

practice "30 different kinds of jugglery." When questioned by the missionary, they candidly admit that their arts are fraudulent, and that they really have not seen any demons.

Laure, coming to the Saguenay in 1720, finds little trace of the religious training that was given to the Montagnais by Crépieu and other early missionaries; and they are much corrupted in morals. He finds drunkenness and licentiousness prevalent to an alarming extent. Unfortunately, these savages can hardly understand his Algonkin speech, and he cannot reach them with his instructions and rebukes. "Without a house, without assistance, without consolation, I pined away—solely through not being able to express the bitterness of my heart, otherwise than by the pallor of my countenance." In this plight, Laure has recourse to his departed predecessor, Crépieu; "I went to the Church several times, and asked the venerable deceased to send me from Heaven his montagnais tongue, which was no longer of use to him. But the saints desire us to take the same trouble that they themselves have taken to become qualified to glorify God." He finds, however, a mortal instructor, who "directed my studies in a masterly manner." With this aid, he is able to preach to the savages, and to compose catechism and hymns in their language. Becoming ill in the winter, he goes in the spring to Quebec; but almost immediately has a presentiment that he is needed in his mission, and returns thither.

The Montagnais chief is converted, and dies most piously, regretted by all, especially by his spiritual father. This is the beginning of an epidemic of