

vie, the English from Albany would readily seize the opportunity so to do. Again, the missionaries opposed with equal vigour the system of forest trade carried on by the *coureurs-de-bois*, for the reason that the conduct of these latter was not usually in consonance with those principles of sobriety and chastity which the Jesuits emphasized in their work among the savages. At times the influence of the Church prevailed and civil ordinances framed in accordance with their desires were issued. But in the long run the western posts, the liquor trade and the *coureurs-de-bois* remained. In vain Bishop Laval endeavoured to convince the home authorities that the continuance of the whole system meant the ruin of the Church in New France. The practical bent of Colbert's mind led him only to suggest, however, that the Ancient Church had not been ruined by trade and liquor in European lands.

Now in view of this bitter opposition to several important features of civil policy in New France as well to the authorities who lent support to the policy, it is not unreasonable to believe that the Jesuits were often over-zealous in their denunciation of those who controlled the political and economic administration of the colony, especially in the western wilderness. Of the on-goings at some of the western trading posts and of the conduct of men like Lamotte-Cadillac, Tonti, Du Luth, La Forêt and others we know very little save what may be gleaned from the Jesuit *Rélations*, *Lettres* and *Journals*. And in these we find little that is to the credit either of the posts or of the men. Cadillac post at Detroit was, according to Jesuit testimony, a drinking-dive and brothel of the most degraded type. One of the missionaries who was most vehement in his denunciation of existing conditions suggests with blunt frankness that "discreet and virtuous persons should be chosen to take charge of all the trade in the western country, and that these persons should be in constant sympathy with the Jesuits."* It is quite within the bounds of possibility that a desire to share in the lucrative profits of the fur traffic may have partly underlain the Jesuit attitude. Parkman has adduced conclusive proof, drawn from the writings of the missionaries themselves, that the

**Carheil à Champigny*, (Aug. 30th, 1702.)