

mestics, or donnés, have learned in Europe the use of the lancet and other remedies; thus they are enabled to reach the savages, and minister at once to their temporal and spiritual necessities. Most of the refugees have settled at Ossossané, and the infant church in that village now numbers almost sixty persons, which affords the missionaries great consolation. Valuable aid in their labors is given by the earliest real convert, Joseph Chihwatenhwa, who improves every opportunity to profess his faith and to exhort his countrymen to embrace it. On Christmas night, "not contenting himself with one Mass, he hears five in succession,—during most of them, on his knees; this, for a Barbarian, who has never known what that posture is, might well pass for a petty martyrdom." While dangerously ill, and delirious, "his utterances and ravings are only about the things of God and the Faith;" and, going to the fire, he defies imaginary enemies to "burn him, and see if it is in earnest he believes, or only with his lips."

Lalemant reports that several causes have aided the progress of their work—the patience and courage of the pioneer missionaries, despite persecutions and dangers; the irreproachable lives led by lay Frenchmen in the Huron country; the aid of Joseph Chihwatenhwa, just mentioned; the favors and graces of the Virgin Mary; and finally, "the holy prayers and devotions of so many good souls in France,"—to which last, the writer, like St. Francis Xavier, ascribes great power and efficacy.

The writer narrates their change of residence from Ihonatiria to Teanaustayaé, the most important of the Huron villages. He enumerates the conversions, since that event; but regrets that many persons, who were baptized when in danger of death, now fail to