

here. I found none among them sufficiently well prepared for Baptism, though I conferred it on five of their sick children, who then recovered their health.

As for the Ousaki, they above all others can be called Savages. They are very numerous, but wandering and scattered in the forests, without any fixed abode. I have seen nearly two hundred of them, to all of whom I published the faith, and have baptized eighteen of their children, to whom the sacred waters were salutary for both soul and body.

The Ilimouec speak Algonquin, but a very different dialect from those of all the other tribes. I understand them only slightly, because I have talked with them only a very little. They do not live in these regions, their country being more than sixty leagues hence toward the South, beyond a great river—which, as well as I can conjecture, empties into the Sea somewhere near Virginia. These people are hunters and warriors, using bows and arrows, rarely muskets, and never canoes. They used to be a populous nation, divided into ten large Villages; but now they are reduced to two, continual wars with the Nadouessi [Sioux] on one side and the Iroquois on the other having well-nigh exterminated them.

They acknowledge many spirits to whom they offer sacrifice. They practice a kind of dance, quite peculiar to themselves, which they call “the dance of the tobacco-pipe.” It is executed thus: they prepare a great pipe, which they deck with plumes, and put in the middle of the room, with a sort of veneration. One of the company rises, begins to dance, and then yields his place to another, and this one to a third; and thus they dance in succession, one after another, and not together. One would take this dance for a pantomime ballet; and it is executed to the beating of a drum. The performer makes war in rhythmic time, preparing his arms, attiring himself, running, discovering the foe, raising the cry, slaying the enemy, removing his scalp, and returning home with a song of victory—and all with an astonishing exactness, promptitude, and agility. After they have all danced, one after the other, around the pipe, it is taken and offered to the chief man in the whole assembly, for him to smoke; then to another, and so in succession to all. This cere-

mony resembles in its significance the French custom of drinking, several out of the same glass; but, in addition, the pipe is left in the keeping of the most honored man, as a sacred trust, and a sure pledge of the peace and union that will ever subsist among them as long as it shall remain in that person's hands.

Of all the spirits to whom they offer sacrifice, they honor with a very special worship one who is preëminent above the others, as they maintain, because he is the maker of all things. Such a passionate desire have they to see him that they keep long fasts to that end, hoping that by this means God will be induced to appear to them in their sleep; and if they chance to see him, they deem themselves happy, and assured of a long life.

All the nations of the South have this same wish to see God, which, without doubt, greatly facilitates their conversion; for it only remains to teach them how they must serve him in order to see him and be blessed.

I have proclaimed the name of Jesus Christ here to eighty people of this nation, and they have carried it and published it with approbation to the whole country of the South; consequently I can say that this Mission is the one where I have labored the least and accomplished the most. They honor our Lord among themselves in their own way, putting his Image, which I have given them, in the most honored place on the occasion of any important feast, while the Master of the banquet addresses it as follows: "In thy honor, O Man-God, do we hold this feast; to thee do we offer these viands."

I confess that the fairest field for the Gospel appears to me to be yonder. Had I had leisure and opportunity, I would have pushed on to their country, to see with my own eyes all the good things there of which they tell me.

I find all those with whom I have mingled affable and humane; and it is said that whenever they meet a stranger, they give a cry of joy, caress him, and show him every possible evidence of affection. I have baptized but one child of this nation. The seeds of the faith which I have sown in their souls will bear fruit when it pleases the master of the vine to gather it. Their country is warm, and they raise two crops of Indian corn a year.

There are rattlesnakes there, which cause many deaths among them, as they do not know the antidote. They hold medicines in high esteem, offering sacrifice to them as to great spirits. They have no forests in their country, but vast prairies instead, where oxen, cows, deer, bears, and other animals feed in great numbers.—*Jes. Relations*, li, pp. 27-29, 43-51.

---

1665-69: ALLOUEZ'S MISSION AT LAKE SUPERIOR.

[From the Jesuit *Relations* of 1666-67 and 1668-69.]

[Synopsis: The *Relation* of 1666-67 announces that Allouez has returned from his two years' mission among the Ottawas; he has traveled nearly 2,000 leagues in the wilderness of the great Northwest, and endured many hardships; "but he has also had the consolation of bearing the torch of the Faith to more than twenty different infidel Nations." The journal of his wanderings is given; it includes many interesting "descriptions of the places and Lakes that he passed, the customs and superstitions of the peoples visited," etc. He confers upon Lake Superior the name of the governor-general, Tracy. It is a resort for many tribes, North, South, and West; they obtain there food from the fisheries, and carry on trade with one another. Allouez finds some of Ménard's disciples—among them, "two Christian women who had always kept the faith, and who shone like two stars amid the darkness of that infidelity." He finds at Chequamegon Bay a great village of sedentary Algonkins, numbering eight hundred warriors. Most of these people have never seen Europeans, and the missionary finds his labors constantly interrupted.

Soon after Allouez's arrival, a great council of the Algonkin tribes is held, mainly to plan for defense against their enemies, the Sioux, with whom a new war is imminent. They invite to this assembly the Father, who is, moreover, the bearer of messages and presents to these savages from Tracy. They listen to him attentively, and he then proclaims the gospel to them,