

He then took him apart, and suggested to him the means which he considered best fitted to obtain his desire. He promised him to use every endeavor to gain the sachems: he visited them all, and when he thought them in the desired disposition he convoked a general assembly, in which he spoke as a real missionary. Father Pearson then rose and completely shook the obstinacy of all present; in which he was marvellously seconded by Garakonthié, whom chance, or rather a Divine Providence had brought to the village,¹ so that by unanimous consent, three resolutions were adopted, which were supported by presents, and all that could render them irrevocable.

1670.

The first not to permit any public invocation of Agreskoué,² or even recognize him as Author of Life; the second, not in future to call in medicine men to see the sick; and the third to abolish superstitious and indecent dances. This was almost authentically proclaiming the Christian religion, the only one of which it was permitted to make public profession: and in fact the whole town subsequently came very assiduously to the missionary's instructions. The sequel did not, indeed, correspond to the hopes that an affair so well managed, led men to conceive; but most of those who profited by this first ray of grace, and did not too long defer avowing themselves Christians, always inviolably preserved their baptismal promises, and merited to become founders of one of

¹Gandaouagué, the modern Caughnawaga. It was here that Jogues had been killed. See Ante, Vol. II., p. 146.

²The Hurons say Ariskoui, and the Iroquois, Agreskoué. *Charlevoix*. The Huron missionaries wrote it with a pause after the first letter, giving nearly the same sound as the Iroquois. As to this deity, called also Teharonhiawagon, see Lafitau, *Mœurs des Sauvages*, i., p. 132; Jogues, Letter, August 5, 1643; Re-

lation, 1670, pp. 47, 66; *ib.*, 1671, p. 17; Cusick's *Ancient History of the Six Nations*, p. 20. The rejection of Agreskoué effected at this time was permanent; he is apparently now unknown to the Iroquois, and even in their pagan rites they worship Niio (Dieu) or Hawennio (He is the Lord) Cuoq, *Etudes Philologiques*, p. 14. In Morgan's *League of the Iroquois* there is not the slightest trace of Agreskoué or Tharonhiawagon.