

the sachems, with the Reverend Father Superior of this Mission, condemned them to pay a great number of skins for the decorations of the chapel, and moreover to pass three days without entering the church, and to go only twice a day to offer their prayers at the door, attended by the innocent in order to aid them to obtain mercy. . . . Others make a public declaration of their sins in the church of the French: others fast three days on bread and water. As they do not often fall into these excesses, this kind of penance is very rare. Still it is with Indians as with the French; there are more and there are less devout; but generally speaking the Indians are more devout than the French; and for this reason they are not mingled together, the Indians being put into a separate town, for fear of their imitating the manner of some Frenchmen. Not but that the latter are pretty well behaved in this country; but Indians are not capable of French liberty, even when in bounds.

“I cannot tell you all that I know of the fervor of these new plants: although we are perceptibly touched by it, we begin to lose our astonishment, so accustomed are we to witness it; but Frenchmen just arrived, who had seen nothing of the kind in France, weep for joy to behold wolves transformed into lambs, and wild beasts into children of God. The Chief of the Sylleri Indians, before setting out for the war against the Iroquois, came to me and said: ‘Mother! I come to see you, to tell you that we are going to meet the enemy: if they kill us it matters not, indeed it is long since they began to do so, and even take and kill the French, our friends, with those who instruct us. We go to war not because they kill us but because they kill our friends. Pray for us; for we have offended God, and therefore He chastises us. The young men especially do not behave well. I tell them: You offend God, and He punishes us; amend your lives and He will be appeased. Such a one,’ naming him, ‘has again committed a serious fault for which I wished to expel him from among us; but the Father Superior told me: Wait till spring and he will reform. The Father is too good to have waited so long: Spring is past and he has not reformed. He draws the devil among us, and that is the source of all our misfortunes. Pray then for us, all of you; for we know not what will become of us on account of our offences.’

“In a public harangue made in the church, in which Rev. Father le Quien¹ had rebuked the young men, this chief raised his voice and made a public and general confession of all the faults that he had com-

¹ Father John de Quen. Ante ii.,