

its, and manners of their conquerors; but this, like every other experiment of the same kind, for upwards of a century, entirely failed. In 1667, M. de Tracy returned to France. M. de Talon was left as his successor. In the mean time new missions were established in the West. The Ottawas, who had their villages on the east side of the straits connecting Lakes Erie and St. Clair, in the Bay of Sagamon, and the western end of Lake Huron, sent a deputation to Quebec; and the Father Claude Allouez, at their solicitation, was sent as a missionary to their tribe. The sufferings endured in the same mission, but a few years before, by the Fathers Garreau and Mesnard, did not deter this holy man from the performance of what he conceived his duty to his God and his fellow men. He arrived at the Sault the first of September, 1668, but he did not stop there. He employed the whole month of September in coasting the southern portion of Lake Superior, where he met many Christians baptized by Father Mesnard. "I had the pleasure," says this venerable man, "of assuring, by baptism, the eternal salvation of many a dying infant." His success with the adults seems to have been less. At Chagouamigon or St. Michael, on the south-western side of Lake Superior, there were gathered eight hundred warriors of different nations; a chapel was built; among them were several tribes who understood the Algonquin language. So fine an occasion for exercising his zeal could not be overlooked. "I spoke in the Algonquin language," says he, "for a long time, on the subject of the Christian religion, in an earnest and powerful manner, but in language suited to the capacity of my audience. I was greatly applauded, but this was the only fruit of my labors." Among the number assembled, were three hundred Pottawottamies, two hundred Sauks, eighty Illinoisians.

In the year 1668, peace having been established between the French and the Six Nations, many discoveries were made, and many new missions established. In this year Fathers