

restrained. They would be kept occupied in making canoes and in other work, and in cultivating indian corn in the milk. The question is: would they themselves consent to this plan?

The best way of disseminating and perpetuating religion amid these forests and mountains would be to have a small fund, sufficient to support cheaply and in the savage manner some children who, after being kept for a winter by good old women,—without, moreover, troubling the french of the post,—and after being successively instructed, would go in the spring to teach their parents their doctrine. I speak only after having had a happy experience of it. Knowing how these people live and dress, I consider that it would cost but little to support 5 or 6, with their guardians. It would even be an advantage to the post; for these poor widows would dress the furs, make robes and coats of beaver-skins, and moccasins and snowshoes—and would perform other services in the house, with which it can with difficulty dispense in winter-time. This, in truth, is the simple idea of one of my predecessors; and it is practiced elsewhere, as may be seen in some *lettres edifiantes*.¹³ There would be no question here of buildings or of a seminary. Our savages, who carry their houses with them, are more content under their bark and fir-branches than they would be under gilt canopies and on down. The Children would soon be weary, if shut up in buildings; and their parents, who idolize them, would soon withdraw them when they found them too closely confined.

Not that there are not some reasonable fathers and mothers among them who master the children, and who can be firm in making themselves obeyed, or