

teua, illustrious in virtue, whose memory is still blessed at la prairie, 12 years after her death. It was truly a great affliction, because the poor then lost their mother, the christians their example, the french and the savages their well-beloved. A narrative is to be made of her virtues, which cause every one to say that she is in heaven. She has left the chapel heir to the ornaments of her youth, which have become precious through the consecration that she made of them during her lifetime, and through the multitude of other presents — which one sees attached to the beams of the chapel and to the frontal — which they have attracted in the years following.

This death gave occasion to a praiseworthy custom which now prevails in the mission. There is no doubt that the savages, in the time of their infidelity, had many superstitions in their burials, as in everything else. The kingdom of God becoming established at la prairie, our lord inspired the husband of the deceased Catherine to make a proposition. This poor afflicted man, seeing his wife despaired of, made a feast to his friends, and addressed them as follows: "Formerly, before we were christians, we employed superstitions to cure our sick, and sicknesses cast us into the utmost affliction. Now that we pray, we invoke the name of Jesus for their cure. If they die, we console ourselves in the hope of seeing them in heaven. Let us then say our rosary for the dying woman before we eat."

The same man, after his wife's death, behaved like a perfect christian. It is the custom of the Savages to give all the goods of the deceased to their relatives and friends, in order to bewail their death, and to bury with them a portion of what they owned