

1670.

So fierce a summons provoked the Senecas: they asked whether all the nations of this great continent became French subjects as soon as missionaries fixed themselves among them, and whether they were no longer at liberty to demand satisfaction for insults received? That the Iroquois cantons had made peace with Ononthio; but that withal they did not pretend to have become his vassals; that they would rather perish than diminish in the slightest degree their liberty and independence, and that it might be remembered that they had more than once made the French feel that they were not allies to be treated with hauteur or enemies to be despised.

All this was, nevertheless, said in private, and before serious reflection was made on the consequences of a rupture for which men were not prepared. The Senecas held a council to deliberate carefully on the course to be adopted, and the result was, that eight of the thirty-five prisoners taken from the Potawattomies should be sent to Mr. de Courcelles. The general believed, or perhaps pretended to believe, that they had no more, and did not think it advisable to drive to extremity people whom he was still compelled to humor.<sup>1</sup>

1671.

Baptism of  
the great  
Cayuga  
chief.

These captives were brought in by the great chief of the Cayugas,<sup>2</sup> who, on fulfilling his commission, declared that he had been induced to undertake it by his desire of receiving baptism at the hands of the bishop, and in presence of his Father Ononthio. This chief was the same one of whom we have already spoken more than once.<sup>3</sup> He was after Garakonthié the most illustrious Iroquois in the five cantons.<sup>4</sup> Baptism was administered to him with all possible solemnity. Mr. Talon who had recently arrived, acted as godfather, and named him Louis, after which he gave,

<sup>1</sup> Relation de la Nouvelle France, 1671, p. 3. The prisoners numbered 25 or 30. *Ib.*

<sup>2</sup> Saonchiogoña. *Rel.*, 1671, p. 3.

<sup>3</sup> *Ante*, p. 71.

<sup>4</sup> His name is not that of a sachem. See Morgan's *League of the Iroquois*.