

sign; nor did he reflect that by so doing he would contribute to throw perpetual discredit on the ministry of the gospel laborers in the mind not only of that nation, but also of all others on that continent. Secondly, that he could not avoid punishing the innocent with the guilty; for he might well infer that those who on his word would come to Catarocouy, would not be the sole authors of mischief, as in fact happened. Thirdly, he could not be assured of entirely subjugating a nation whom so striking a blow must naturally render irreconcilable, and provoke to the greatest excess of fury against us. Finally, the circumstances of this seizure were most odious, and unfortunately this alone remained. Mr. de Dénonville had promised himself to humble these Indians, and the obligation of disavowing his act, to which government was driven, rendered them more insolent. He embittered them much more than he weakened them, and by compelling them to have recourse to the English in order to wreak their vengeance on us, he gave the latter great advantages in attaching the Iroquois firmly to them.¹

1687.

Of the two missionaries whose services the general had employed to lure the Iroquois into the snare, one, Father Milet, shortly after fell into the hands of the Oneidas, who at first doomed him to the stake, and made him undergo all the sufferings which are the usual preliminaries to that cruel torture. He was, nevertheless, preserved, almost at the moment of execution, by a matron, who adopted him, withdrew him to her cabin, and treated him well.² I shall have occasion to speak of her hereafter, and show in what manner heaven rewarded her generous conduct.

Captivity of
Father
Milet.

As for Father de Lamberville, in regard to whose fate

¹ Charlevoix's version of this affair seems much exaggerated, and, as we have shown, cannot be reconciled with dates and facts. It was perhaps based on mere recollection of

Father Lamberville's account long after.

² Milet was not taken till 1690: Milet, *Relation de sa Captivité parmi les Onneists*, N. Y., 1684, 8vo, p. 56.