

during this year baptism on two hundred and twelve, among whom there are more than seventy children, a part of whom have gone to increase the church triumphant."

Father Pierron¹ evidently was recalled in 1677, and Father Raffeix² some years later, leaving Father Julian Garnier alone. DeMenles, writing to Siegplay, July 8, 1684, says: "Father Garnier, a Jesuit, who was a missionary to the said

¹ Father JOHN PIERROX came to Canada June 27th, 1667, from the Province of Champagne, France. In 1668 when Father Frémin was sent to the Senecas, he was succeeded in the Mohawk canton by Father Pierron. In 1670, while in attendance at a council, a chief commanded him to leave, wishing to be free to perform some superstitious ceremony, which he knew the missionary would not approve. Pierron thought it expedient to show his displeasure; he even declared that he could no longer continue in a place where they did not hesitate to insult him, and would present the matter of his treatment to Onnontio. The same day the chiefs made public apologies for having insulted him, which the missionary accepted graciously, but expressed his regret at the indisposition shown to accept the great truths which he had announced to them, and added that he could no longer tolerate so many odd customs, nor their attachment to fables, the absurdity of which he had so often shown them; that since he was losing his time speaking to a people that would not hearken either to the voice of Heaven or that of reason, he considered it his duty to bear to other parts the word of God. This gave rise to much discussion and at the next grand council it was determined that thenceforward, no public invocation to Agreskoue would be permitted, or even a recognition as the Author of Life; that medicine men should not be called to see the sick; and that superstitious and indecent dances should be abolished. Garaontie, the Onondaga, rendered efficient aid in securing this result. In 1674 Pierron wintered in Acadia to attend the French on the coast, and examine as to the possibility of establishing Indian Missions there. He also in disguise traversed the English colonies from New England to Virginia and visited the Jesuit Fathers in Maryland. In 1673 he was sent to Gaudazaro of the Senecas and remained there until 1677. He returned to Europe in 1678. See Charlevoix 111, 163 and Relation 1671, pp. 5, 6.—J. S. C.

² Father PETER RAFFEIX arrived in ill health in Canada in 1663, (Sept. 22). He was chaplain of the expedition of Courcelles and Tracy against the Mohawks in 1667; was appointed missionary to the Cayugas in 1666. In the following year he was at Isle Perceé, and, after founding La prairie, labored among the Cayugas and Senecas till 1680. He died at Quebec in 1723, broken down with years and toil.

³ Father JULIAN GARNIER, was born at Conneral in the diocese of Mans, about 1643, and was a brother of the celebrated Benedictine Garnier. He came to Canada, while still a scholastic, in October 1662, and, after teaching some years, completed his studies, and was ordained in April, 1666. After passing with success his final examination in 1668, he was sent to the Iroquois missions, and labored at Oneida, Onondaga and Seneca. He probably returned as late as 1702 and died at Quebec in February, 1730. He was also apparently employed on the Algonquin Missions. Lafitau, who derived from him much of the matter of his work, speaks highly of his zeal and austerity.