

tized over there, was found, after his death, with his hands clasped; he was one of the Hurons who recovered the body of Father de Noue, with his hands clasped, and, no doubt, he desired to imitate him. I wish, at the close of my letter, to communicate to Your Reverence the prayer offered by the good René Tsondihwannen at the departure of the Christians of la Conception, who were going to meet the enemy: "Lord God, Master of our lives, have pity on the Christians who are going to encounter the Iroquois; do not abandon them, lest the progress of the Faith be retarded by your enemies, if they have the upper hand." Although the good man did not obtain the effect of his prayer, he nevertheless came to adore God, in consequence of the death of Tsoendiai, his son-in-law, and of the captivity of Ihanneusa his son. I again heard the prayer which he made, in this form: "My God, what has happened, that our brothers have died, is the best; we have no sense, we men who demand, 'Why does the issue not happen thus?' You alone know what must be for the best. As for [103] that time, we will avow in Heaven, when we shall arrive there, that matters, as they have come about, have well happened; and that they would not have gone well if they had happened otherwise." Your Reverence sees by that, that *diligentibus Deum omnia cooperantur in bonum*. I had the honor to be, for about three weeks, Instructor in the Huron language to your good Nephew,—*incredibile est dictu quantum insudaret linguæ addiscendæ quantumque proficeret. In præmium istiusmodi solertiæ nonnulli putarunt fuisse illi à Deo concessam tam felicem mortem*. "The pains that he took in learning the Huron language, and the progress that he made in it, are