

during their life; and to set up tombs, and paint thereon beasts and birds which they call spirits or masters of life. But the husband of our deceased woman, in his capacity of first captain, assembled the council of the elders and told them that their former customs must no longer be observed, as these were of no profit to their dead. He said that, as for him, his purpose was to adorn the dead woman's body with her most precious goods, since she was to rise again some day; and to employ the rest of what had belonged to her in giving alms to the poor. This opinion was seconded by each one; and it has become a sort of law, which they have since scrupulously observed. They even blamed him for covering his wife's body. They have not imitated him in that, but give the most precious clothes to the poor, and cover the body with their ordinary clothes,—saying that the deceased will prefer to have prayers said for them out of their own riches. On the occasion of which we speak, they distributed to the poor three hundred livres, in all; and, while making this praiseworthy distribution, they said, "Pray for the dead woman."

1674.

This year was a blessed one for the mission, because marriages in it were securely established, in the manner in which they are solemnized throughout the church. Some who had been married in the Savage fashion had no other ceremonies than that of baptism, at which they said that they would never leave their wives. The marriage ceremonies had not yet been established; but the Savages on becoming more instructed and better trained, were

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in the course  
of time,  
marriages  
of this sort  
were  
esteemed as  
concubinage  
by the  
savages;  
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