

virtue, the daughter of Monsieur de Savoniere, Seigneur of la Troche and of Saint Germain in Anjou. At first, he opposed the selection of his daughter for that object; but afterward, with Madame his wife, gave his consent by letters so replete with piety and Christian virtue that they deserve to be made public. Madame de la Pelterie having so fortunately procured at Tours what she desired, went to take leave of Monseigneur the Archbishop; and, by his command, introduced to him the two Nuns chosen for the enterprise. He thus received a singular consolation, in contemplating these three charitable Souls as [22] three victims who were about to sacrifice themselves to as many crosses, even at the end of the world. And as, owing to his infirmities, he was unable to celebrate Holy Mass, he wished to receive communion with them at the Mass which he caused to be said in his private Chapel. Then he gave them his holy blessing, to which he added a short but very fervent exhortation, interspersed with tears, commending to them the virtues and the fervor necessary for this undertaking. New France will ever be under very special obligations to him. Madame de la Pelterie, well pleased, returned to Paris, taking with her the two Ursulines. Upon her arrival there, she tried to obtain a third Ursuline from the Congregation of Paris, which differs a little from that of Tours, in order to give both an opportunity of working for the salvation of the Savages, and, perhaps, to initiate the much-desired union of the two Congregations; but they were unable to obtain what they desired. We have not yet been able to learn the reason therefor; I only know with certainty that it did not depend upon the Ursulines of Paris, who, for the