

1667. And it had a leader whose Christian virtues would have done honor to the most perfect religious. He left ineffaceable marks in New France, and an odor of piety, the impression of which still subsists.¹

The whole island of Montreal resembled a religious community. From the outset, special care had been taken to receive only settlers of exemplary piety. They were, moreover, the most exposed of all to the inroads of the Iroquois, and, like the Israelites on their return from their captivity at Babylon, they had been compelled, while building their houses and clearing their grounds, to have almost always their implements in one hand and their arms in the other, to defend themselves against an enemy who made war only by surprise. Thus the alarms which kept them constantly in fear, had served greatly to preserve their innocence and render their piety more solid.²

Desire of
Frenchify-
ing the
Indians.

Amid so many subjects of consolation, one thing gave the missionaries extreme anxiety. Nothing had been more impressed on Mr. Talon than the importance of inducing those religious to instruct the Indian children in the French language, and accustom them to our mode of life.

I have heretofore remarked that the missionaries themselves had entertained this idea several years before; and I add, that it was not so much the difficulties encountered in executing the project as the bad effects which they had perceived after the first attempts of this education, that had

¹ Le Mercier, Journal, March 17, 30, August 6, 17, 1666. Dollier de Casson, born about 1620, had been a captain in Turenne's cavalry, where he displayed a courage equal to his immense strength; for he is said to have been able to hold a man seated on each hand: Faillon, *Histoire de la Colonie Française*, iii., p. 151. He came to Canada about 1665. In 1670 he explored Lake Ontario. He was Superior of the Sulpitians at Montreal till 1676, when ill-health compelled him to return to France.

On his recovery he resumed his office at Montreal, and died Sept. 25, 1701: Faillon, *Vie de M. Bourgeois*, i., p. lxxvii., etc. His *History of Montreal*, covering the first thirty years, was written in 1673, and is now in the Mazarine Library.

² Dollier de Casson states that the Montreal soldiers, as the most expert, formed the van on the outward and the rear on the homeward march, both on de Courcelle's and on Tracy's expedition: Faillon, *Histoire de la Col. Française*, iii., p. 149.