

told him that he had the impression on his mind, that if any thing was left, he would die. The Indian told him that he would be very sorry to see him die; that he should himself order the feast, while he would take care of the invitations, and make sure that nothing should be left. On this promise, the young man fixed the 19th of March for his feast, being the day set for the departure. All the provisions on hand that they could dispense with were used, and all the Indians invited.¹

1658.

Flight of
the colony.

The banquet began in the evening,² and to give our people an opportunity to launch their boats and load them without being heard in the village, drums and trumpets kept up an incessant din around the cabin of the banquet. All being ready, the young man, at a given signal, told his adoptive father that he took pity on his guests, most of whom had already cried for quarter; that they might stop eating and rest, and that he was going to give all a refreshing sleep. He at once began to play the guitar, and in less than a quarter of an hour there was not a single Indian but was sound asleep. Then he went out, and joined the little flotilla, which, on the moment, pushed off from the shore.³

Early next morning many Indians went, as they usually did on rising, to see the French, and found every door locked.⁴ This new step, and the profound silence which prevailed all around, amazed them. They at first thought that the missionaries were saying Mass, or that the French

¹ M. Marie de l'Incarnation, *Lettres*, p. 536.

² They invited all the Indians near their house: *Relation de la N. F.*, 1658, p. 7.

³ The boats were taken down and loaded by about 40 men, says Ragueneau. Then the banquet broke up, and as soon as all was still they left their house by a rear door, and stealthily embarked: *Relation de la N. F.*, 1658, p. 7.

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⁴ The settlers under Dupuys seem to have erected but one house of considerable size (Ste. Marie de Ganentaa), at a delightful spot on the margin of Lake Onondaga (the Ganentaa of the Onondagas, which Morgan explains as meaning "Material for the Council Fire"). A spring still issuing from the hillside is known as the Jesuit Well. See *Rel.*, 1656, p. 14. This mission cost the Jesuits 7000 liv.: Bouvart, MS.