

1646. course was then taken to maintain, at least, the alliance with the Mohawks, and gain that canton to Christ.<sup>1</sup>

Father  
Jogues  
makes two  
visits to the  
Mohawks.

Father Jogues had sown the seed of the Word there during his captivity. He knew the language; he ardently desired to profit by the peace to preach the gospel there publicly;<sup>2</sup> and he obtained without any difficulty permission to accompany the last deputies when they were returning home: but the governor-general exacted from him, that after they succeeded in including all the cantons in the treaty, he would return to report the disposition in which he found the Iroquois nation. I even find, in some memoirs, that the Algonquins advised the missionary not to appear in his habit, on this first visit, nor speak of religion, and that their advice was followed.<sup>3</sup> Be that as it may, the servant of God embarked on the 16th of May,<sup>4</sup> accompanied by the Sieur Bourdon, one of the leading men of Quebec,<sup>5</sup>—two Algonquins following them in another canoe, loaded with presents to distribute among the Iroquois cantons, in the name of their nation.<sup>6</sup> On the

<sup>1</sup> Creuxius, *Historia Canadensis*, p. 449.

<sup>2</sup> He had been at Montreal, and there drew up his account of New Netherland and of René Goupil, and gave Father Buteux an account of his captivity, which the latter committed to writing, and which is extant.

<sup>3</sup> *Relation de la Nouvelle France*, 1646, p. 15.

<sup>4</sup> From Three Rivers. They left Fort Richelieu the 18th. *Relation de la Nouvelle France*, 1647, p. 36; *Lettres Historiques de la M. Marie de l'Incarnation*, p. 146; Creuxius, *Historia Canadensis*, p. 451.

<sup>5</sup> John Bourdon, proprietor of the fiefs of St. John and St. Francis in the dependency of Quebec, chief-engineer and subsequently procurator-general of New France, came over in 1633 or 1634. In 1637 he obtained

the seigneurie of Dombourg (now Neuville and Pointe aux Trembles); Ferland, *Notes sur les Registres de Quebec*, pp. 26, 75.

<sup>6</sup> A journal of this journey of Father Jogues was among the archives of the Jesuits, which passed into the hands of the English Government. Smith had it in compiling his history of Canada (2 vols. 8o, Quebec, 1815); but it has never since appeared. It is given apparently in substance in the *Relation of 1646*, p. 15, which Charlevoix seems to have overlooked. The missionary went by way of Lake George, called by the Mohawks *Antiataroote*—“where the lake closes”—(Onjadaracte, N. Y. Coll. Doc., iii., p. 559), but to which he gave the name of Lake St. Sacrement—Lake of the Blessed Sacrament—from his reaching it on the eve of Corpus