

1689. known for bravery, and whose sincere attachment to the Christian religion and natural docility retained them more easily in our alliance.

Several Abnakis think of removing within the colony.

Many of the Abénaquis, even then, thought of removing to the heart of the French colony; all were not yet Christians, but those who had not received baptism were preparing for that sacrament.<sup>1</sup> Dénonville, in a memoir, which Seignelay solicited from him after his return to France, on the position of affairs in Canada and the best means of remedying the disorders of that colony, says that the good understanding which he had maintained with the Abénaqui nations, by means of missionaries, and especially of the two Fathers Bigot, had produced the whole success of his enterprises against the English, and that there was no wiser course than to attract a great number of these Indians to St. Francis.

Dénonville's Memoir.

He adds that the English and French are incompatible in that part of the continent of America; that the former regard our missionaries as their most dangerous enemies, and did not rest till they had driven them out of all the Iroquois cantons; that, even religion apart, it was very important to resort to every means to restore them there, and to have some among all the other Indians, over whom they have acquired a very great ascendancy; that the Iroquois have, in reality, more esteem and inclination for our nation than for the English; but that commercial interest, or rather the credit which trade gives them, would always keep them in the English alliance; that harmony between the clergy, the Governor General, and Intendant, was the only means of maintaining the order and tranquillity of the country; that it was to be desired that ecclesiastics

<sup>1</sup> A mission was founded at Sillery for Algonquins. Ante, vol. ii., p. 98. When this was almost destroyed by small pox, in 1670, Abénaquis were received in such numbers as to make it an Abénaqui mission; but, as the land was exhausted, Father Bigot,

in 1684-5, removed it to the Chaudiere river, and established the mission of St. Francis de Sales. Bigot, Relation de la Mission Abénaquise, 1684, p. 24; ib., 1685, p. 47. This was again removed, in 1700, to the present St. Francis. Ib., 1701.