

1670.  tinue in a place where they did not hesitate to insult him; but that he would not answer for the way in which Ononthio would take his withdrawal, when he knew what had forced him to retire.

The missionary was far from entertaining in heart any such resentment as he evinced; but among the Indians one affront draws out another, covers the one who bears it with contempt, and deprives him of all credit. True patience, the fruit of charity and humility of heart, must, commonly speaking, raise us above all these considerations; yet prudence must regulate it by circumstances. It required time to render the Indians capable of appreciating all the greatness of soul contained in Christian humility, and Father Pearson was well satisfied that the Iroquois would omit nothing to appease him, and prevent his carrying his complaints to the governor-general: nor was he deceived, except in that he acquired greater advantage than he had expected.

Great
progress of
Christianity
in the
Mohawk
canton.

The Iroquois chiefs came that very day to make him in public many apologies for having insulted him, and the missionary after accepting them quite graciously, profited by the disposition in which he saw all minds to express his regret at the indocility of most of them in not yielding to the great truths, which he announced to them: he added that he could no longer tolerate so many odd customs, nor their attachment to fables, the absurdity of which he had so often shown them; that since he was losing his time speaking to a people that would not hearken either to the voice of Heaven or that of reason, he considered it his duty to bear to other parts the word of God. The chief sought to justify himself; but the Father replied in the tone which he had assumed, and of which he already perceived the good effect. "I see clearly," said the Indian, "that to appease you, we must all become Christians. If it depends on me, you shall soon have that satisfaction."¹

¹ Relation de la Nouvelle France, 1670, pp. 39-40.