

1644. with an unconquerable aversion to Christianity, and ally as he was, or sought to be deemed, of the French, the missionaries found in him a more difficult antagonist than the Iroquois themselves. It was not that he was more wrapped up in his superstitious practices, but he was a man violent to ferocity, extremely haughty, and ill-disposed.

Miraculous
conversion
of an Al-
gonquin.

God seems at times to delight in triumphing over some of these intractable hearts and perverse souls, whose conquest all must admit to be solely the work of His all-powerful mercy. Such was, to all appearance, the conversion of the Algonquin chief. Every thing was supernatural in the manner in which the unexpected change was wrought. This savage had a nephew,¹ who took it into his head to settle on the island of Montreal. Mr. de Maisonneuve, to whom he went, neglected no argument to confirm his intention ; and as his main object was to gain him to Christ, he begged Father Vimond and Father Poncet, who were happily then with him, to instruct the Algonquin in our mysteries.

They joyfully consented, and found in this man and in his wife so much mildness and docility, that, after the ordinary trials to test their constancy, they baptized them both. These two converts had promised to settle on the island, and they kept their word. They did more. The grace of the sacrament had enkindled in them a zeal for the salvation of souls—a zeal soon blessed with fruit ; but the conversion most yearned for was that of their uncle. Although they saw no human probability of success, they nevertheless undertook it, and were preparing to visit him in his village, when they learned that he had started for the winter hunt. This mischance grieved them, but they soon saw that Divine Providence has modes of action unknown to men ; and if they had not the honor of contrib-

¹ Joseph ÉmasasikSeie: Relation de la Colonie Française, i., p. 460. His tribe was the Kichesipirini, called by the Hurons Hehonqueronon.