

1652. of these savages and the dropsical thirst for human blood which impelled them.¹

Father Buteux and the Attikamegues.

Father James Buteux had spent all the spring of 1651² in visiting these vast districts. He found all the Attikamegues Christians or catechumens, although no priest had ever resided among them. Their innocence charmed him. They had erected a chapel, where they assembled regularly to offer up their prayers in common;³ and after the missionary had gratified their eagerness to hear the Word of God and partake of the sacraments of the Church, they conducted him to a nation still more remote,⁴ where this religious had the happiness of making our holy Law appreciated by a small number of the elect.

Progress of the faith among the Abénakis.

He confidently expected to complete next year what he had as yet only been able to sketch; but he had scarcely returned to the colony when the Iroquois⁵ made an irruption into those remote parts, filled them with blood and carnage, and did not leave a single village whose inhabitants were not butchered or dispersed. The tidings having reached Mr. de Lauson, convinced him of the necessity of presenting a barrier to this torrent; but he had brought no re-enforcement from France, and he was far from finding in the colony forces sufficient to restore security and tranquillity. The only part of New France where the Iroquois had not dared, and never dared, to carry their victorious arms, was the country occupied by the Abénaki nations. Father Dreuilletes had, as we have seen, there laid the foundations of a church which

soldier was killed and one mortally wounded. Twelve were taken: Ragueneau, Journal, Aug., 1652.

¹ Buteux mentions (Relation, 1651, p. 26) that they penetrated to Lake Kisakami, which, he would have supposed, they could neither discover nor reach.

² He set out March 27, 1651, with Mr. de Normanville: Relation, 1651, p. 16; Creuxius, Hist. Can., p. 620.

³ Relation de la Nouvelle France, 1651, p. 20; Creuxius, Historia Canadensis, p. 622; Marie de l'Incarnation, Lettres Historiques, p. 141.

⁴ Father Buteux mentions visits to two other gatherings of Indians, apparently Attikamegues (Relation, 1651, p. 24), although he speaks of belts given to the Erigoñechkak.

⁵ Relation de la Nouvelle France, 1651, p. 26; 1652, p. 1.