

whom war is to be waged, and by this means to kill their enemies without fail.

5th. To conciliate foreign and hostile Nations and make a lasting peace with them.

6th. To obtain fine weather or rain, according to the needs of the soil.

7th. To have favorable winds while navigating.

8th. Finally, that it is a specific for warding off evil and for obtaining benefits of all kinds.

In consequence of the above statement a missionary asks whether he can permit his new Christians to perform the Calumet Dance, as an indifferent matter. And this is how he puts his question. Can we permit our new Christians to take part in that which, from the words of the song and the features of the dance, is a Religious ceremony amongst the idolatrous nations whence this song and this dance have been brought? The Reasons for doubting this are derived from the nature of the thing itself, from the character of the new Christians, from the circumstances, and finally from the following considerations:

1st. That this Dance amongst idolatrous nations is used for all the purposes above set forth is a fact proved by the testimony of all the French who have travelled in the upper country; all our savages admit it, and I do not think that a single missionary doubts it. But that the words of the song are an invocation of the Spirit is not easy to prove by a large number of witnesses, because one must have a thorough knowledge of the language of those Nations to be able to judge of it; and this is what Father Chardon formerly asserted.

This summer, 1734, the Abenakis asked Monsieur the Marquis de Beauharnois that they be allowed to perform that Dance; they made use of all their eloquence to convince him that it was a mere trifle; but, nevertheless, they admitted to him that they looked upon this Dance as a flag, a standard, a symbol. They thought they could deceive Monsieur the Governor's wisdom by making use of a word that might escape his penetration; but the Answer they received from him convinced them