

1713-22. mies. After his neophytes had raised up and repeatedly kissed the precious remains of a Father tenderly and so justly beloved, they buried him on the very spot where, the day before, he had celebrated the holy mysteries; that is to say, on the spot where the altar stood before the church was burned.¹

His eulogy. Father Rasle was of a good family in Franche Comté, and died in his sixty-seventh year: he was of a robust constitution, but fasting and continual hardships had greatly enfeebled him, especially after the accident which befell him nineteen years before. In that long and tedious illness, I often admired his patience, and we could not see how he could endure such a cruel operation without uttering a single cry. He knew almost all the languages spoken in this vast continent, and he had labored for the salvation of almost all the nations that inhabit it.² Three years before

¹ The main French account is Father de la Chasse's Letter, Quebec, Oct. 29, 1724; published in the various editions of the *Lettres Edifiantes*. (In English, in Kip, pp. 69-78.) and Vaudreuil's letter, Nov. 28, 1724. N. Y. Col. Doc., ix., pp. 936-9 and 945-6. Hutchinson, *Hist. Mass.* ii., pp. 281-4, gives in substance, Harman's Journal, and an oral account from Capt. Moulton, the commander. Harman made a sworn statement, charging Rale with stabbing an English boy, a prisoner, and firing from his cabin, as well as refusing quarter, though he does not assert that he saw this. Moulton doubted the last statement, and we may well doubt the rest beyond the fact that he was killed in a cabin from which a vigorous defence was made. Unfortunately Penhallow, pp. 103-4, gives his general deductions from what he had been taught to be Catholic doctrines instead of any actual facts.

The Indian loss was seven men, seven women and fourteen children killed, and many wounded.

² It is not easy to form an opinion in Rale's case. The position of the Indian tribes as quasi nations, and their right to make just war in defence of their lands, seems admitted. As ancient friends of the French, they came under the treaty of Utrecht, and Rale had a perfect right to labor among them. The Canadian authorities claimed, and Rale apparently advised the Indians that war was just; while New England writers admit that promises made the Indians had not been fulfilled. But if the Indian course was just, it was unwise, as they could not hope to resist the whole force of New England: so that the French authorities were cruel alike to Rale and to his flock, whose removal to the St. Lawrence would have saved them from destruction and strengthened Canada. Vaudreuil and Begon's Letter, (Hutchinson, ii., pp. 237-8.) They complained of his death as a murder of a French subject on French soil. N. Y. Col. Doc., ix., pp. 941, 980; yet they could not but have foreseen it.