

It was not in Canada only that an interest was taken in the conversion of the heathen. The Jesuits, in their letters to France, had represented that were they in a position to relieve the wretchedness of many wandering Indians, many would be gained to Christ; that to effect this it was only necessary to assemble all who could be induced to lead a more sedentary life, in order to accustom them gradually to cultivate the ground and earn their food and clothing by their labor and industry. These representations induced many pious persons to enter into a holy emulation to contribute to a work so vitally connected with God's glory. Whole communities in Paris and the provinces imposed on themselves penitential works, and offered public prayers to move heaven in favor of the Canada Indians.¹

1638.

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All the nobles of the court, the princesses of the blood, the queen herself, entered into the missionaries' views; and when these religious proposed to establish at Quebec Ursulines and Hospital nuns, a great many sisters of the two orders most earnestly solicited the preference when the enterprise was to be carried out,² capable as it was of alarming those of their sex, and so new to their profession. But no one seconded more efficaciously the zeal of the preachers of the gospel than the Commander de Sillery. This nobleman, who embraced nothing more readily than what would advance God's glory, relished exceedingly the project of an Indian town, as proposed to him by the Jesuits, to be composed only of Christians and proselytes, where they would be sheltered from the insults of the Iroquois by the speedy succor they could obtain from the French, and guarded against famine by the care to be taken to make them cultivate the ground.³

¹ Relation de la Nouvelle France, 1638, p. 17; Letters of Sillery and 1635, p. 2; 1636, p. 3; 1639, p. 6; Montmagny, in the Vie de l'illustre Creuxius, Historia Canadensis, p. 222.

² Relation, 1637, p. 5.

³ Relation de la Nouvelle France, l'ordre (120, Paris, 1843), pp. 71-4; Vol. II.—7