

aters. A few days after, a war-chief having in vain solicited her to sin, resorted to violence to compel her; but the noble convert had the fortitude to wrest herself from his hands, and escape to a place free from his persecutions. After such a trial, Father Chaumonot thought it wrong to hesitate any longer to confer baptism, which she solicited with great earnestness; and he had the consolation of hearing the heathens themselves say that she deserved to be a Christian—a decisive testimony in favor of a religion whose sanctity not even libertinage and hardness of heart could prevent men from acknowledging.¹

1655.

A woman, much esteemed in the canton, was one of the first to take her place among the postulants for baptism, and her whole family followed her example. Some of the heathen wished to persuade her that she would regret it, and, shortly after, she sank into an extreme languor. She had a grandson, ten or twelve years old, to whom she was greatly attached. This child was attacked by the same disease as his grandmother, and soon wasted away to such an extent that his very sight inspired horror. The enemies of Christianity did not fail to turn these accidents to account; but their triumph was brief enough. God inspired the sufferers with a constancy and resignation which became the topic of conversation and the admiration of the whole town; and the moment they received baptism, they recovered perfect health.²

This marvel, which was followed by several others, did not, however, save the two religious from experiencing many contradictions and running many risks, chiefly at the hands of some Hurons, who, being hardened in heart while they were in their own country, kept constantly insinuating in the minds of the Iroquois, that if they permitted the introduction of this strange religion, it would in

¹ Relation de la Nouvelle France, 1656, p. 23; Creuxius, *Historia Canadensis*, p. 774.

² The woman here referred to is Teotonharason, their hostess: Relation de la Nouv. France, 1656, p. 23.