

meagre and transient to a surprising degree,"^{||} says the same acknowledged authority. It was the confession of a royal governor of New France in 1699 that "thus far all fruits of the missions consist in the baptism of infants who die before reaching the age of reason."[§] It may be true that the Jesuit Fathers of New France, such as Jorgnes, Brebenf, Lallemand and Charles Garnier, were both apostles as well as martyrs; but their successors were, as Parkman proves,[¶] political agents rather than Christian priests in this race and faith struggle for supremacy. "I am well pleased," wrote the Governor Vandreuil in 1721 to Father Sebastian Rale, "that you and Pere de la Chasse have prompted the Indians to treat the English as they have done. My orders are to let them (the savages) want for nothing, and I send them plenty of ammunition."** So far from exhibiting "the peaceable fruits of righteousness" the historian, in describing the period characterized by Cotton Mather as "the woful decade" — *decennium lachrymosum* — asserts that "the instruments of this ignoble warfare and the revolting atrocities that accompanied it were all, or nearly all, converted Indians of the Jesuit mission"^{††} Is it a wonder that Parkman should characterize

Parkman's "A Half Century of Conflict," i. 23.

[§] *Ibid.*, i. 23.

[¶] *Ibid.*, i. 131.

** *Ibid.*, i. 227.

†† *Ibid.*, i. 45.