

sionaries to the Iroquois, if missionaries were accorded to the cantons. He even made a collection for his old torturers, to teach them what kind of vengeance Christianity inculcates,—a sentiment well worthy of an apostolic man and a confessor of Christ, but whose nobility these savages were not capable of appreciating, and failed to profit by.¹

1645.
Father
Bressani
returns to
the Hurons.

The next winter was marked by a scene never before witnessed since the arrival of the French in Canada. The Iroquois, Hurons, and Algonquins, mingling together, hunted as peacefully as though all were of the same nation. By means of this good understanding the Huron missionaries received all the succor of which they had been so long deprived, made apostolic excursions in all security, and joyfully gathered their sheaves which they had sowed in tears; but these halcyon days did not last, and the calm seems to have been granted only to give them time to gain breath and prepare for new combats.²

At the beginning of this same year, 1646, New France lost two of its first missionaries. Father Enemond Masse died at Sylleri, in the exercise of a zeal that nothing ever repelled, and which, sustained by great talents, was always very fruitful. He was not as yet far advanced in years, but his travels and his hardships had worn on him extremely.³ Father Anne de Nouë soon followed him.

Death of
Fathers
Enemond
Masse and
Anne de
Nouë.

1646.

¹ Relation de la Nouvelle France, 1646, p. 73; Lettres Historiques de la M. Marie de l'Incarnation, p. 136.

² This brief peace enabled the colony to develop again its trade in furs. Twenty-two of the soldiers from France accompanied the Hurons to the West in 1644, and returned with a large convoy the next year. The fleet, which sailed for France on Oct. 24, 1645, carried out thirty thousand pounds of beaver. Another point in connection with Canada should be noted here. This was the effort made by the Society

of Montreal to have an episcopal see established at Montreal. The Rev. Mr. Legauffre, a zealous and wealthy clergyman of their society, was proposed, and on his sudden death the matter was taken up by Cardinal Mazarin and the French bishops; but finally fell through: Faillon, Histoire de la Colonie Française, ii., pp. 47-53.

³ Father Enemond Masse (or Massé, as the Relations and Champlain write) died May 11-12 (Lalemant, Journal, says May 16)—subsequently, therefore, to the death of De Nouë.