

Lescarbot, who makes him his hero, chants his military exploits in verse. He was of very great stature, and had a noble air. He is said even to have had a beard, which is so rare among the American tribes, that had he not been born before the arrival of the French in his country, there would have been no doubt but that European blood mingled in his veins with that of America. He had acquired over all his nation an authority that no one before him had been able to exercise.¹

What rendered the intercourse of this Indian the more agreeable and useful to the missionaries is, that he had been an *autmoïn*—such being the name the Acadians give their jugglers. Father Biart one day asked him whether the demon whom he had, he said, frequently invoked, ever became visible to him? He replied that this had sometimes happened; “but,” added he, “what induced me to renounce that profession is, that that spirit of evil never bade me do any thing that was not bad.” The help and credit of such a neophyte gave the two apostolic laborers every ground for hoping soon to see themselves in a position to produce fruit among these tribes. But they did not long enjoy this advantage. Mambertou fell sick with a dysentery, which in a short time brought him to the point of death.

He had himself at once carried to the quarter of the French, in the hope of receiving more relief there than in his own cabin. Father Enemond Masse took him into his own house;² and Father Biart, who was absent, returned at the first information of his dangerous state. Nothing was spared to preserve a man, deemed equally necessary to the progress of the colony and the establishment of the Christian religion; but all remedies were useless. He soon perceived it, and himself asked for the last sacraments of

¹ Lescarbot, *Muses de la Nouvelle France*; Biard, *Lettre in Carayon*, xii. pp. 55, 101; Champlain, *Voyages* (1613, pp. 118, 119, 126, La-verdière's ed.), speaks of Mambertou.

² Biard, *Relation*, p. 20.

³ Carayon, *Doc. Inéd.*, xii. 54.