

from you—considerably surprised them, and gave them occasion to doubt the truth of the peace; for they imagined that they were not included in it, especially when they were told again on your behalf that they were to keep on their guard. This, however, has not prevented some young men from starting, a few days ago, on the war-path against the Sioux, notwithstanding all that the old men and myself could say to induce them at least to postpone their march for some time until they should obtain news from Onontio. You know the minds of the savages, I mean their manner of acting, still better than I do. They always pursue their point, so that, if they really wish to go to Detroit, they will assuredly do so; otherwise, they will remain where they are, or at least they will not exert themselves very much to change their residence. I pray God to grant us and them the grace to do his holy will in all things and always. I again present my respects to Madame your wife and ask her for a share in her prayers, I who remain with respect, Monsieur, your very humble and very obedient servant,

C. B. AVENEAU.

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1702: EVILS ATTENDANT UPON THE FUR TRADE; DEMORALIZATION OF BOTH FRENCH AND INDIANS.

[Letter of Father de Carheil to the intendant of Canada, J. B. de Chamigny; dated Aug. 30, 1702.]

[Synopsis: Carheil, who has been long stationed at Mackinac, writes a detailed account and vigorous denunciation of the lawless conduct and licentiousness that prevail among both the savages and the French in that region. This wretched state of affairs is mainly due to the traffic in brandy, permission for which "has been obtained from his majesty only by means of a pretext apparently Reasonable, but known to be false." Carheil states that, as this civil traffic renders useless the labors of the missionaries, they will request their superior to recall them from the Ottawa missions.

The writer arraigns in scathing terms "the two Infamous sorts of Commerce which have brought the missions to the brink