

who were on their return from Quebec. In the beginning of September he arrived at the Saut, and entered Lake Superior, "which," said the good missionary, "shall henceforth bear the name of M. de Tracy, in token of the obligations the people of this region are under to him;" and this is the name applied to it on the earliest map.

"The savages," he continues, "respect this lake as a divinity, and offer sacrifices to it because of its size, for it is two hundred leagues long and eighty broad, and also in consequence of its furnishing them with fish, upon which all the natives live when hunting is scarce in these quarters.

"* * * It happens frequently that pieces of copper are found, weighing from ten to twenty pounds. I have seen several such pieces in the hands of savages; and since they are very superstitious, they esteem them as divinities, or as presents given to them to promote their happiness by the gods who dwell beneath the water. For this reason they preserve these pieces of copper wrapped up with their most precious articles. In some families they have been kept for more than fifty years; in others, they have descended from time out of mind—being cherished as domestic gods.

"For some time there was seen near the shore a large rock of copper with its top rising above the water, which gave an opportunity to those passing by to cut pieces from it; but when I passed that vicinity it had disappeared. I believe that the gales which are here frequent, like those of the sea, had covered it with sand. Our savages tried to persuade me that it was a divinity who had disappeared; but for what cause they were unwilling to tell."* He passed the bay called by Father Mesnard St. Theresa, where he met "two Christian women, witnesses of his (Mesnard's) labors, who had preserved their faith, and sparkled like two stars in the midst of the darkness of infidelity. Having refreshed their memories with our mysteries, we proceeded on. After having travelled one hundred and eighty leagues along the border of the lake, on the southern side, where the Lord hath often tried our patience by means of gales, famine, and fatigue, both day and night"—many a poor voyageur has since uttered the same complaints—"we landed on the 1st of October at Chaquamegon." This is the old La Pointe of the voyageurs. He describes it as a beautiful bay, on whose margin dwelt numerous savages: their warriors amounting to eight hundred. Here he paused in his wanderings, erected a chapel, and commenced the work of winning the savages to the standard of the cross. He found that the Chippewas were meditating a warlike expedition against their ancient enemies, the Sioux. He was permitted to advise, and succeeded in diverting them from the enterprise. Here he dwelt for two years. His fame reached the surrounding tribes, who gathered around to satisfy their curiosity and receive the benefit of his instruction. During this period he visited Pond-du-Lac, where he met with some of the Sioux, who informed him of a country to the west abounding in prairies, over which roamed the buffalo, and that there was a great river called Messépi, (Mississippi,) whose banks were inhabited by the beaver. He extended also his mission among the Nipissiriniens, on the north shore of the lake.

In the fall of 1667 he returned to Quebec to procure aid in establishing missions in the Northwest; and such was his ardor, that in two days after his arrival he was on his way back to his forest home.

*Charlevoix, in his *Travels*, has appropriated almost verbatim Alloué's description.