

in all the cabins; that hers would inevitably be destroyed if she took not that feather; she persisted in saying that when she was baptized she renounced all the Savages' superstitions. And this good woman, who has not yet attained the age of decrepitude (she may be about 45 years old), when her missionary gives her advice, is very well able to reply that her cabin is the only one in the Mission where Idolatry is not practised.

5th fact—The Chief of whom I have spoken and who perished so miserably 3 or 4 years ago, before going out hunting for the last time, placed the Calumet feathers in his niece's hands recommending her to keep them very carefully in her box as the sole safeguard of the Village, and the infallible means of preserving it. The niece obeyed her uncle. Some time afterward she fell ill. Seeing that she was about to die, she called in her missionary and informed him of the sin she had committed by taking charge of so abominable a thing, which was looked upon as the protecting Deity of the Village.

The Calumet Dance being what we have shown it to be; the Christians who have received it being such as we have depicted them; the circumstances needing only some other detailed facts to show all its grievousness; the consequences being inevitable; and, finally, the Abenakis retaining this Dance with the same views and the same ideas with which it was established or at least with which it was performed amongst idolatrous Nations, can it be authorized, permitted or tolerated?

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1734: EXPLANATION OF THE AFFAIR WITH THE SAUK

[Letter of Beauharnois to the French Minister, justifying his connection with the Green Bay fiasco, dated Oct. 5, 1734. MS. in archives of Ministère des Colonies, Paris; press-mark, "Canada, Corresp. gén., vol. 61, c. II, fol. 287."]

MONSEIGNEUR—You do me the honor of informing me by your letter of the 20th of April last that his Majesty causes an explanation to be given me, by his despatch to Monsieur Hoc-