

the jealousy of the Mohawks. The complaint made for this tribe by the Bastard is met by presents from the French, and a message to Le Moyne directing him to visit the Mohawks also; but, as he has set out some time before, the Bastard is unable to overtake him.

Le Moyne's journey is now described, for which purpose his journal is given. He is received by the Onondagas with the utmost hospitality, and welcomed as an ambassador of peace. He administers baptism to several children, and both gives and receives special consolation in ministering to the numerous Huron captives, some of whom were his disciples in former years, in their own country. Among these, he finds Thérèse,—daughter of the Huron Christian, Joseph Chihwatenhwa,—a former pupil of the Ursuline Seminary at Quebec, who had been captured with Father Jogues (August, 1642). This good woman has converted one of her fellow-captives, whom she brings to the Father for baptism.

A council, of all the Iroquois tribes except the Mohawks, is held August 10. This is opened by Le Moyne, who “utters nineteen words” (that is, gives nineteen presents) to the assembled chiefs. “I was occupied fully two hours in delivering this harangue, which I pronounced in the tone of a Captain,—walking back and forth, as is their custom, like an actor on a stage.” He is greeted with loud applause, and response is duly made by the Iroquois, with reciprocal presents to the French. Le Moyne is deeply touched, upon finding that the peace thus established is largely due to “our Huron Christians, especially the Captive women,” who have told the Iroquois so much about the French and the Christian religion