

to go to make open war upon vice in their own country, after the example of the young skandegorthaksen, who three years before had gone to the anies expressly to rescue his comrade from drunkenness; for the one whom they call "the great Anie"¹³ had broken down for them the dike which the elders were opposing to the establishment which was being formed at the Sault. But I may say that the most celebrated journey was that of la poudre chaude ["hot powder"], captain of the onneiouts who live at the Sault, and of his two comrades. This captain, recently baptized, wishing to go to onneiout, passed through the aniés. When he arrived there, all the elders went to greet him. This new convert told them no other tidings than those of the faith. This greatly surprised the assembly, which allowed him to speak. The elders withdrew; many people of the village remained, however, and heard what this man had to say. And after all, having preached everywhere on his way, he received nothing but insults. He nevertheless stirred up many people, because he has a very agreeable natural eloquence. It has been chiefly since that time that many persons have been seen to come down expressly to remain at the sault. These new apostles have succeeded so well that one may see, by the records of baptisms, the number of persons whom they have gained to God. Before any savage had thus taken the liberty to preach the gospel, they used to baptize at the Sault seventeen persons, at most, in a year; but since the savages themselves go to their country to convert the others, the baptisms are yearly reckoned by sixties—and these are baptisms of adults. But the greatest effect which this preaching has produced