

1646. duration, that Christianity might already be regarded as the prevailing religion among the Hurons. The gospel Progress of began to be known, too, among several other tribes, for religion during the peace. which they were indebted chiefly to the Hurons themselves. The Indians near Quebec and Montreal showed no less zeal. Not a year passed without giving their pastors new occasions for chanting the praises of God in some tongue in which His Holy Name had never yet been uttered ; but the Iroquois soon disturbed this tranquillity, so necessary to the propagation of the Faith and the consolidation of the colony, which, deprived of all relief, was sunk in inaction.<sup>1</sup>

Father Jogues, returning to the Iroquois, is abandoned by his guides. It was not long before Father Jogues lost faith in the good intentions in which he had supposed the Iroquois to be. Even before putting himself in the hands of those who were to take him to the town intended as his residence, either from a presentiment, or from a conjecture based on new and surer information than had previously arrived, the missionary, in his last farewells to his friends at Quebec, and by letter to those in France, employed the expressions of a man who expected to go to the Mohawks, not to convert them, but with a kind of assurance that he would speedily terminate his sacrifice there. He soon had no doubtful proof.<sup>2</sup> He had scarcely passed Three Rivers when he beheld himself deserted by all his guides. He remained alone with a young Frenchman named la Lande, perfectly at a loss how to continue his journey.<sup>3</sup>

Any one but him would have retraced his steps, and this prudence seemed even to demand ; but the prudence of the saints is not guided by ordinary rules, and is at least to be respected. Convinced as the servant of God was that he was to water with his blood a land that would produce saints, he was not a man to recoil at the moment

<sup>1</sup> Relations de la Nouvelle France, 1644, 1645, 1646. Relation de la Nouvelle France, 1647, p. 37.

<sup>2</sup> Ibo et non redibo. See his letter : <sup>3</sup> Creuxius, Hist. Canad., p. 458.