

Missionary speak of a particular virtue and demonstrate its necessity, a Savage will shortly afterward say in his cabin or at an assembly, that what has been heard in the church is, in truth, very fine but that assuredly God does not ask it of Savages. If they hear a strong denunciation of certain vices, somebody will soon apply a corrective and say: "Oh! surely God will not call us to account for that and will not judge us for it; surely God will not damn a Savage for such a thing." The decision is pronounced; an Elder has spoken; the judgment is final and without appeal. In vain will the Missionary thunder in the church and protest that he announces the word of God purely and simply; the opposers, like unto the venerable magistrates of our courts who are insensible to the insults of the persons against whose suits they have decided, let the missionary call out, and will not abandon the opinions they have advanced.

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This year<sup>1</sup> our Chiefs were dispersed in various directions: two went to carry messages to the Aniers,<sup>2</sup> another to the Misisakis. During their absence, our young men supported by their partizans won over the young Chief who remained. They persuaded him both by their fine words and by the flattering hope that he would be the only Chief in this mission owing to the thorough devotion that the young men would have for him. The temptation was too great for a Savage to resist.

The missionary can truthfully assert that of all those who are most outspoken in favor of this Dance, some are very dissolute in their morals; the others have no religion, and not one of them is attached to the French. Even if this Dance had no other drawbacks than all the other dances, should it be permitted under the circumstances?

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If there were amongst the Christians any upholders of the Calumet dance, they could merely allege the protestation of the

<sup>1</sup> Date on margin of MS., 1734.—Ed.

<sup>2</sup> French appellation for the Mohawk Indians.—Ed.