

demanding their death; but an old man, who is friendly to them, finally suggests that his countrymen first seek out and slay their own sorcerers, and then, if their afflictions still continue, they may kill the Frenchmen. This, for the time, quiets their minds.

Lalemant then narrates the course of events at St. Joseph,—largely in extracts from the letters of Chastellain and Brébeuf, who have labored at that residence. This village has been especially the theatre of persecutions against the “black robes;” yet they have there baptized, during the year, nearly 300 persons, many of whom are now in heaven. The details of some notable conversions are recounted. One woman, baptized while dying, sees “at her side a company, with unknown faces of rare beauty; these beings offer her very handsome cloth, with which to cover her.” Nevertheless, the missionaries find, in the course of the epidemic, that “their Church militant has been built mostly on sand,—the winds and storms have almost thrown everything to the ground;” many converts have returned to their old superstitions, and even publicly renounced the new faith. Some, however, remain faithful through all persecution, and thus greatly console their teachers. One of these experiences a sort of miracle, while yet a catechumen; not showing sufficient respect toward God, in his prayers, he sees one day “a picture of Our Lord move itself, look at him with an eye of anger, and stir its lips in a manner which horrified him. . . . Four of our Fathers, who afterward examined this affair, were led to believe that this thing was real.” Another is no longer subject to vertigoes, after her baptism.

Lalemant proceeds to describe the work at the mis-