

mony, since they regard him as a manitou, or spirit. The Father, horrified at this idea, succeeds in making them understand that he is only God's servant, and preaches the gospel to them, which they reverently receive. In this same region are some Miami families, whom Allouez visits and instructs. They appear very docile and gentle, and the Father commends the importance of this mission field; but he cannot remain, as obedience calls him to the Sault. Returning down the Fox river (this time, making the voyage in three days), he visits the Menomonees, who have been "almost exterminated by the wars;" and the Winnebagoes, at present camping on the east shore of Green Bay. This tribe also had been ruined, a generation before, by the Illinois. In both places, he is welcomed and respectfully heard, and urged to visit them again.

In conclusion, Allouez summarizes the condition of the Green Bay mission. Although he has no chapel, he instructs the savages as well as he can, and counts as Christians seven adults and forty-eight children. May 20, Allouez returns to the Sault, intending to revisit all his scattered flock the next autumn.

A few paragraphs are added, in conclusion, by Le Mercier. He states that a reinforcement has been sent to the Ottawa mission—Fathers Druillettes and André¹; and adds a description of the eclipse mentioned by Allouez.]

¹Gabriel Druillettes was a missionary in Canada from 1643 until his death in 1681. He was in charge at Sault Ste. Marie for about two years; most of his life was spent among the Abenaki and Montagnais tribes.

Louis André came to Canada in 1669, and from that time to 1684 labored in the Ottawa and Wisconsin missions—at Green Bay, during 1671–81. In his later years he was a missionary among the tribes on the lower St. Lawrence; he died at Quebec in 1715. See Father A. E. Jones's biographical sketch of André, in *U. S. Cath. Histor. Mag.*, No. 9, 1889.—Ed.