

made by all the tribes, and, in the end, the true faith is more honored than ever.

In Northern Wisconsin, the missions are accomplishing much good; but the Fathers have to contend most of all against the inveterate superstition and idolatry of the savages. Nevertheless, the latter frequent the De Pere chapel, and venerate it as they do their idols—offering it tobacco, and addressing it “as if it were a living Thing.” Albnel is now in charge there; André continues his labors among the tribes about Green Bay, whose savage traits have been greatly subdued by his patience, courage, and devotion. He now “counts more than 500 Christians on the whole bay.” Allouez and Silvy have ministered in the Outagamie and Mascouten villages, which, including the refugees from other tribes, number at least 20,000 souls. They have baptized some 500 persons, many of whom have been healed by that rite.]—*Jes. Relations*, lxi, 10-13, 69-73, 95-157.

1681-83: FUR TRADE; WISCONSIN INDIANS ATONE TO JESUITS
FOR THE MURDER OF THEIR SERVANTS.

[From La Potherie.]

As fast as the new Nations were discovered, efforts were made to introduce among them the Gospel. Monsieur de la Sale had with him some Recolet Fathers. Having found his people, who had gone to live among the Islnois, he established himself upon a steep rock, which was accessible only by a narrow foot-path; and the Islnois retired to a valley at the foot of the rock. The Miamis, the Maskoutechs, and the Kikabous abandoned their Village at his arrival, because the men who served those Religious had been assassinated; and they established themselves thirty leagues from there, on the river St. Joseph.¹ The

¹La Potherie apparently refers to the Jesuit missionaries, not to the Récollets, when he says “those Religious;” for in the caption of the chapter (as above) he states that it was the Jesuits whose servants had been slain. At this time (1682), Allouez was laboring among