

received at her cabin. She was appointed to take care of them, and waited on them in a manner that surprised them. She had herself, on beholding them, been moved by an impulse that excited sentiments in her heart, regarded subsequently by her as the first sparks of the heavenly fire, by which she was in the sequel so completely inflamed. The fervor and recollection of those religious in their devotions, inspired her with the desire of praying with them, and she informed them of it. They understood much more than she expressed; they instructed her in the Christian truth, as far as the short stay which they made in that town permitted them, and left her with a regret that on her side was heartily reciprocated. Some time after, a match was proposed to her; as she showed strong opposition, her relatives did not press it; but they soon returned to the charge, and to save themselves the trouble of overcoming her resistance, they, without mentioning it to her, betrothed her to a young man, who at once went to her cabin and sat down beside her. To ratify the marriage, it only required that she should remain near the husband selected for her, such being the way of these tribes;¹ but she abruptly left the cabin, and protested that she would not return till he withdrew. This conduct drew on her much ill treatment, which she endured with unalterable patience. She was more sensible to the reproach made that she had no affection for her kindred, that she hated her tribe, and gave all her attachment to that to which her mother belonged. Nothing however could overcome her repugnance for the state of life in which they sought to involve her.

Meanwhile Father James de Lamberville arrived at Gandahouagué,² with orders to found a mission there. Tegahkouita then felt her former desires to become a Christian revive: but she was still for some time without mentioning it, either from respect to her uncle, who did not relish our religion, or from pure timidity. At last an opportunity came for avowing her conviction, and she was not wanting. A wound in the foot which she had received, kept her in the cabin, while all the other women were busy harvesting the Indian corn. Father de Lamberville, compelled to suspend his public instructions, which no one would attend, took this time to visit the cabins, and instruct those whom age or infirmity retained there. One day he entered that where Tegahkouita was.³

Unable to dissemble the joy which this visit caused her, she did not

¹ Lafitau, Mœurs des Sauvages, i., p. 566. De la Potherie, iii., p. 14.

mentioned in connection with this mission in the Etat Present, 1675.

² Father James de Lamberville is first

³ Chauchetiere, vie, ch. 6.