

casion. He added that he thought the said *Donné* of the Province of Champagne had made some vow.

Father Hierosme Lalemant, passing through *Quebek*, communicated all this to Reverend Father Paul le Jeune, at that time Superior, who was favorable to the whole matter, and added, of his own accord, that he thought it would be well to have them make some vows,—leaving it all, however, to the judgment of our Fathers who are among the *Hurons*.

When Father Hierosme Lalemant reached the *Huron* country, he proposed the matter to the Fathers who were there, who all judged it proper that they should make some vows; and none seemed more suitable than those which are commonly made in our Society, and conditional, like those which are made therein,—but with the essential difference between vows of Religion and vows of Devotion, similar to that which is found in the vows made by Novices before the end of their Novitiate, or by some Penitent who would like to make them to his Confessor. Accordingly, six or seven were afterward received in this way. But, as some desired to give themselves up more devotedly and unreservedly than in the manner provided by the Civil Contract, a Form of donation was arranged, conformable to their devotion,—which, appearing rather to relieve our Society of all obligation, than to burden it, seemed unlikely to encounter more objection than any other.

In the year 1639, the relation of all that had taken place regarding this matter was sent to France, and consequently the two methods of Donation. And in the following year, 1640, letters came from the Superiors, saying that they did not in this affair, approve two things,—one, that we should require