

be accomplished, and an infinite number of people won over to God, without striking a blow: and yet we are touched by an inexplicable apathy in religious matters, which is quite different from the fervid zeal which of old burned in the bosoms of our fathers. If we did not expect any temporal fruit from these labors, I would pardon this human weakness. But there are such well-founded hopes of good usury, that they close the mouths of all the enemies of that country, who decry it in order not to lose the traffic in Beaver and other furs from which they gain a livelihood, and without which they would die of starvation or would not know what to do. But if the King and the Queen Regent, his mother, in whom God has kindled a fire of piety, should be pleased to take an interest in this (as she has certainly done in the report of the Conversion of the Savages, baptized through the [31] instrumentality of Sieur de Poutrincourt) and would leave some memorial of herself, or rather would secure for herself the blessedness of heaven by this most godly act, no one can tell how great would be her future glory in being the first to establish the Gospel in such vast territories, which (so to speak) have no bounds. If Helena, the mother of the Emperor Constantine, had found such a field for good work, she would have greatly preferred to glorify God with living temples, instead of building so many marble edifices, with which she has filled the holy land. And, after all, the hope of temporal profit is not vain. For on one hand Sieur de Poutrincourt will continue to be the servant of the King in the country which his Majesty has granted him; where he would afford a rendezvous and give assistance to all the vessels which go every year to the new

*Appeal to
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