

nation, did not miss instruction at Montreal; but his pride hindered him from giving himself up to the truths which he knew and approved. Having fallen sick at three Rivers, he was deeply affected; he asked baptism, which was granted him. This Sacrament—received not lightly, but after thorough instruction—changed him in such a way that one no longer knew him. A more disinterested Savage was never seen; he became pliable and humble, and tractable as a child. Having gone into the woods, in order to seek their main provision of meat, he was accompanied by a man who, out of regard for him, had left one of his two wives. Hardly had they begun their hunt when that second wife came back to find her husband. Jean Taouchkaron (this name was given him in baptism) has no sooner perceived her than he folds up his baggage, rises, and comes to find the Father who had baptized him, in order to give him warning of what was going on. “I will not,” he said, “remain with a man who offends God.” “Yes, but,” said the Father, “couldst not thou separate them? It may be [248] that poverty constrains that woman to seek her husband again.” “I will try,” he answers, “to accomplish it; and I will sooner support her myself, in order to remove her from the temptation to offend God.” This is what he did, with a charity truly Christian; and he preserved his zeal for the Faith, even to the last sigh, as we shall remark in its place.

A kinsman of his, named Ouechinkinaganich,—one of the worst characters that I have seen,—having ranged himself against the Faith, soon afterward became instructed, but his inconstancy threw him into revolt. The Faith, which had cast some roots