

years; others have had them in their families from time immemorial, and cherish them as household gods.

For some time, there had been seen a sort of great rock, all of copper, the point of which projected from the water; this gave passers-by the opportunity to go and cut off pieces from it. When, however, I passed that spot, nothing more was seen of it; and I think that the storms—which here are very frequent, and like those at Sea—have covered the rock with sand. Our Savages tried to persuade me that it was a divinity, who had disappeared for some reason which they do not state.¹

This Lake is, furthermore, the resort of twelve or fifteen distinct nations—coming, some from the North, others from the South, and still others from the West; and they all betake themselves either to the best parts of the shore for fishing, or to the Islands, which are scattered in great numbers all over the Lake. These peoples' motive in repairing hither is partly to obtain food by fishing, and partly to transact their petty trading with one another, when they meet. But God's purpose was to facilitate the proclaiming of the Gospel to wandering and vagrant tribes²—as will appear in the course of this Journal.—*Jes. Relations*, 1, pp. 265–267.

1665–66: PERROT VISITS THE WISCONSIN TRIBES, AND INDUCES THEM TO BECOME ALLIES OF THE FRENCH.

[From La Potherie.]

While we were waging war with the Iroquois, those [Ottawa tribes] who dwelt about Lake Huron fled to Chagouamikon,

¹ See, *post* (under date of 1671), Dablon's account of the copper mines of Lake Superior.—Ed.

² For accounts of Allouez's missionary work in New France (1658–89), see his own writings, *Jes. Relations*, xlix–lii, liv, lvii–lx; Rev. J. S. La Boule's sketch, in *Parkman Club Publications*, no. 17 (Milwaukee, 1897); and Father Chrysostom Verwyst's *Missionary Labors* (Milwaukee, 1886). Allouez came to Canada in 1658; his labors among the Western tribes began in 1665, and continued until his death, which occurred Aug. 27, 1689.—Ed.