

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.

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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,