

the Ottawas. Dablon¹ is sent to reinforce him, and to act as superior of that mission. They are stationed at Sault Ste. Marie, and Allouez has also ministered at Chequamegon. A third church will soon be established at Green Bay. A peace has been negotiated between the Iroquois and the Ottawas; but the fickle temper of these savage peoples makes the duration of the peace somewhat uncertain.

Allouez announces the conversion of an entire Ottawa tribe. These people had received instruction for several years, but had always made sport of the new religion. But at last the good seed has taken root, and they institute a complete reform. They abolish polygamy, give up their sacrifices, and flock to Allouez's little chapel.² Some of the conversions here made are described at length,—especially that of their chief, Kekakoung. A hundred of them have already been baptized—besides thirty-eight Hurons, who had fled to that country for refuge; and a hundred more, in other neighboring tribes.

Marquette, too, is stationed at Sault Ste. Marie, and he writes that "the harvest there is very abundant, and that it only rests with the Missionaries to baptize the entire population, to the number of two thousand;" but, knowing the fickle nature of the Indians, the Fathers are not disposed to trust them too far.]—*Jes. Relations*, l, pp. 17, 18, 249, 311; li, pp. 9-11, 21-51; lii, 14, 15, 199-213.

1670: GALINÉE AND DOLLIER DE CASSON AT SAULT STE. MARIE.

[Note: In 1669 Queylus, the Sulpitian superior at Montreal, conceived the idea of establishing missions among Western

¹ Claude Dablon was engaged in the New France missions from 1655 until his death in 1697. During 1668-71, he was among the Lake Superior tribes; during the next ten years, and from 1686 to 1693, he was superior of all the Canadian missions.—ED.

²Reference is here made to the Kiskakon clan (see p. 30, *ante*, note 1).—ED.