

1635. parts had warned them to beware of the French religious, who were pernicious men, spreading trouble and desolation everywhere, and for that reason not tolerated in Holland. But the storm did not last. The wisest of the Hurons, who had begun to open their eyes, showed that, in so important a matter, they should judge by what they saw; that prudence required them to examine the character and conduct of men to whom so much evil was imputed, and in whom, as yet, nothing was seen which resembled the odious description given by strangers, who were probably their enemies.¹

The word
of God be-
gins to fruc-
tify among
the Hurons.

But what more than all else gave room to believe that the day of mercy was about to dawn for the Huron nation, was that the afflictions, which had been hitherto a stumbling-block in the way of religion, began to prepare them for impressions of grace. If nothing proves its divinity better than this power to elicit acknowledgment of it in adversity, those who preach the faith to the heathen have no more sensible mark that God has taken possession of their hearts, than when he draws them to him by the way of tribulation. The presentiments of the missionaries were just, and their hopes well grounded. Many of the most esteemed chiefs in the nation declared in favor of the Christian religion, and solicited baptism with much earnestness. But great as were the advantages to be hoped for from such conquests, the Fathers deemed it unwise to yield so easily to the desires of these new proselytes. The

French writers of the seventeenth and eighteenth centuries to signify New York. Bressani (in his *Breve Relation*, p. 67) says that Indians from the country of the Ouenronronons, who had traded with the English, Dutch, and other Protestants, so stated. As to these Wenron, see Champlain (ed. 1632, p. 129), where he speaks of the Ouentouoronons, friends of the Iroquois: Creuxius, *Hist. Canad.*, p. 238; *Rel.* (1639), p.

59. They may be the Antouohonoron, attacked by Champlain in 1615. Some have supposed that they gave name to Lake Ontario, but this is an error. Ontara, in Huron and Iroquois (Sagard, *Dict.*; Hennepin, *Nouv. Déc.*, p. 31; Bruyas, *Racines*, etc.), means a lake; Ontario, beautiful lake.

¹ *Relation de la Nouvelle France* (1638), p. 36; Bressani, *Breve Relatione*, p. 67; Creuxius, *Historia Canadensis*, p. 229.