

extreme measures, which would be prejudicial to them and to the french colony, and even to Religion. The governor, pretending to yield to my arguments, deputed me to go to the Iroquois and invite them all, in the persons of their chiefs, to be present in the spring at the rendezvous that he designated, to talk there about the continuation of the peace, and the means of properly maintaining it with them, and they with him. I was told to pledge his faith and word that they would be given safety and liberty to come to this rendezvous, and to return thence to their people. I execute my orders; I assemble 40 of the principal chiefs, from all the Iroquois villages. I give them the word of the governor. I protest to them that, as he is a christian, and chosen by the King to be his lieutenant-general in this country, they ought to believe that he was a man incapable of breaking his word, or of violating the law of nations. Upon that, they yielded to my urgency. They were at the rendezvous, where they were deceived; they were put in irons and in prisons. They were plundered of a quantity of peltries, which they had brought in order to show the french by this traffic that they had confidence in them. They were carried away to france. They were taken to Aix, where they died from destitution,—except 13, who were brought back because their compatriots were going to avenge this perfidy. This was followed by a 2nd instance of treachery, which would astonish you if I were to relate it, and in which Father Millet—a former missionary in Canada, and from our Province—certainly had reason for grief. He himself was afterward captured by the Iroquois, and was about to be burned at a slow fire,