

At note E will be found a singular document from this Roubaud, which states explicitly, that the letters were the production of an Englishman, and that Lord Chatham intimately knew the author. On this point the document speaks for itself, but this man, whose name is scarcely known, exercised so curious an influence on Canadian affairs, that some particulars of his life, almost entirely drawn from unpublished documents forming part of our Archives, will, it is believed, prove interesting.

Peter, Pierre, Jean Basile (Liste Chronologique, p 22), or Pierre Antoine (Father Glapion to Carleton Q. 6 p 111), was a native of Avignon (Q. 26—1, p. 128). His mother, born a Protestant, educated her children in that faith, Pierre being the only one who became a Roman Catholic (Q. 8, p. 147). He arrived in Canada in July, 1742, and was employed as a missionary among the Abenakis at St. François du Lac. In 1757, he served with them as Chaplain in the campaign on the shores of Lake Champlain and Lake George, when they joined the forces under command of Montcalm. As will be seen by his statement in the document now published, he asserts that he, at great personal expense, saved the lives of many English prisoners, some of them already tied to the stake, and that he had, at the risk of his life, snatched from the hands of an Indian an English child, ready to be thrown into a large kettle to be boiled alive (B. 206, p. 45).

On the 19th of November, 1760, Burton, then Lieutenant Governor of Three Rivers, wrote to Amherst, that the Superior of the Jesuits had ordered Roubaud to quit the mission of St. François "without" Amherst says, "having given the least "notice. As soon as I heard of it I put a stop to it, looking on it as a breach of y^e "33rd and 40th Art. of capitulation." (B. 21—1, p. 33).

In 1762, Roubaud was still at St. François du Lac, but he came to Three Rivers when Haldimand was Governor, urging that he might be allowed to go with the Indians in search of a mine, which he believed to exist. Haldimand, considering him to be a restless, unquiet spirit, who could not be better than with the Indians, wrote to that effect to Amherst, then in New York (22nd June, 1762. B. 1, p. 193). On the 15th July, Haldimand again wrote that he had visited St. François du Lac, thought that the Indians were in good faith, and that Roubaud might be allowed to go with them, although he considered Roubaud's description of the mine to be *romanesque* and had little faith in its existence. But the journey could do no harm, and his fellow Jesuits were in despair at Roubaud's licentious conduct in his mission (B. 1, p.p. 198, 204 *a*). Before Amherst's letter to keep Roubaud at his pen, where he could be quiet and do no mischief (B. 1, p. 200) had arrived, he had set off with the Indians on his quest.

In September, Roubaud returned to St. François, from a fruitless search for the supposed mine, with little clothing, and such as he had in tatters, so that he had to be supplied with cloth and a soutane, as well as other absolutely necessary gar-