on the inner bark of the fir-tree; but he is able to baptize seven newborn infants. On an island in Georgian Bay, he finds a large concourse of Indians from various tribes, who are "resuscitating" a dead chief—that is, giving his name to his son. The Father addresses the assembly, urging them to accept the Chris-

¹ For the procès-verbal drawn up by St. Lusson on this occasion, see *Wis. Hist. Colls.*, xi, pp. 26-29.—Ed.

tian faith, and to recognize the authority of the French governor. He then goes among the cabins, exhorting individuals; "in twelve days I baptized fifteen little children, while I left no one without adequate instruction." Thence he proceeded to Manitoulin Island, the old home of the Ottawas, to which many of them have returned. With them he remains until famine disperses the people, and he is compelled to depart, after almost perishing from starvation. His next station is Lake Nipissing, where he remains three months; he there gains "fourteen Spiritual children, through Holy Baptism." Although he suffers greatly from hunger, he is able to keep alive with acorns and rock tripe (an edible lichen). When the ice melts, he returns to Manitoulin, and instructs the Beaver tribe [Amikoués]; they can now capture enough moose to live in comparative comfort.

A long description is given of Mackinac Island, its fisheries, its phenomena of wind and tide, and the tribes who, now and in the past, have made it their abode. A favorite resort for all the Algonkin tribes; many are returning to it since the peace with the Iroquois. On this account, the Jesuits have begun a new mission, apparently on the island, called St. Ignace. Thither have fled the Hurons, driven from Chequamegon Bay by fear of the Sioux, "The Iroquois of the West;" and Marquette follows his flock.

The *Relation* is here interrupted by a detailed account of a remarkable display of parhelia ("sun-dogs," in common parlance), which appeared on the upper lakes in January and March respectively, in 1671.

Resuming his report of the missions, Dablon next describes that at Green Bay. He enumerates and locates the tribes dwelling in Wisconsin. He relates a journey made by himself and Allouez, in the autumn of 1670, to visit the tribes in the central and southern parts of the State. Arriving at Green Bay, they find serious disturbances—the Indians are plundering and ill-treating the French traders there, in revenge for wrongs which they have received from the soldiers at the French settlements. The Fathers quiet the savages, and call them together in a council; they announce the purpose of their coming hither, to teach

the Indians the way to heaven, and they also reprimand the latter for the current disturbances. On this occasion some of the warriors attempt to imitate the appearance and drill of the French soldiers at Quebec, but make themselves "the more ridiculous, the more they tried to comport themselves seriously. We had difficulty in refraining from laughter, although we were treating of only the most important matters—the Mysteries of our Religion, and what must be done in order not to burn forever in Hell."

The Fathers proceed up the Fox river, to visit the tribes thereon; they find at the De Pere rapids a sort of idol, adored by the savages—a rock, resembling a human bust. This the missionaries remove, and cast to the bottom of the river. After passing all the rapids, they reach the prairies and "oak-openings" of Winnebago county—"the fairest land possible to behold;" its beauty is vividly portrayed in their account. Here the abundance of game and wild rice renders the savages sedentary. They reach the Mascoutens and Miamis, who have fixed their abode in the same place, for common defense against the Iroquois. The Fathers address these people upon their need of the Christian religion, reinforcing their appeals, as usual, with a picture of the judgment-day, and a description of "the happiness of the Saints and the torments of the damned." The Indians listen with great wonder and respect; and afterward, not satisfied with the instruction given them through the day, "assembled during the night, in crowds, to hear a more detailed account of the Mysteries about which they had been told." The Fathers are regaled with many feasts, and have free access to the cabins; they avail themselves of every opportunity to instruct the people. Among three thousand souls they find but one sick person—a child who is dying of consumption. After receiving baptism, this child is restored to health.

Dablon devotes a chapter to the character, manners, and customs of the Illinois Indians, some of whom have come to dwell with the Mascoutens; and to the Mississippi river and valley, so far as he has learned about that region from the reports of the savages. He is delighted with the mildness and politeness of the Illinois tribe, and dilates upon the noble character and

kindness of their chief, who shows the missionaries every attention; they have strong hope that he will embrace the faith. All these people show great docility, and are much less superstitious than the Ottawas and other Algonkin tribes. They offer no sacrifices to spirits, and worship only the sun. They promise to build a chapel for the missionaries, when the latter come back to them. After the Fathers return to Green Bay, Allouez goes (February, 1671) to the Outagami (Fox) tribe, where he founds the mission of St. Mark. These savages are haughty and insolent, and at first bestow upon him only rebuffs and mockery. But Allouez perseveres in his efforts to reach them with the Gospel, "cheering some with the hope of Paradise, and frightening others with the fear of Hell." After a time, he secures their attention, and even their affection; he baptizes seven persons, and the elders promise to build him a chapel when he shall return to them. All these tribes regard the Fathers as manitous, or spirits.]—*Jes. Relations*, lv, pp. 10-16, 95-225.

[Synopsis: It is in the Ottawa missions that the Jesuits have reaped most of their harvest during the past year (1671-72). Their gains are thus triumphantly announced: "More than three hundred baptisms conferred in one year; more than twenty-five nations illuminated by the light of the Gospel; many sick persons restored to health in a very extraordinary manner; Churches erected and Crosses planted in the midst of idolatry; the Faith borne far to the North and South." A more detailed account of this work is begun by the journal of Nouvel,¹ who has spent the winter among the Beaver Indians, on the north shore of Georgian Bay. His mission begins well, but the devil is envious of his success, and stirs up trouble for him with the medicine-men. By God's grace, he is able to vanquish his opponents one of whom, at the Father's bidding, erects a large cross for the veneration of his tribesmen. During the winter

¹ Henri Nouvel entered the Canada mission in 1662, and labored among the tribes of the Upper Lakes from 1671 to 1700; he was superior of the Ottawa mission during some thirteen years.—Ed.

Nouvel makes various excursions to neighboring encampments, here and there baptizing a few, mainly children—except at Manitoulin Island, where he receives into the Church fourteen adults and youth. He relates several instances of marvelous cures wrought in sickness, by water in which certain relics of the martyr Brebeuf have been dipped.

At Sault Ste. Marie, one hundred and forty-five baptisms are recorded. A church has recently been built there, which is the object of much admiration, from Frenchmen as well as savages. The rest of the report from this mission is occupied with accounts of miraculous cures wrought by prayer and holy water. These wonders “have gone far toward eradicating the two chief vices prevalent among these Tribes, jugglery and polygamy.” “Those who recognize only the true God enjoy perfect health. We see, in fine, Christianity becoming established here, despite all hell.”

The mission of St. Ignace, apparently on Mackinac Island, was recently opened for the benefit of the Hurons, who have fled thither from Chequamegon Bay in dread of the hostile Sioux tribes. Marquette has accompanied them, and has charge of the mission. Such of these Hurons “as have continued in the faith now display great fervor.”

A chapel has been built for the Green Bay mission, at the De Pere rapids. The advantages of this location are recounted at length. The writer gives an interesting account of the methods employed by the savages of the place in catching fish, and praises the beauty and fertility of the surrounding country. Allouez and André are laboring with those tribes—the former, with the inland tribes on the Fox and Wolf rivers; the latter, with those about De Pere and along the shores of Green Bay. The divinities venerated by these tribes, and their superstitions regarding them, are recounted. André makes a strong impression on the minds of his savages by songs,—composed in the Indian tongue, but sung to French airs,—which he accompanies with a flute. These songs, many of which are expressly directed against their superstitions, he teaches to the children; and with a band of “these little Savage musicians” he goes about the villages, “to declare war on Jugglers, Dreamers, and

those who have had several wives." He also employs pictures to instruct the people; and spends the winter in going from one village to another, instructing and baptizing. He is subject, of course, to trials and annoyances, "but such Crosses are the delight of Missionaries." André adds notes of his observations upon the apparent tides in Green Bay.

Among the tribes of Central Wisconsin, Allouez has accomplished much—instructing savages of five different tongues, of whom some had never before seen a Frenchman. The Mascoutens and Illinois "receive him as an Angel from Heaven, and crowd about him, both day and night." The Outagamies are especially interested in the cross; almost every one, young or old, frequently makes its sign, and a war-party from this tribe believe that they have won a battle by this means. Allouez erects in their village a large cross, "thus taking possession of those infidel lands in the name of Jesus Christ."—*Jes. Relations*, lvi, pp. 11-14, 107-147.

[Synopsis: The mission to the Ottawas is now on Lake Huron and Green Bay, for the Algonkin tribes have been driven by the Sioux from the shores of Superior. This facilitates the work of the missionaries, who this year (1672-73) have met with unusual success, having baptized over four hundred persons. At Sault Ste. Marie the Indians have begun to plant Indian corn. A church has recently been erected, which is well frequented by the savages, who there pray "to Jesus, the God of war," as one of their chiefs entitles him. A church has been built at De Pere also, which excites much religious fervor among the Wisconsin tribes. The Kiskakons at the Sault have been urged by the Ottawas of Manitoulin Island to dwell with them—where, according to Dablon, "polygamy and Juggleries seem to have dedicated most of the Cabins to hell." But "those instruments of the Demon" fail to draw away the Kiskakons from their loyalty to the Church. Druillettes, who is in charge at the Sault, also cares for the Mississaguas, dwelling on the north shore of Lake Huron. They receive him most hospitably and kindly. To the twenty converts already there he adds

valen, et qu'il faut s'en tenir aux termes
des Contrats

Le Tout Consideré, Monseigneur, Il vous
plaira maintenir les suplians dans le droit
des fudits deux lieues, dont ils sont en
possession Juvidique. Depuis dix ans en ça
fondée sur pieces authentiques d'une part,
et sur d'autres sur une autre; attendu
d'ailleurs, les grandes depenses que les suplians
ont fait ensuite. Depuis pour l'establissement
de la Colonie. Selon l'intention du Donateur,
et Le S^r de la Potherie n'y ayant en rien contribué,
et vous ferez Justice.

Claude Dablon

FACSIMILE OF HANDWRITING OF CLAUDE DABLON, S. J.

Selected from his petition to the Governor, in 1662, relative to the claims of Sieur de la Potherie at Cap de la Madeleine.
Original is in the archives of St. Mary's College, Montreal. Reproduced from the *Jesuit Relations*,
xlvii, by permission of Burrows Brothers Co.

twenty-three newly baptized, and the elders beg him to return soon to continue their instruction.

A chapter is devoted to "marvels that God wrought at Ste. Marie du Sault." These include, besides the cure of various diseases through prayer and holy water, the successful raid of an Algonkin band against the Sioux,—the former not even receiving any wound or other injury,—this also in answer to their prayers. Among the Kiskakons—who, as a tribe, have embraced the Christian faith—"the children hardly ever die;" and those who die prove to be "the children of those who were addicted to polygamy, or of their nearest relatives." Many Christians have been marvelously aided in temporal matters, or saved from death. These wonders have greatly impressed the minds of the savages; in consequence, the numbers of the baptized are increasing, and the medicine-men often renounce their superstitions. But, if God grants such success, he "makes the Missionaries pay very dearly for it." Father Nouvel has several times narrowly escaped death—once at the hands of an angry medicine-man; and for all there are many hardships. The mission of the Apostles, among the northern islands in Lake Huron, "formerly affording much consolation to the missionaries, has this year yielded almost nothing but thorns and difficulties to Father Bailloquet, who has charge of it;" this is due to "the malice of some old men," who wish to get rid of the Father. He, too, has imperiled his life by his zeal; and has often been driven from the cabins. The few who profess the faith show, however, great constancy therein, and refuse to yield to the superstitious customs around them.

A report from the mission of St. Ignace is made by Marquette, in a letter to the superior, Dablon. There the remnant of the Tobacco tribe of Hurons have settled, and are under Marquette's spiritual care. They are becoming more tractable, but "God alone can give firmness to their fickle minds." In general, they manifest much esteem for the Father, and respect for the faith. In the autumn, most of his savages go hunting; those who remain ask his sanction for their dances. The chapel services are well attended, despite the severe cold. Marquette visits his parishioners in their fields, at a considerable distance

from the village. He has baptized only two adults. In obedience to his superior's orders, the Father is preparing to undertake a journey of exploration toward the South Sea.

Allouez and André conduct the mission at St. François Xavier, at De Pere, and its neighborhood—André caring for the savages residing at or near Green Bay, and Allouez for those up the Fox and Wolf rivers. A letter from the former states that a fire in his cabin burned (December 22, 1672) his diary and writing materials. He describes his labors during the rest of that winter, at a fishing village on the bay. The natives at once build him a new cabin; it includes a chapel, at which the women and children are assiduous attendants. The great obstacles to the missionary's success are the dependence of these people upon dreams, and the belief of the warriors that prayer is not for them, but for the women and children. André recounts various debates which he holds with the chiefs on this and like questions. One of them admits frankly, "We care very little whether it be the devil or God that gives us food." Notwithstanding his opposition to their false gods, André is able to say: "I have had no trouble this year with the savages;" and, indeed, they endeavor to please him in various ways. Some even renounce their superstitions, and accept God as their only manitou. André does not ascribe this improvement to his own efforts during his three months' stay; but "God accomplished this, through the great numbers of sturgeon that were speared there"—which makes them conclude that their deity is worth nothing, since they secure abundance of fish without invoking him. The Father baptizes ten adults and nine children during his sojourn there. He then proceeds to the Suamico river, where there is a village of Pottawattomies. These savages entreat the Father to procure for them, by his prayers, success in their fishery. He refuses to do so unless they renounce their false deities, which they readily promise to do. One of them gives a feast, at which, as he assures André, he "Impersonated God, and not the Devil. I told him that I knew that he was worthless, and had no esteem for prayer. He is called *porceau* ['the hog'], and he is a true hog in his conduct." The Father says, in reference to their answers to his inquiries about

the superstitious observances at their feasts, "But The savages are too great liars to be Believed." "However," he adds, "I have no reason to doubt the sincerity of the girls," who are always assiduous in attending and in learning the prayers. The children clean their faces when André tells them to; and "even the young men came in the evening to pray, and not to see the girls, * * * hoping that God would give them sturgeon, and manifesting their belief that their dreams were folly." At the close of André's report, he adds some curious observations regarding the apparent tides in the Fox River. He ascribes these to the action of the wind.

Allouez's work among the Wisconsin tribes is described in his report to his superior. In May, 1672, he goes to the Mascouten village on the upper Fox river. Here he finds nearly two hundred cabins of savages, representing five tribes. A cabin is erected, for his chapel; but, when he undertakes to say mass, so great a crowd assembles, and so great is their curiosity "to see the black gown," that for some time he cannot even make himself heard by them. He succeeds at last in explaining the ceremony to them, when they show profound respect, and even refrain from smoking and talking while Allouez is using the chapel. Crowds attend his instructions every day, and he says, "I had barely time to take my food." He erects a great cross; and his parishioners hang upon it "clusters of Indian corn, girdles, and red garters," to show their veneration. Two of the tribes begin to quarrel over it, each desiring to have it when the Father shall depart; "this holy contention gave me joy." He settles it by erecting another cross in the rival encampment. Allouez remains among these people until September 6, when he sets out on his return to De Pere. His canoe is wrecked in the Appleton rapids; all his baggage is soaked with water, but fortunately is not lost. With one of his boatmen, who is ill, he remains eight days on "an Islet ten feet Long," until his men can procure another canoe. They then return safely to the mission-house at De Pere.

In the mission of St. Francois Xavier, which includes the Pottawattomie village on the east shore of Green Bay, Allouez baptizes thirty-four persons during the year—all children, ex-

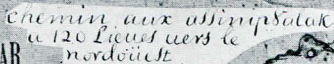
cept one sick man. After September, he dwells in his house alone—the savages all departing, “because this year there are neither acorns nor Ducks.” Many parties of Indians pass that way, however, going to or returning from their hunting; these he instructs as he has opportunity.

At St. Mark’s, among the Foxes, he has baptized forty-eight. In November, he goes there to visit some sick converts, of whose religious experiences he gives some account. In February, 1673, he again visits them, but finds that they have been prejudiced against the faith by the Iroquois. Moreover, notwithstanding their prayers to God, they have lost many warriors at the hands of the Sioux. He says mass every day, and preaches boldly against their superstitions and their licentious customs; yet no one interferes with him. “This is a special grace for this village, where the people are self-willed beyond anything that can be imagined.” Allouez relates the course of events during his stay there. They listen to him readily, but are easily diverted from belief in the new faith, especially when it does not protect them from their enemies.

The Father departs, April 30, for the Mascouten village, where he is welcomed by a friendly but noisy crowd, so anxious to get inside his chapel that, as before, they tear off the rush mats of which it is made. Of the Miami Indians, who also dwell here, some profess the faith; but others do not approve of the Father’s preaching. He observes, however, that all those who believe have not suffered from hunger during the winter, while the pagans have experienced such famine that some of them died. The Miamis have given up invocations to their manitous, and invoke “him who has made Heaven and earth.”

Marquette has departed on his voyage toward the South Sea, and Albanel¹ has again set out for Hudson Bay.]—*Jes. Relations*, lvii, pp. 15-18, 203-301; lviii, 21-73.

¹ Charles Albanel came to Canada in 1649, and was long a missionary among the Montagnais. In 1671-72, he was sent to Hudson Bay by Talon, to take possession of that region for France. In 1676 he began labor in the Ottawa missions, where he remained until his death (1696). He was stationed at Green Bay during 1676-83.—Ed.



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