

by the French and Savages, who sang alternately,—the former in Latin, and the latter in Iroquois. If Monsieur the intendant after the ceremony showed that he was charmed with the singing and, above all, with the devotion of our Savages, who had assisted at the procession silently and in prayer, our Savages were no less edified at seeing him in it bareheaded, his rosary in his hand, and with evidences of that profound piety which he professes in so exemplary a manner. He gave us still further proofs of it, both by the little that he ate at collation on that day, which was the vigil of the feast of Saint John; and, on the following day, by the devotion with which he heard mass, and received the sacraments of penance and the eucharist. As during all that time our Savages sang in their language alternately,—the men on one side, and the women on the other,—he declared that their singing had inspired him with much devotion, and with joy at seeing God praised and served by people who, a few years previously, lived more like animals than like men.

Before dinner, he held at our house a general council of all the Savages at la Prairie—namely, those of the five Iroquois nations, the Hurons, and the Loups. Having, through his interpreter, given them great praise for their zeal and fidelity in worshipping God and serving the king, he exhorted them to continue, and promised them to do for them whatever he personally could. He accompanied his discourse by fine presents for those tribes, in whose name he was thanked by the captain of la Prairie. On sitting down to table, he made our captains sit beside him; he drank their health and wished them to drink his, and could not sufficiently manifest his