

observation and experience. He also relates the circumstances under which he has composed these annals of the Sault mission, and tells how he was led to become a missionary in Canada.

Beginning with the year 1667, Chauchetière describes the beginning of the mission, then first rendered possible by peace with the Iroquois. Some French people settle at La Prairie, and, soon afterward, seven Indians from Oneida, who have just come to Montreal. In 1668, these, with some of their friends, go to Quebec for instruction and baptism; this accomplished, all dwell at La Prairie, where Raffeix has charge of their spiritual welfare. They spend the winter in the woods, hunting, where many "have lived like angels" during that season. The next year, savages from above Montreal also come, through curiosity, to La Prairie; but "they all found themselves caught by the nets of the gospel," and they too settle at the mission. Two missionaries are now kept at the Sault, and buildings are erected for their use. Twenty Indian families now live at this place.

In 1671, the colonists elect two chiefs, to direct civil and religious affairs. They manifest steadily increasing piety and zeal, and win many new converts to the faith. So excellent is their moral character that "among the Iroquois, this saying became a proverb, 'I am off to la prairie,'—that is, 'I give up drink and polygamy.'" Accordingly, those Iroquois who are disposed to live aright, especially among the Mohawks, begin to migrate to this mission. This causes great alarm among those tribes, who complain that the missions are ruining their country. The Onondagas send envoys to entice