

across that square, without being arrested [150] or charmed by its beauties. In a word, they put her in a place of safety." Now it is easy to see, from the sequel of her life and from what happened to that wretched Friar,—who had then the reputation of a high liver, and who apostatized, some time afterward,—that this vision was not a chimera but a reality. It is true, she did not at once know this, and she did not take her Benefactors for Savages; but it must also be owned that the fondness she had always had for the salvation of souls, increased in ardor every day in her heart after this vision; and that the reading of the Relations, which were sent every year from Canada, gave her most fervent desires to undertake things which she held as chimerical, not thinking the day was ever destined to come when she could realize them. She spoke about them often to Mother Marie de l'Incarnation, who burned with the same fire, which they both regarded as folly,—not seeing with what fuel it could be fed, and unable to conceive that persons of their sex and condition were destined ever to be sent even unto the ends of the world.

[151] About that time, Madame de la Pelterie—having read in the same Relations that it was desired in new France that some Amazon should undertake a voyage, longer than that of Æneas, in order to provide for the instruction of the little Savage girls—resolved to found a Seminary in that country of Crosses, and to conduct thither in person some Ursuline Nuns to govern it. In pursuance of this plan, she repaired to Tours, to obtain some from Monseigneur the Archbishop and from Mother Françoise de St. Bernard, Superior of their Convent. Mon-