

the Indians to the faith of Christianity and the Roman Catholic Apostolic religion, in which they have made and daily make great progress—of which the said Company is particularly informed, have deemed themselves bound by the obligation of Christian charity to disabuse those who entertain this belief by the Declaration and Certificate, which they make by these presents, that the said Jesuit Fathers are not associates in the said Company of New France, either directly or indirectly, and have no interest in the sales of goods made there. In testimony whereof, the present Declaration has been signed by the said Directors and Associates, and sealed with the seal of said Company, the first day of December, 1643.

1644.

“DE LA FERTÉ, Abbé de la Magdeleine.

MARGONET.

VERDIER.

BERRUYER.

FLEURIAU.

ROBINEAU.

CASET.

SABOUE.

BOURGUET.

BERRUYER.

CLARENTIN.



“Compared with the original by a Councillor, Secretary to the King, House, and Crown of France.

“JOLLY.”<sup>1</sup>

This document had its effect with those who had no need of being undeceived; and it was not without some indignation on their part that they, some time after, beheld the Jesuits of Canada, so revered in Old and New France, play, in the “Provincial Letters,” the part of traders:<sup>2</sup> but their justification was the news received in the following years, telling that, while they were thus blackened in their own country, all without exception

<sup>1</sup> Relation de la Nouvelle France, 1643, p. 82.

<sup>2</sup> Letter v. Beaver-skins, in Canada and in New Netherland, were regarded as money; just as, in Virginia, tobacco, its staple, was a recognized value. The receipt by the missionaries of amounts in beaver

was thus ingeniously made into trade. On this point see Lejeune Relation de la Nouvelle France, 1636, p. 173. Relations Inédites, 1672-9, ii., 341. De la Potherie, Histoire de l'Amérique Septentrionale, i., 267.