

Relation Dernière and in a letter addressed by an eye witness named Bertrand to the *Sieur de la Tronchaie*.¹

We need not take this occasion to review Parkman's rather austere and injudicial portrayal of Pontreinecourt's zealous efforts to bring the aged Chief Memberton and his tribe into the church. The deed was done in fervor; whether it was done to anticipate the Jesuits in the same field, matters little now. The baptism at Port Royal stands as the achievement of a conviction supported by resolution, the combination that has always done things that are worth while. The old chief, having given his adherence to the new religion, instilled his faith into all his tribe, perhaps whether they liked it or not, until all the Miamaes under his control had surrendered fully to the new religion. And thus at Annapolis began the spiritual regeneration of the tribe till, under the labors of the "Black-robos" and the "Bare-feet" alike, it extended throughout the entire domain of the Miamaes in Acadia and Gaspesia. However historians, in the conventual repose of their libraries, may construe the initial effort, the seed was planted and the occasion of June 1910 showed something of the harvest.

There was a far deeper meaning to this event — one which it was not the purpose of the tercentenary to commemorate and was obviously omitted, but it has stamped an elemental influence on the history of this western continent. The Miamaes were the first of the American Indians to surrender to the white man's religion.

¹ The latter is quoted by R. F. Pacifique in a souvenir brochure issued in advance of the tercentennial: "Une Tribu privilégiée" — an illuminating and erudite history of the tribe and a sympathetic analysis of the Miamae psychology. This pamphlet is itself an important historical document, for its author is, of all men, he who doubtless knows the Miamae people best, has sojourned with them most, has received their confidences, soothed their anxieties, advised them in their spiritual and secular interests oftenest. For them he has printed prayer books, hymnaries and catechisms in their own language and today issues a monthly journal, "Le Messager Miamae," in their tongue. Thus incidentally to his spiritual labors he has rendered a great service to philology and linguistics in helping to conserve this Souriquois language. It is surely upon this learned and devout Franciscan that the mantle of his confrère, LeClercq, the intrepid missionary to the "Savages" in the Gaspé peninsula in the 1600's, when the country was wild and they were wilder, has fallen. He has succeeded to the labors of the devoted Biard and Maillard. To the publication we have referred and to his later "Souvenir" of the tercentenary, the writer (or indeed any writer on this theme) must perforce be attentive and from them a constant borrower.