

and believed that they were dishonored in the person of their kinswoman. They threatened this drunkard with death, which obliged him not to treat his wife so ill as he had done. The poor woman,—who dreaded more to lose her faith than her life,—as her husband tried to constrain her to renounce her baptism, resolved to forsake him, and did so while he was at war. Her little son was the first to say to his mother: “Let us go away; let us return to la prairie.” There, accordingly, they have lived in peace; that peace of conscience has ever sustained this noble woman and her children, who have served as examples of right living to all the cabins of the village. And what is remarkable is, that the faith has always gained the day over the regrets which they might feel for having given up much in their own country, for they have not found the same temporal advantages among the french,—although some of these had been ransomed and drawn out of the fire by the people of this woman’s cabin, which was one of the principal ones at onnontague.

One may see by the registers and baptismal records that the devil was himself deceived—because, through these beginnings of persecution, he only kindled the torch of the faith in our christians, by obliging them to become enlightened in various matters, and the love of charity, by uniting them more and more to God, of whom they felt they had need. That is why, from that time, we saw savages—in the church, at mass, and at prayers—cause shame to the oldest christians; they came from a great distance, in winter, to attend the ceremonies of midnight mass or of good friday. Sometimes they have even been seen to make the adoration of the cross in