

councils are called at the will of the chiefs, and held either in a wigwam or in the open air, the audience being seated on the ground; that silence is preserved whilst a chief is addressing the assembly, and that they are inviolable observers of what they have once concluded and settled.

Dailion explained that he had come on the part of the French to make alliance and friendship with them and to invite them to come and trade, and begged them to permit him to stay in their country "to instruct them in the laws of our God, which is the only means of going to paradise." They agreed to all he proposed, and in return for his gifts of knives and other trifles, they adopted him as "citizen and child of the country," and as a mark of great affection entrusted him to the care of Souharissen, who became his father and host. The latter was, according to Dailion, the chief of the greatest credit and authority that had ever been in all the nations, being not only chief of his village, but of all those of his nation, to the number of twenty-eight, besides several little hamlets of seven to eight cabins built in different places convenient for fishing, hunting or cultivating the ground.

Souharissen had acquired so absolute an authority by his courage and his success in war. He had been several times at war with the seventeen tribes who were their enemies, and from all he had brought back heads of those he had slain, or prisoners taken alive. His authority was without example amongst other tribes.

The Neutrals are reported by Dailion as being very warlike, armed only with war-club and bow, and dexterous in their use. His companions having gone back, the missionary remained alone, "the happiest man in the world," seeking to advance the glory of God, and to find the mouth of the river of the Iroquois,\* in order to conduct the savages to the French trading posts. He visited them in their huts, found them very manageable, learned their customs, remarked that there were no deformed people amongst them, and taught the children, who were sprightly, naked and unkempt, to make the sign of the Holy Cross.

The natives were willing that at least four canoes should go to trade if he would conduct them, but nobody knew the way.

Yrcquet, an Indian known in the country, who had come beaver-hunting with twenty of his tribe, and taken 500, declined to give him any indication of the mouth of the river, but he agreed with several Hurons in assuring Dailion that a journey of ten days would take him to the trading post. The missionary, however, was afraid of taking one river for another and getting lost or perishing of hunger.

For three months he was treated with kindness. Then the Hurons became jealous lest the trade should be diverted from them. They accordingly circulated rumors through every village, that Dailion was a great magician, that he had poisoned the air in their country, and many had died in consequence, that if he was not soon killed, he would burn up their villages and kill their children, with other stories as extraordinary about the whole French nation. The Neutrals were influenced by the reports. Dailion's life was in danger on more than one occasion. The rumor reached Brebeuf and de Noue, that he had been killed. They at once despatched Grenolle to ascertain the truth, with instructions to bring Dailion back if alive. He acquiesced, and returned to the Huron country.

He speaks of a Neutral village, called Ouaroronon, one day's journey from the Iroquois, the people of which came to trade at Ounontisaston. Their village was the last of the Neutral villages.

\* NOTE.—This was doubtless the Niagara.