

Had New France been tranquil, these losses might have been readily repaired, and new precautions adopted to prevent the provinces bordering on New England from being left exposed to similar insults; but every thing in the colony was in confusion. The governor-general had fallen out with the ecclesiastics and missionaries, and was soon on ill terms with Mr. du Chesneau, Talon's successor. The Abbé de Salignac Fenelon who belonged to the seminary of St. Sulpice, was put in prison on the pretext

1673-4.

Frontenac's  
violence.

Convent of Quebec, revered as the St. Teresa of her time. Mary Guyard, better known under her religious name of Mary of the Incarnation, was born at Tours, October 18, 1599, her father, Florence Guyard, being a silk mercer of good family, and her mother of the noble family of Babou de la Bourdaisiere. Although feeling a decided vocation for the religious state, she yielded to her father's wishes, and at the age of seventeen married a Mr. Martin, a silk manufacturer. Left a widow two years after, she continued engaged in the direction of a factory till her son attained the age of twelve, and then entered the Ursulines, January 25, 1631. She came to Canada in 1639, and her whole subsequent career was devoted to the good of the colony. She became a good Huron and Algonquin scholar, and wrote in both languages. Her letters form a valuable body of contemporary information. Her life was written by her son, Dom Claude Martin, Paris, 1677, by Father Charlevoix, and recently by the Abbé Casgrain, Quebec, 1864. As to her, see, also, *Relations de la Nouvelle France*, 1672, p. 70, etc.; *Les Ursulines de Quebec* (Quebec, 1863), Ante, vol. I, p. 82; II, p. 101.

On the 18th of June, 1673, Montreal lost Mademoiselle Mance, who had

taken so active a part in its foundation, and especially in the establishment of the Hotel Dieu or Hospital. See Faillon, *Vie de M<sup>lle</sup> Mance*, 2 vols., 8vo., 18 : *Histoire de la Colonie Française*, iii., p. 425.

Here we take leave of the Jesuit Relations published annually from 1632 to 1673. The publication is asserted by Mr. Faillon on the credit of some Memoirs of d'Alet, published by Arnauld, to have been stopped at the instigation of de Courcelle (*Histoire de la Colonie Française*, iii., p. 312). But when we see the tone of Frontenac's dispatches, and the last chapter in the first volume of le Clercq's *Etablissement de la Foi*, a work published under Frontenac's eye, devoted to turn the Jesuits and their forty years' labor into ridicule, it is far more probable that the suppression, if a government work, came from Frontenac and not from de Courcelle. For a general view of the Relations, see O'Callaghan, *Jesuit Relations*, N. Y. Hist. Society Proceedings, 1845-6, Appendix; also, in French by Rev. F. Martin, Montreal, 1850. The Relation for 1673 and 1673-9, with some intermediate and subsequent ones, remained in manuscript, and have been printed partly by me and partly at Paris. All these Mr. Faillon ignores (vol. iii., p. 312).