

cabins, making a little recess, or a little Chapel, with our blankets. These peoples seem to me very gentle, truly modest, and in no wise proud; they are very thrifty,—the women do not know what idleness is, and the children go to fish as soon as they are somewhat grown. The young people show a great eagerness to learn what we teach them of the doctrine of Jesus Christ, and they are much given to singing. The men go to trade or barter with other Savages in the North, whence they bring back a quantity of furs; one Savage alone, having his supply of grain, had besides three hundred beavers, which are the best money of the country. If God give his blessing to these poor [215] peoples, we shall need a goodly number of brave workers, who will devote themselves to the Algonquin tongue; all these regions are filled with people who speak it. I hope that our Nipisiriniens will go down to the Three Rivers with Father Charles Raimbault; I beg you to be present, if you please, with the new Christians, in that neighborhood; their example and their conversation will have much influence with our Savages.”

From another letter: “Your Reverence can hardly believe how welcome you would be in these parts, for the establishing of our itinerant Missions; I pray our Lord that he may order all things to his greatest glory. I have no news since my last letter, except that Father Paul Ragueneau and Father Menard arrived here in good health, on the day preceding the Assumption; in the evening, prayers were chanted in our Chapel of bark, in Latin, in Algonquin, and in Huron. What you have been told concerning the men who are beyond the Sagné is true; our Nipisiriniens, returning not long since from the